

IMAM ALI  
NAHJ  
AL-BALAGHAH

ARABIC & ENGLISH



VOLUME.1

SELECTION FROM SERMONS, LETTERS, AND  
SAYINGS OF AMIR AL-MU'MININ;  
ALI IBN ABI TALIB (A.S)

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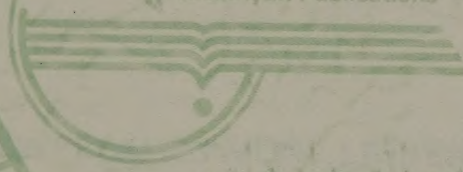
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# NAHIJ AL-BALĀGHAH

SELECTION FROM SERMONS, LETTERS AND SAYINGS  
OF  
AMIR AL-MU'MININ, 'ALI IBN ABI TALIB

Selected and Compiled by:  
**as- Sayyid Abu'l-Hasan Muhammad ibn al-Husayn**  
**ar-Radi al-Musawi**

Ali bin Abi Talib, Imam I, 600-661.

[Nahj al-Balaghah (English-Arabic)]

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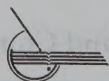
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ANSARIYAN PUBLICATIONS

P.O. Box 187

22 Shohada Str. Qum

Islamic Republic Of Iran

Tel: 00 98 251 7741744 FAX: 7742647

Email: ansarian@noornet.net & Int\_ansarian@yahoo.com

www.ansariyan.org&www.ansariyan.net



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ  
 مَا لَكَ يَوْمَ الدِّينِ إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ  
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ  
 أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
 وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى  
 سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ  
 مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ  
 وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ





# TRANSLITERATION

ARABIC LETTERS

Volume : one

Symbol Transliteration

Symbol Transliteration

English Translation from Arabic text

by syed Ali Raza

Karachi, the 17th May, 1971. Monday

21st Rabi ul Awwal, 1391 Hijri.

with an Introduction and Annotation by

Ali Naqi-un-Naqvi

KERACHI 4th Jamadi-us-thani, 1375 A.H.





# TRANSLITERATION

## ARABIC LETTERS

### Symbol Transliteration

ا	'
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	'
غ	gh
ف	f
ق	q

### Symbol Transliteration

ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
ة	ah; at (construct state)
ال	article al- and 'l (even before the antepalatal)

### Long Vowels

أى	ā
و	ū
ي	i

### Short Vowels

ا	a
و	u
ي	i

# Table 1

2

Symbol

1  
2  
3  
4  
5  
6  
7  
8  
9  
10

1  
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1  
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1  
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10



IN THE NAME OF ALLĀH,  
THE MOST COMPASSIONATE,  
THE MERCIFUL.

*Praise belongs to Allāh, the Lord of all beings;  
the Most Compassionate, the Merciful;  
the Master of the Day of Judgment;  
Thee only we serve, and to Thee alone we pray  
for succour;  
Guide us in the straight path;  
the path of those whom Thou hast blessed,  
who are immune from Thy wrath  
and have never gone astray.*

\* \* \* \* \*

*O Allāh! send your blessings to the head of  
your messengers and the last of  
your prophets Muḥammad,  
and his pure and cleansed progeny.  
Also send your blessings to all your  
prophets and envoys.*



## NAHJUL BALAGHA

### PREFACE

With the name of Allah, the Compassionate, the Merciful. Praise be to Allah, the Sustainer of the Worlds, and Peace be upon the Chief of Prophets and Messengers and his pure and Chaste descendants.

*Nahjul Balagha* is that most reputed collection of the utterances of Amirul Momineen Ali Bin Abi Talib, peace and greetings be upon him, which was compiled by Syed Razi, brother of Sharif Murtaza, the ensign of guidance, towards the close of the 4th century of Hijra. Thereafter in the first decade of the fifth century he died, and from the style of writing of *Nahjul Balagha* it appears that he had collected the utterances of Amirul Momineen from various places and had left blank pages in between which must have taken a long time while the work of additions therein must have continued till his last days, so much so that if an utterance reached him after the compilation of the book he inserted it in haste in a place other than its due without looking for its proper location, but gave a note that according to some other tradition this utterance has been placed somewhere else. This mode of collection and compilation is in itself enough to convince an unbiassed person that Syed Razi's own style of writing or power of expression has nothing to do with it, but that he has confined himself to collecting Amirul Momineen's utterances from various places and putting them together. This diffusion and detraction which is a defect of compilation has become a source of confidence in the matter of trustworthiness. He has devoted so much care to the copying of words in accordance with various scripts or the memory of different traditionalists that sometimes it bores the taste of the reader who feels what is the good in copying a statement that has already occurred just earlier. For example, in regard to the vilification of people of Basra, the mention of its being flooded or the description of its Mosque different statements such as *Niamat-e-Jathema* or *Kajuetair-in-filujjat-e-Bahr* or similar other words. This caution in copying correctly is the same as is done now-a-days by publishing photo-stats of books where in the mistakes of composition are left uncorrected and only



on the margin it is indicated that such or such a word is apparently wrong and the correct one should be so and so. The reader, of course, wishes that the wrong version in the original should have been struck off and the correct one inserted but the practice in view is adopted to indicate exactness of copying. For example, in the Holy Quran where the calligraphist of the uthmani compilation committed mistakes of writing such as in the word "*Laa azbahannahu*" where the second Alif (*a*) is wrong because the "*la*" is not for negative but it is the "*lam*" for emphasis followed by "*Azbhannahu*" but Muslims of later ages considered the removal of even such mistakes as against exactness of copying. In this way the script of the *Quran* has become slavishly rigid. In some places the word *Ta* in "*Rehmat*" is written in long, in some "*Jannat*" is written without "*alif*" in some even singular verbs like "*Yadoo*" have that "*alif*" which is written in plural verbs though not pronounced. All these peculiarities are adhered to with intent to create weight in authenticity of copying. Similarly Syed Razi had inserted every sentence in the same form as he found it, so that the writing should not suffer any intermeddling. This is factual aspect which puts an end to the idea that this book is the product of Syed Razi.

The next aspect relates to the existence of the words "*Minha*" or "*Minhu*" i.e. "from the same" occurring in-between any two addresses, wherein generally the later part is almost unconnected with the earlier one. In fact, it has also occurred that the first part relates to pre-Prophethood or early Prophethood period while the later part belongs to the period after the Prophet's death. This is also annoying to the reader's taste but it also strengthens this very purpose. Had it been Syed Razi's product, naturally there should have been continuity, or in case the intended writing on two subjects he would have written them in two separate addresses. Nevertheless what could he do when he had only to present the collection of the utterances of Amirul Momineen?

Thus wherever the first and the next part of an utterance differ in subject-matter and the intervening matter has not been inserted for some reason, he can neither fuse them into one whole nor retain them as two separate addresses but he has to distinguish them by "*wa minha*" (and from the same). I think in some places this is due to selection, while in some places the reason may be that formerly the material existed in no other form than manuscript books while most copies of manuscript books were confined to individuals. Now,

if the intermediary part had been eaten by worms or the pages had been destroyed or the ink had spread due to moisture making the writing illegible, then at such places Syed Razi has been unable to copy the intermediary part, yet in his anxiety for collection and preservation he has sought for the earlier, later or intermediary lines which carried some sustaining sense and recorded his failure in inserting them by writing "*wa minha*" (and from the same). It is also a fact that at that time a large collection of knowledge rested in the bosoms of the memorisers, literatures and traditionists. Suppose Syed Razi heard the earlier part of some address from his teacher or a traditionist according to suitability of the occasion and put it down in writing, then on another occasion he heard some other sentences from the same address and preserved them but could not find chance to enquire about and record the middle portion. In this way he filled the gap by "*wa minha*". This is also a strong proof of the fact that he has attempted only to collect and preserve the writing of Amirul Momineen and has not allowed any interference by himself.

The third witness to this is Syed Razi's own brief comments inserted here and there at the end of certain sermons containing indication of his own feelings and ideas about them, or the explanations of words which he thought necessary to insert in some places. The contents of these comments being in close proximity to the speeches have made it definitely easy for anyone having taste of Arabic to realise that the author of these comments cannot certainly be the same who is the author of the speeches. Just as Syed Razi has himself shown in his pride-worthy commentary of Quran titled *Haqeeq-ut-Tanzi* as a proof of *Quran's* miraculousness, that although Amirul Momineen's eloquence and expressiveness is super-human yet where there occurs a Quranic Verse in his speech it shines as a brilliant jewel among pebbles, in the same manner Syed Razi was the most eloquent of his time and enjoyed the zenith of perfection in Arabic literature yet whenever in the *Nahjul Balagha* his own words appear after those of Amirul Momineen every observer feels that his eye has fallen down in the deep. Although Syed Razi has used his literary power and shown his ability to the full in these writings yet the greatness of the writing that precedes manifests itself clearly as an appreciable fact. This is also a great internal proof to falsify the impression that it is Syed Razi's composition.

The fourth point is that Syed Razi was not an unknown man of his times. He occupied responsible positions both secular as well as

religious, and the period was one that was full of religious and national literates. Baghdad, as the capital of the Abbaside Empire was also the centre of learning and literature. Syed Razi's master Shaikh Mufeed was himself living in the period of compilation of *Nahjul Balagha*, because Shaikh Mufeed lived till after the death of Syed Razi as the pupil had died during the life time of his master. And contemporaries are, of course, in search of faults in a man. Then, Syed Razi had also incurred opposition by the government of time by not signing the document prepared by the government against the Fatemides of Egypt and which even Allama Razi's elder brother and his father had signed under pressure from Government, but Allama Syed Razi had refused to sign it not caring for the consequences. Apart from the fact that a man of this character who maintained truth against such strong factors cannot commit an irresponsible act by writing a whole book himself and passing it as that of Amirul Momineen, whose being wrong could not remain hidden from the learned of those days, and even if he had done so then in his own days the learned of the time and those holding rein of government would have made much of it and criticised it vehemently. We have before us books by the learned of his very time and writings of authors upto a few centuries thereafter. They do not contain, even in the slightest form, among the accounts of his life any blame of this kind or any criticism in this connection. It is clear from this that it is just a concoction of some fanatic individuals who finding some of the assertions in the *Nahjul Balagha* being against their views have tried to declare *Nahjul Balagha* as the composition of Syed Razi, otherwise in the days of Syed Razi himself its contents were accepted as the composition of Amirul Momineen without distinction of party or creed; and so no blame was levelled against him in this connection.

The fifth point is that it is not that before Syed Razi (Allah may heighten his position) the speeches of Amirul Momineen did not exist in the Islamic world. In fact a study of books on history and literature shows that an authentic collection of Amirul Momineen's speeches did exist before Syed Razi (R.A.) Thus, historian Masudi who was in the period preceding Syed Razi, but had rather died before the latter's birth, since Syed Razi died in his youth in the year 406 Hijra whereas Masudi had died in 340 Hijra when not only Syed Razi's master Shaikh Mufeed was living but the latter's master Shaikh Sudduq Mohammad bin Ali bin Babwaih Qummi was also alive, writes thus in his history *Murawwij-uz-Zahab*:—



"The speeches of various occasions of Ali Bin Abu Talib memorised by the people number something more than 480. They were uttered extempore, and people have related them continuously as his sayings and have extensively utilised extracts therefrom in their speeches and essays."

It is evident that if these more than 480 speeches are collected together they would make a book bigger than *Nahjul Balagha*. When such a big mass was in existence from before Syed Razi's birth what was the need for Syed Razi not to use this collection and to write a book like *Nahjul Balagha* himself. Such a thing is done for one who is nameless or who has no recorded performance of his own, and his successors or those attached to him produce some work on his behalf in order to make him conspicuous without rhyme or reason. Only Allama Masudi's above quotation should be enough to prove the existence of this collection, whereas it also proves that this collection did not form part of some far-flung museum as an archaeological relic or the property left by some dead divine, difficult of access, but the words "memorised" by the people or "related continuously" clearly show that it was commonly available and current among the learned. Besides, Allama Ibne Abil Hadeed has quoted in the commentary on *Nahjul Balagha*, the following statement of the reputed Secretary of the Abbaside period Abdul Hamid-bin-Yahya died 132 A.H.

"I have memorised seventy speeches of Ali bin Abi Talib (A.S.) and their advantages and blessings on me are quite evident."

After this comes the admission of Ibne Muqaffa (d. 142 A.H.), quoted by Allama Hasan-an-Nadobie in his comments on Jahiz's *Kitab-ul-Bayan wat Tabyeen*. About Ibne Muqaffa he writes:—

"Most probably in power of expression Ibne Muqaffa derived benefit from the speeches of Amirul Momineen Ali bin Abi Talib, that is why he used to say that he drank to satisfaction from the springs of the speeches and did not confine it to any single way, consequently the blessings of this spring grew and continued growing."

After this is Nabata (d. 374 Hijra). He also preceded Syed Razi and he says thus:—

"I have memorised a treasure of speeches whose blessing multiplies as much as it is taken advantage of. I have

crammed hundred divisions from the sermons of Ali bin Abi Talib”.

This statement of Ibne Nabata has also been mentioned by Ibne Abil Hadeed.

In *Rijal-e-Kishi* it is written in connection with the description of Abu-us-Sabah Kinani that Zaid bin Ali-bin-Husain who is known as Zaid the martyr and was martyred during the Imamate of Imam Jafar-us-Sadiq (A.S.) used to listen to the speeches of Amirul Momineen regularly. Abu-us-Sabah says “he used to listen speeches of Amirul Momineen from me”. This relates to the second century A.H. and from it is evident that a collection of such speeches was in existence at that time, and it was admittedly taken as that of Hazrat Ali bin Abi Talib (A.S.). In all these places the reference to the speeches of Ali as an accepted item shows that in those days no doubt was felt in the matter. It was a few centuries later when writers thought it necessary for some purpose to cast doubt on this reality that they started saying “related to Ali”, but in the earlier period no word indicative of doubt or questioning of this is found at all.

From *Rijal-e-Kabir* it is seen that Zaid bin Wahab Jehni (died 90 A.H.) who is himself one of the traditionists of Amirul Momineen had compiled his speeches and thereafter several individuals compiled his speeches and sayings before Syed Razi, such as:

(1) **Hisham bin Mohammad Saeb Kalbi** (d. 146 A.H.). His collection and compilation is referred to at page 251, chapter 7 of the “*Catalogue*” by Ibne Nadeem.

(2) **Ibrahim bin Zubair Faraazi**. He is referred to in the *Catalogue* of Toosi as follows:—

“Wrote several books, including *Kitab ul Malahim* and *Kitab-e-Khutab-e-Ali* (The Book of Speeches of Ali A.S.)

A reference to him exists in *Rijal-e-Najashi* as well.

(3) **Abu Mohammad Museda bin Sadaqa Abadi**. About him *Rijal-e-Najashi* says:—

“To him belong several books including one speeches of Ali (A.S.)”

(4) **Abul Qasim Abdul Azim bin Abdullah Hasani**, whose tomb at a small distance from Teheran is known as Shah Abdul Azim; He was among the companions of Imam Ali Naqi (peace be upon him.) The speeches collected by him are referred to in *Rijal-e-Najashi* as follows:—

One of his books is “*Speeches of Ali (A.S.)*”

(5) **Abul Khair Saleh bin Abi Hammad Raazi**. He too was among the companions of Imam Ali Naqi. Najashi says:—

“Among his works is the Book of speeches of Amirul Momineen (A.S.).”

(6) **Ali bin Mohammad bin Abdullah Madainea (d. 335 A.H.)**. He collected his speeches and those of his letters which he wrote to his officers. This is mentioned in *Mojin-ul-Udaba* of *Yaqut-e-Hamavi*, Part 5, page 313.

(7) **Abu Mohammad Abdul Aziz Jalowi Basri (d. 320 A.H.)**. His compilations include Sermons of Ali (A.S.) the Book of letters, the Book of Preachings of Ali (A.S.) the Book of Ali’s addresses on fighting and Book of Ali’s supplications. Shaikh Toosi has mentioned them in his *Catalogue* and Najashi has mentioned them in his *Rijal* in connection with his large number of writings.

(8) **Abu Mohammad Hasan bin Ali bin Sha’ba Halabi (d. 320’ A.H.)** writes in his famous book *Tuhuf-ul-Uqool* (Published in Iran, p. 13), after recording some sayings, proverbs and speeches of Amirul Momineen:—

“If we desire to write his (Ali’s) speeches and utterances only in regard to Unity of God, leaving all other subjects, it would equal this very book.”

Now when a glance is cast at the above details it is observed that:—

In the first century Zaid bin Wahab had prepared a collection of the speeches of Hazrat Ali.

In the 2nd century in the days of Abd-ul-Hamid bin Yahya, the Katib and of Ibne Maqaffa that collection was admittedly in existence, while in the mid-period of that century those speeches were recited and heard as has been known from the account Zaid of martyr, and men of letters memorised them



as has become apparent from the details given by Abdul Hamid and Ibne Muqaffa.

And in the 3rd century several authors compiled the speeches which had reached them. In such conditions what was the need or Syed Razi to ignore all these collections and exert his mind to write something himself in the name of Amirul Momineen.

The sixth point is that from the earlier existence of these collections it is evident that it was not possible for Syed Razi to get all these collections destroyed and to circulate what he had produced as the work of Amirul Momineen. This was impossible, because it could be possible only if this collection had existed with one single author at some far-flung place, just as it is said that Shaikh Bin Ali Sena got all the works of Farabi from some individual and destroyed them, and then appropriated all of them to himself. Here this course was impossible as the utterances in question were secure in the bosoms of men of letters, were current throughout the bounds of the Muslim World and a number of authors had compiled them. Then, since these collections would have existed alongwith the product of Syed Razi, if Syed Razi's collected work was different from such collections or different only in style all the learned men of the time, the speakers of the days and the scholars of the age who had already seen those collections, or read them or memorised them would have raised a cry of protest, there should have been an upsurge among them and Syed Razi would have earned bad name throughout the world. In the least some scholar out of his contemporaries might have written a book on the subject criticising that the work of Amir-ul-Momineen so far current was different from the one produced by Syed Razi, particularly when the reason which later prompted a group to create doubts and misgivings in this regard detail of which would be mentioned later, was a religious ground, namely that *Nahjul Balagha* contains objectionable or critical references to some personalities held respectable among the majority of Muslims.

It is apparent that *Nahjul Balagha* was written in the capital of the Abbasi Kingdom which was the centre of Sunni learning. At that time there were very big scholars, memorisers (of *Quran*), men of letters, speakers, biographers and traditionists among the Sunnis and their big crowd was concentrated in Baghdad proper. If Amirul-Momineen's utterances that existed in the times of Ibne Moqaffa,

Abdul Hamid bin Yahya Jahiz and other proved scholars were devoid of these objections and such subjects were not contained in them and naturally in such a case their contents could only be otherwise—then the Sunnis of that time would have created hell over it, would have faced it as an attack on their religion and would have torn it asunder. But no such thing happened. Not the smallest voice was raised against it. This is a definite proof of the fact that there was nothing new in the compilation collected by Syed Razi, rather it was the same as was existent, current and preserved before that. The scholars felt no strangeness towards it, but were familiar with it and were used to hearing it and memorising it. They esteemed this literary treasure for its literary utility and were not victim to the narrow mindedness that since it contained material against their belief they should declaim it or evince strangeness to it.

The seventh point is that numerous books of the period before Syed Razi still exist which contain appropriate references of Amir-ul Momineen's sayings or speeches of various occasions such as:—

*Al-Biayan wat Tabyeen* of Jahiz (d. 255 A.H.) *Uyoon-ul-Akhbar* and *Gharib-ul-Hadis* of Ibne Qateeba Dayanwari (d. 276 A.H.) the reputed history of Ibne Wazeh Yaqubi (d. 276 A.H.), *Akhbar-ut-Tiwal* of Abu Hanifa Dayanwari (d. 280 A.H.); *Kitab-ul-Mubarrid* of Abul Abbas-al-Mubarrid (d. 286 A.H.); *Tarikh Kabir* of the famous historian Ibne Jarir Tabari (d. 310 A.H.) *Kitab-ul-Mujtana* of Ibne Duraid (d. 321 A.H.); *Iqd-ul-Farid* of Ibne Abd Rabbeh (d. 328 A.H.); the famous book *Kafi* of Siqat-ul-Islam Kulaini (d. 329 A.H.); the history *Murawwijaz Zahab* of Mas'udi (d. 346 A.H.); *Kitab-ul-Aghani* of Abul Farj Isfehni (d. 356 A.H.) *Kitab-un-Nawadir* of Abu Ali Qari (d. 356 A.H.); *Kitab-ut-Tauheed* and other collections of traditions of Shaikh Sudduq (d. 381 A.H.) *Kitab-ul-Irshad* and *Kitab -ul-Jamal* of Shaikh Mufeed (d. 416 A.H.) who with reference to the date of death is of later period than Syed Razi, but being his teacher is deemed of the earlier era. When the speeches of Amir-ul-Momineen in these books are compared with those recorded by Syed Razi they often tally together. If there is any thing in *Nahjul Balagha* which is not in these books or these books contain any material not included in *Nahjul Balagha* then it certainly tallies with it by way of the mode of expression, style of speech, continuity, high-soundedness, forcefulness and truth of expression wherein no one knowing Arabic can have any doubt. That the work of Amir-ul-Momineen recorded in *Nahjul Balagha* tallies fully

with the works attributed to him and included in other books, and, as a corollary to this mentioned earlier, that it completely differs from Syed Razi's own writings which find place in *Nahjul Balagha* as foreword or as commentary is enough to prove to an unbiased person that it is really Amirul Momineen's own word which Allama Syed Razi has merely compiled.

The eighth point is that Allama Syed Razi's own contemporaries or numerous persons of contiguous period made their own attempts to collect Amirul Momineen's works, and a few of them included the material in supplements of their books; such as: Ibne Maskawaih (d. 421 A.H.) in *Tajarihul Umam*; Hafiz Abu Naeem Isfahani (d. 430 A.H.) in *Huliat-ul-Aulia*; Shaikh-ut-Taifa Abu Jafar Toosi (d. 460 A.H.) who through pupilship of Shaikh Mufeed is a contemporary of Allama Razi and being pupil of Syed Murtaza Alam-ul-Huda, and also by virtue of the year of his death is of later period, in his book *Tahzeeb* and the *Kitab-ul-Amali*; and Abdul Wahid bin Mohammad bin Abd-ul-Wahid Amedi, who belonged to the same period, in his regular book *Ghirar-ul-Hekam wa Durar-ul-Kelam*, which covers short sayings of Amir-ul-Momineen and has been published in Egypt, Sudan and India, and its Urdu Translation has also been rendered; also Abu Saeed Mansur bin Husain Aabi Wazir (d. 422 A.H.) in his book *Nuzhat-ul-Adah wa Nasr-ul-Durar* which is mentioned in *Kashf-uz-Zunoon* under the chapter of "Noon"; and Qazi Abu Abdullah Mohammad bin Salamah Qatai Shaafei (d. 453 A.H.) whose grand book on this subject is by the name of *Ma'alem-ul-Hekam* which has been published in Egypt. All these are almost contemporaries of Syed Razi. The researches of all of them are before us, except the book of Abu Saeed Mansur which is mentioned in *Kashf-uz-Zunoon*. All the other books are published and current. The text contained in them is essentially similar or tallies in style with that recorded by Allama Syed Razi. Then if it is supposed about Syed Razi that he himself composed the text what should be said about all other compilers and those who inserted it as supplements to their books. The same should be imagined about them since most of them certainly do not appear to excel Allama Syed Razi in greatness of position, righteousness and fear of Allah. If this is thought about them, well and good; but Allama Syed Razi was the wisest of God-seekers, while books on biography show him at the top with regard to literary qualities, eloquence and power of speech. But it is definitely wrong to imagine that all these people were equal to Allama Syed Razi in literary



capacity. As such why should not there be the same difference in their mental efforts and pen-production as certainly exists in their extent of learning. The people who have collected the compositions differ like heaven and earth but the material they have collected is of one and the same status. Seeing this no one except he who is bent on refusing fact can have any doubt or misgiving that the work of these people is merely collection and compilation in which their own style and taste shows itself only in the manner of arrangement and mode of compilation, but their personal ability, wit, extent of learning and literary standard has not a jot of concern in it.

The ninth point is that although the above mentioned people are contemporaries of Allama Syed Razi with regard to their period of living yet with reference to the year of death of several of them it is certain that their period of collection and compilation is later than *Nahjul Balagha*. And after that there is a whole group which is completely later than Allama Razi, such as Ibne Abil Hadeed (d. 655 A.H.) Sibte Ibne Jouzi (d. 606 A.H.) and many other authors after them. Evidently Allama Razi's book *Nahjul Balagha* was not unknown or hidden from these people. What prompted these people to collection and compilation was only that during selection Allama Syed Razi had not copied many portions of Amirul Momineen's compositions because of lack of the original texts, or because the texts were either worm-eaten or incomplete. That is why authors had to resort to rectifier and rectifier of rectifier etc., whose series continued till Sheikh Hadi descendent of Kashif-ul-Ghita in the recent past, who wrote 'Rectification of *Nahjul Balagha* that has been published in Najaf-e-Ashraf. If any one from among the writers of Allama Syed Razi's period or thereafter had thought about *Nahjul Balagha* that the writings and speeches contained therein had been composed and put by Syed Razi himself then all of them particularly contemporaries who never allow any relentness should have considered it obligatory to mention in the ground of compilation of their books that since the book written as Amirul Momineen's speeches does not contain his real works but it is concocted and invented so we felt the need for presenting his real works. When this did not happen and it is obvious that it did not happen so, then we have to admit that according to all of them the text collected by Allama Syed Razi had from before been compiled and current as Amir-ul-Momineen's composition, and the only complaint they had against Syed Razi was about his leaving some of the speeches or lack of collection and investigation, or not adopting a more suitable mode

of arrangement or manner of compilation for which they considered necessary to make an endeavour which continues till today. In fact some writer may still wish to see the speeches included in *Nahjul Balagha* in some other array. This is a different matter; but to entertain doubt or misgiving about the text itself is different.

The tenth point is that when an attempt is made the speeches and utterances included in *Nahjul Balagha* are traceable in their exact words in the books compiled before *Nahjul Balagha*, and when a greater part is found included in the earlier book then if a small portion is not available a moderate mind cannot entertain a doubt on this account when it is known that due to various happenings in the world so many collections of books have been destroyed that if they had existed they would have certainly been more than the existing ones. Even those collections of Amirul Momineen's utterances which, according to clues given to us by history, were compiled before Allama Syed Razi do not exist today. Thus if some contents are not traceable in the presently current books one must conclude that they must exist in the book to which we do not now have access. Even before the compilation of Mustadrak *Nahjul Balagha*, Allama Sheikh Hadi Kashiful Ghita had compiled these references of the contents of *Nahjul Balagha* as *Madarik Nahjul Balagha* which was not probably published in complete form but a praise-worthy attempt has been made by a Sunni scholar of Rampur (India) named Arshi, published in "Faran", Karachi, in the form of an article. If further search is made there is possibility of further success in this connection.

The eleventh point is that the practice with the Shia research scholars has been that they are not prepared to accept every book or collection attributed to the "infallibles" without scrutiny on the only ground that it is so attributed but fulfilling the obligations of research whole-heartedly they openly reject what is due to be rejected, or if it is doubtful they indicate the doubt or misgiving. In this way many collections which exist as productions of the "infallibles" have acquired different grades in the matter of authenticity. For example, the Anthology (Diwan) of Amirul Momineen is in circulation as the work of Ali but Shia scholars hold it wrong without any regard or consideration. The position of the commentary of Imam Hasan Askari is a bit better than this, although in reputation it is no less than *Nahjul Balagha*, and the high grade old traditionist like Shaikh Sudduq (A.R.) has relied upon it, yet most Shia

scholars do not recognise it, so much so that the research scholar of our recent period Allama Shaikh Mohammad Jawad Balaghi has written a whole treatise on proving it wrong. *Fiqah-ur-Riza* is attributed to Imam Riza (A.S.), but its authenticity or otherwise has become a highly scholarly issue on which regular books have been penned. Similarly *Jafariat* or the booklet *Zahabia* of Imam Riza (A.S.) etc., have not escaped criticism. Despite this practice the fact that right from after Syed Razi till now no Shia scholar raised any voice against *Nahjul Balagha* or expressed even a jot of doubt or misgiving about it is a decisive proof that in the view of all of them its position is unique and superior to all other collections. In this regard if there is any book equal to *Nahjul Balagha* it is only *Saheefa-e-Kamila* which is similarly admitted as the collection of the utterances of Imam Zain-ul-Abedin (A.S.). No other book ranks equal to these two in this connection.

The conclusion from the above grounds is that from after Allama Syed Razi till about two or two and a half hundred years no voice is seen being raised against *Nahjul Balagha*. Rather numerous Sunni scholars wrote commentaries on it, such as Abul Hasan Ali bin Abul Qasim Baihaqi (d. 565 A.H.), Imam Fakhur-ud-Din (d. 606 A.H.) Ibne Abil Hadeed (d. 655 A.H.), Allama Saduddin Taftazani, and others. Probably it was because of these commentaries etc., written by Sunni scholars that *Nahjul Balagha* became known among the commonality and unrest brewed among the Sunnis about those of its contents which concern the three Caliphs. This led to argumentation among themselves as a result of which with a view to save their principles of faith and to appease the commonality the need arose for the scholars to create doubts and misgivings about *Nahjul Balagha* and by to denounce it. Thus, first of all Ibne Khallakan (d. 681 A.H.) attempted to make it doubtful and wrote in the account of Syed Murtaza that:—

“People differ about the book *Nahjul Balagha* which is a collection of the utterances of Ali bin Abi Talib as to whether he (Syed Murtaza) compiled it or his brother Razi did so while it has also been said that it is not at all the composition of Ali bin Abi Talib and that the one who compiled it and attributed it to him made it himself; but Allah knows best.”

It is very noteworthy that the controversial voice against *Nahjul Balagha* even after two and a half centuries did not rise from the centre of its compilation Baghdad or any city of Iraq but this voice



rose through Ibne Khallakan from the western area where Omayyad rule existed and from Qerwan and Qartaba where scholars received patronage under the influence of the Government. From there this voice rose through Ibne Khallakan, evidently the people about whom it is stated that they differ were not responsible individuals of the Muslims metropolis otherwise more sanguine words such as the "Scholars differ", "the researches differ" or "the learned differ" would have been used while the "people" are those Sunni commons of the western region patronised by the Omayyads who did not even know whether this book was the compilation of Syed Razi or of Syed Murtaza and it is concealment of true position by Ibne Khallakan that he does not put forth his own views which he certainly had about this book and its compiler but in order to appease the feelings of the people considers it appropriate to just relate the differences of these very people namely that some people call it a compilation of Syed Murtaza and others of Syed Razi but the judgement of his own conscience comes first that whoever might be the compiler it is the composition of Amirul Momineen. Thus due to apprehension of injuring the popular sentiments he refers to the objections of some of the partisan, unknown and untraceable persons, who in their effort not to recognise its contents used to urge during arguments that they did not recognise it as the word of Ali, he resorts to the passive form (*viz.* has been said) or that some people hold that it is not the production of Ali, but that the person who compiled it has himself composed it. The passive form "it has been said" was enough to prove weakness of this view, but since his own conscience was not satisfied with it so in the end he tries to cast further doubt and misgiving by saying "Allah knows best". This only leads one to conclude that Ibne Khallakan does not intend to express his own finding in this matter due to pressure around him and he wishes to keep himself aloof by just recounting the gossip of the common people. Evidently such doubting can carry no weight in the world of learning.

Even a straw provides good support to one who is drowning. Although Allama Ibne Khallakan had in response to his conscience to a great extent saved himself from the liability to declaim *Nahjul Balagha* yet his words easily gave the hint to the later participants in the contest that they should reject *Nahjul Balagha* as the work of Amir ul Momineen. Consequently, a century after this Zahabi who was the most intolerant of his times picked up the courage to raise the doubt to the degree of certainty when he wrote in the

account of Syed Murtaza that:

“Whoever sees his book *Nahjul Balagha* would come to believe that it is falsely attributed to Amirul Momineen, because it contains open abuse rather down grading of the two leaders Abu Bakr and Umar.”

Now look at this strange development that for two or two and a half hundred years from the compilation of *Nahjul Balagha* i.e. upto the time of Ibne Khallakan there is no trace of any difference, or misgiving about *Nahjul Balagha*, then sitting in the West Ibne Khallakan relates the difference of view of the common people in this regard as to whether it is a book compiled by Syed Murtaza or by Syed Razi and adds an unauthentic view to the effect that its attribution to Amirul Momineen is wrong and eventually makes this falsification doubtful by saying “Allah knows best”. This was when due to nearness of the time, the means of getting information could be numerous, and a century thereafter Zahabi, first by one stroke of his pen ends the difference that existed in regard to the compiler and declares it as the performance of Syed Murtaza and then, replacing ‘his doubt by certainty, says that whoever studies *Nahjul Balagha* would be convinced similarly. This means that for three hundred years upto his days no one had studied *Nahjul Balagha* or he had picked up a spectacle no one before him had possessed, and now he was inviting everyone after his days to study *Nahjul Balagha* through the same spectacle. What is that spectacle, he himself indicates towards the end of his discussion. From literary viewpoint, according to principles of relating the Traditions and in keeping with the canons of criticism it was incumbent on him that in proof of its wrong attribution towards Amirul Momineen he should have brought forth such accepted composition of Amirul Momineen which was reliable in his view, was taken from sources other than Syed Razi and which should have been different from the record adopted by Syed Razi, should have referred to the criticisms of authors contemporary of Syed Razi to the effect that they too had held it false and should have recounted the eulogy or criticism of the other scholars and critics of these three hundred years. But his research shows no such proof. His only ground for holding this attribution as false is that it contains abuse of his two leaders. Can this ground carry any value in the world of learning? It is just like this that after certain centuries after the descension of Quran some group of Unbelievers refuse to accept Quran as Allah’s word because it contains derogatory and abusive verses against their gods.

The fact is that if fact is judged by subjugating it to passions then no fact constant at all. "And verily thou callest them unto the straight path; (*Quran* 23:73.) With the opening of this doorway all the principles of traditionism and observation become inoperative and useless, because a person with any belief or thinking would reject even the strongest authority on the ground that it militates against his belief or thinking. As regards the arguments of Shiah against the three Caliphs they rely on the Traditions of the Prophet (S.A.) and even on the Traditions and transmissions contained in the six *Sahihs* and make use of the Traditions of the Prophet (S.A.) no less than the *Nahjul Balagha*. The practice of cautious and principled Sunni scholars has been that they would resort to interpretation rather than daring to deny the contents of the Traditions. The tendency to reject reliable authorities initiated by Zahabi developed to this extent in the days of Mirza Ghulam Ahmad of Qadian that in the beginning in confrontations with the Christians when he had to bear in mind the consideration about Christ's death, only with the idea that since the Christians put it forth as a distinction of Christ that he is alive it should be done away with, he adopted this confrontational tactic as the basis and rejected all the Islamic authoritative pronouncements or the agreed Traditions on the subject, and eventually a way was carved for his own claim for himself being Christ. By gradual rise the same feeling has now, through the people calling themselves adherants of *Quran* represented by Tulu-e-Islam, reached the stage that seeing that Tabari and other commentators have all given some matter or other advantageous to the Shias, they struck a blow against the Traditions, commentaries and histories in toto and the only ground for rejecting them all is that they have recorded things in favour of Shias, and therefore it is all false. The building erected on a wrong foundation must face such an end. They should have faced reality as reality and then subjugated their feelings to it as is the religious obligation of common Muslims. What to say of those who regard themselves as scholars of Islam or pass as such in the world.

In the centuries that followed this door became wide open, so that it became a common device of confrontation that whenever any quotation from *Nahjul Balagha* was put forth it was held wrong. Thereafter in the present period some other considerations have also become operative. For example, when the conviction of the modernist group that woman is equal to man in every respect is hurt by the contents of *Nahjul Balagha* then to protect this belief an attempt is



made to prove that it is not the word of Ali because it is detractory to women; and when modern science is found at variance with its holdings then maintaining science as the basic truth it is denied to be Ali's word. Sometimes under the impression that in it there is mention of those of acts of science and arts which people of later times regard as their findings it is said that these utterances are a product of later period on the ground that these arts and sciences did not exist in Arabia at that time. So much so that even one word such as Sultan is regarded as anachronistic and its occurrence in *Nahjul Balagha* is taken as a proof that it could not have been uttered by Amirul Momineen (A.S.) whereas all these are just excuses for satisfying their own wishes, and a result of regarding their own suppositions as the reality and subjugating facts thereto. When are the facts recorded in Quran such as were known to the Arabs of those days, and when was the implication of many of the sayings of the Prophet (S.A.) clear to the then world, so that now wonder is expressed on the discoveries of arts and sciences in Ali's sayings unknown to the then world. When an old Arabic couplet is advanced as authority for a word, we do not evidently know the source of such word earlier to that couplet, otherwise we would not take the trouble of quoting the couplet as authority. Should we then regard this hypothesis as correct and reject the couplet on the ground that the word was not in existence before that, or the correct course would be—and this is the principle commonly adopted—that from the occurrence of this word in this couplet we deduce that this word was current among the Arabs. Similarly why should we not adopt the same course in respect of the word "Sultan" rather than treating our hypothesis as gospel and hold that this word is new, and was non-existent in Arab literature. Why should not its use in the utterances of Janab Amir (A.S.) be a proof that though this word was not current among the common majority yet it was not totally non-existent, and why should not the utterance of Amirul Momineen be taken as the authority for it? Further, what is the need for holding "Sultan" to mean king in its literal sense when its root meaning namely government, power or control was in existence and its examples exist in *Quran* as well. 'Argument' has been termed 'Sultan' only because of being a means of securing control, just as for the same reason it is termed "protest". This root sense was eventually adopted in the sense of a noun meaning king. What is the difficulty that in the sentence "when sultan changes the times change" we take 'Sultan' in the sense not of the ruler but of the 'government' or 'authority', since in our own language it is in use in the sense of authority or ruler.

Literally we need not say that "when the king changes the times change" but render the meaning that when the authority changes there is change in the times as well. The result remains the same, and our hypothesis, if very dear to us, also remains in tact. In short these are all baseless points which do not accord with any principles of tradition or observation. *Nahjul Balagha* does not certainly contain any such harsh word about the Caliphs as do not exist in other books, or which is not in accord with those feelings of Janab Amir (A.S.) which find place in the other books of Sunnis. As such, the occurrence of such words on his tongue is a proof that it is his own word. Of course if it had words contrary to his impressions then it would have been necessary to consider what their basis was; or they should be regarded as the result of some compulsion, as is the case with the sermon "God bless so and so" in the view of some scholars. But in the case of an utterance which is a clear index of the speaker's thoughts there should be no hesitation in accepting its attribution to the speaker as true. That is why despite hesitation of Ibne Khallakan and the daring rejection of Zahabi the just-minded and truth-loving scholars and researchers without distinction of creed or group have been accepting *Nahjul Balagha* as the word of Amirul Momineen (A.S.) and have been expressing so. From among them a few who are presently in view are mentioned below:—

(1) Allama Shaikh Kamal-ud-Din Mohammed bin Talha Qureshi (d.652 A.H.) writes in his book *Matalib-us-Su'ool fi Manaqib-e-Ale-Rasool* which has been published in Lucknow as well, in the account of learnings of Amirul Momineen (A.S.):

"Fourth is the science of eloquence and rhetoric. In this he was a leader near whom it was impossible to approach and was such a pioneer whose footprint cannot be paralleled. And for one who acquaints himself with his literary production known as *Nahjul Balagha* the heard news of his eloquence becomes a witnessed phenomenon, and his impression about Ali's (A.S.) elevated position in this matter turns into conviction".

At another place he writes:—

"The fifth category comprises those sermons and speeches which the traditionists have related and trustworthy people have obtained from him, while the book *Nahjul Balagha* which is attributed to him consists of his various

types of speeches and sermons which fully clarify their do's and don'ts, present eloquence and rhetorics through their shining words and meanings and exhibit the principles and secrets of the science of meanings and explanations in full form."

Herein the contents of *Nahjul Balagha* have been categorically accepted as the composition of Amirul Momineen (A.S.) by quoting references of reliable and trustworthy traditionists. The appearance of the word "attributed" at one place should not create any misunderstanding, because that refers to the book in its shape as such since it is evident that the book is not the compilation of Amirul Momineen. (A.S.) The book is really that of Syed Razi but people superficially or through ignorance name it as if it is the book of Amirul Momineen (A.S.). This attribution to the book is made in view of its contents and this is why Allama Ibne Talha has used the word "attributed" on this occasion, and it is quite correct. It does no harm to his trust and conviction about the reality of the contents.

(2) Allama Abu Hamid Abdul Hameed Bin Hilbatullah known as **Ibne Abil Hadeed Madaeni Baghdadi** (d. 655 A.H.) who has written a comprehensive commentary on this book. Among the personal distinctions of Amirul Momineen (A.S.) under eloquence he writes:

"His eloquence is such that he is the leader of the eloquent and the Chief of the rhetoricians. It is about his utterances that it is below the word of the Creator but above the word of all creatures; and from him world has learnt the art of speech and rhetorics."

After this the opinions of **Abdul Hamid bin Yahya** and **Abdul Hameed Nabatah** have been quoted which we have already mentioned. Then he writes:--

"And when *Mohqin bin Mohqin*, said to Muawiya 'I have come to you from the dumbest man' Muawiya said "Woe to thee, how can he be called dumb when, by Allah, no one other than he has shown the Quraish the way to eloquence". And this very book whose commentary we are writing is enough to prove that Ali occupied such a high position that no one can keep pace with him, nor can he be paralleled in rhetorics.



At another place the same Allama writes:—

“Numerous portions of this book can be termed miracles of the Prophet (S.A.) because they cover assertions about the unknown, and are beyond human capacity.

Although Allama Ibne Abil Hadeed is staunch in his beliefs which run counter to Shiaism, and therefore wherever there is matter in *Nahjul Balagha* against his faith he has faced goodly difficulty, yet in spite of this he does not in any single place express his doubt that it may not be the word of Amirul Momineen (A.S.): rather even in regard to the *Sermon of the Camel's Foam* (Khutba-e-Shaqshaqia) which consists issues most militating against his feelings he forcefully agrees that it is certainly the composition of Ali bin Abi Talib (A.S.) and refutes with arguments every conception against it. Under this sermon he has held that Allah has preferred the low over the high for some purpose. Similarly in the various explanations under the *Khutba-e-Shiqshaqiyya* and others he has expressed his beliefs and has held Amirul Momineen's words the outcome of (God forbid) human feelings. These points put a stop to the impression that in this book he has kept in view the pleasure of the Shia over-lord in whose name he dedicated this commentary. Ibne Alqami was doubtless a Shiah but he was a minister under the Abbasides and this book was written during his term as Minister before the downfall of the Abbasides. Firstly, if flattery were his aim it was necessary to pay regard to the sentiments of the Caliph rather than the Minister. Secondly, evidently being a minister of the Abbaside government Ibne Alqami could not proceed against a person who wrote anything in favour of the religion of the Government of the day; nor did he openly declare such feelings. Further, if he intended flattery, why should Ibne Abil Hadeed in this very book refute Shiaism and why should he have from beginning to end tried to strengthen the Caliphate as much as possible. This behaviour of his clearly shows that in this he has constantly adhered to own ideas and feelings. If he had expressed a small doubt or misgiving about *Nahjul Balagha* that would not have been so painful to Ibne Alqami as the accusing Allah of such an evil act that sometimes He prefers the low over the high, or to attribute Amirul Momineen's sayings to human frailty as he has written in the commentary on the *Khutba-e-Shiqshaqayya*. In fact the rejection of these words as Amirul Momineen's utterance is not so painful to a Shia nor so derogatory to Ali bin Abi Talib (A.S.) as the view that he has, God forbid, used these words against reality and only in

response to his personal animosity. This makes it clear that Ibne Abil Hadeed did not aim at pleasing Ibne Alqami through expression of his views, and if Ibne Alqami gave any prize for this book it is only due to his large heartedness, large sightedness and forbearance that he appreciated the literary production of a scholar of differing beliefs mainly as a literary production which also contained points against his own religious beliefs and convictions. In my view Ibne Abil Hadeed has, in this book, published his Sunnism so much more than needed that it is wrong to attribute any partiality or bias to him.

(3) **Abus Saadat Mubarak Majiduddin Ibne Aseer Jozavi** (d. 606 A.H.) has resolved the words of *Nahjul Balagha* in very many places in his reputed book *Nihaya* which is on the subject of explanations of words used in the books of Traditions and "Records". Ibne Aseer's position is not of an ordinary lexicographer but he is a traditionist as well. If it was necessary for him to resolve these words only because of literary importance he would have included them only with the name of *Nahjul Balagha*. Again, the fact is that if he did not regard it as the utterance of Amirul Momineen (A.S.) he would not have found place for them in a book written exclusively for Traditions and Records because technically "record" means only the words uttered by Companions or prominent post-Companions. Words of a book of any later scholar are included neither in Tradition nor Record. His including these words is itself a proof that he regards them as the utterance of Amirul Momineen (A.S.) and not of Syed Razi. Then again, while recording these words in every place he clearly uses the words "Ali's tradition", such as under the word "Jawa" or 'Fatq-ul-Ajwa' or 'Shaqq-ul-arja', everywhere these words are mentioned with the epithet "Tradition of Ali". At some places it is "Sermon of Ali" At such as under the word "Loot" the words "Khutabat Ali....." In one place under the word "Aem" the words are "utterance of Ali ....." Similarly under the word "Asl" the words "Utterance of Ali" occur and the same is the case in one or two more places; in all the other places he has written "Tradition of Ali". We have quoted all these places *in extenso* in our book "*The Authenticity of Nahjul Balagha*" which has been published by Imamia Mission, Lucknow.

(4) **Allama Sadruddin Taftazani** (d. 791 A.H.) writes in *Sharh-e-Maqasid*, "He was the most eloquent of them as the book *Nahjul Balagha* evidences".

(5) **Jamaluddin Abul Fazl Mohammad bin Mokarram bin Ali Afriqi Misri** (d. 711 A.H.) too has, like *Nihaya*, solved the words included in his celebrated book *Lisan-ul-Arab* by calling them “Words of Ali”.

(6) **Allama Alauddin Qarshaji** (d. 875 A.H.) writes in his explanation of scholar Toosi’s words “the most eloquent of them in speech” that this is evidenced by the book *Nahjul Balagha* while rhetoricians have held that his utterances are below **the words of the Creator but above the words of the created**.

(7) **Mohammad bin Ali bin Taba** Taba known as Ibne Taqtaqi writes on page 9 of his book *Tarikh-ul-Fakhri fil Adaabis-sultania-wad-duwalil Islamia*, published in Egypt:

“Many people turned towards *Nahjul Balagha* which comprises the utterances of Ali bin Abi Talib because this is the book from which are learnt wisdom, precepts, oneness of Allah, renunciation and courageousness while its lowest advantage is eloquence and rhetoric.

(8) **Allama Mohaddis Mulla Tahir Fitri Gnjrati** too has written *Mujmai Biharal Anwar*, like *Nihaya* in explanation of words appearing in Traditions and Records and he too has explained the words of *Nahjul Balagha* recognising it as the composition of Amirul Momineen (A.S.).

(9) **Allama Ahmad Bin Mansur Kazrooni** writes in his book *Miftahul Futooh* under the account of Amir-ul-Momineen (A.S.):—

“Whoever casts a careful glance over his words, letters, speeches and writings will find that his knowledge was not like that of others nor his distinctions, of the type of distinctions of others after the Prophet (S.A.) (that is, they were far higher), and among them is the book *Nahjul Balagha*.” (This implies that the writer bore this fact in mind that Ali’s utterances were in existence in abundance beside *Nahjul Balagha* and that this book is only a part of that collection).

“And by Allah before his eloquence the eloquence of all the eloquents, rhetorics of all the rhetoricians and wisdom of the sages of the world become paralysed and thwarted.”

(10) **Allama Yaqub Lahori** writes in his book *Sharh-e-Tahzib-ul-Kalam* under the explanation of the word “Afsah”:—

“Whoever wishes to see his eloquence or enjoy hearing his rhetorics must have a glance over *Nahjul Balagha*; and to attribute such an eloquent and rhetoric utterance to a Shia Scholar is totally misfit.”



(11) **Allama Sheikh Ahmad Bin Mustafa** known as Tashkeerizada writes in his book *Shaqaeq-e-Nomania Fi Ulema-e-Daulat-e-Usmania*, under the list of writings of Qazi Qiwan-ud-Din Yusuf:—

“The commentary on *Nahjul Balagha* of Imam Ali Bin Abi Talib, Allah may honour his face.”

(12) **Mufti of Egypt Allama Sheikh Mohammad Abdoh** (d.1323 A.H.) the success of whose beautiful effort cannot be denied, because he managed to acquaint the Sunni centres of learning in Egypt and Beirut with the advantages of *Nahjul Balagha* and through whom the inhabitants of these areas were introduced to this eminent book. He got *Nahjul Balagha* published in Egypt with his explanatory annotations and its numerous editions have so far been published. In the preface which finds place in the beginning of the book recounting the stupefaction and astonishment which the study of the truth-bearing contents of *Nahjul Balagha* caused in him, he writes:—

“At every place during its perusal I was getting the impression as though wars are being waged, onslaughts are going on, rhetorics is in full swing and eloquence is in action with full force, superstitions are getting defeated, doubts and misgivings are retreating, the armies of public speaking are ready in array, battalions of sharp-tongues are busy like swords and lances, evil thoughts are being slain and the corpses of superstitions are falling while all of a sudden it is felt as if Truth has overcome, falsehood has been defeated, the flame of doubt and misgiving has been extinguished and the reign of untruth has ended, and the credit for this victory goes to its Standard Bearer Asadullah-il-Ghalib Ali bin Abi Talib (A.S.). In fact as I proceeded in the perusal of this book from one place to the other I felt the change of scenes and shifting of stands. Sometimes I found myself in a state where the sublime souls of meanings clad in the gowns of beautiful words rotate round pure creatures and approaching near clear hearted ones betoken them to tread on the right path, to kill the desires of the heart and making them hateful of slippery points lead them to tread on the path of greatness and perfection. And sometimes such sentences appear before me which seem as though frowning and showing out their teeth they are advancing with fearful features. There are spirits in the shape of tigers with talons of birds of prey ready to attack and which do in an instance fall on their victim. They snatch away the hearts from the circles of ill-wishes and desires, forcefully separate the conscience from low sentiments and destroy the evil

desires and false beliefs. Sometimes I witnessed that a spiritual being which in no way resembled with corporal beings separated itself from Heavenly audience and coming close to human soul took it out from physical curtains and material screens, took it upto the celestial surroundings, raised it to the centre of divine effulgence and seated it in the heavenly atmosphere. In some moments it seemed as if a speaker on philosophy is challenging the holders of authority and power, calling them to tread on the right path, cautioning them on their mistakes, teaching them delicacies of politics, and serious issues of administration and policy and perfecting them by creating in them the capability for governmental positions, administration and politics.

Herein just as Allama Mohammad Abdoh has definitely acknowledged it as the word of Amirul Momineen he has also admitted the truth of its subject matter and veracity of its contents. He says that the subjects of this book are a success of the truth, defeat of the untruth, death of doubts and misgivings and destruction of superstitions and evil thoughts and that from beginning to end they bear for the human race sound instructions in spiritualism, purification, majesty and perfection.

Allama Mohammad Abdoh has so much veneration for *Nahjul Balagha* that after Quran he regarded it as deserving of preference over every other book. He expressed his belief that the circulation of this book in the Islamic University to the maximum extent would be real service to Islam only because it is the utterance of a dignified world reformer like Amir-ul-Momineen. So he writes:—

“Among those who know Arabic there is none who does not agree that after the word of Allah and the word of the Prophet the word of Amirul Momineen is more sublime, more meaningful and more beneficial than any other utterance. So for the seekers of the nice treasure of the Arabic language this book is the most deserving to be accorded an important position in their record and written acquisitions and at the same time they should try to appreciate the meanings and intents that lie hidden in its words”.

It is a fact that this effort of Allama Mohammed Abdoh bore fruit fully. In an atmosphere of short-rightedness in which the diplorable behaviour of the literary world is such that those books of even Sunnis which concern the infallible Ahl-e-bait or Ali bin Abi Talib have been mostly printed by Shia presses of Iran while the

Academic Centres of Egypt, Beirut, etc., have never regarded them fit for publication, for example, Sibte Ibne Jauzi has been mentioned in books on biographies with full literary eminence, but his book *Tazkera* has not been deemed fit of attention among the great majority only because it mostly covers account of the family of the Prophet (S.A.). So with regard to *Khasaes* of Nisai and others. But *Nahjul Balagha* despite its contents with which the majority may differ enjoys popularity and centrality among the scholarly circles. Its consecutive editions are published and it is prescribed in the curriculae of schools and universities. It is the confrontational atmosphere of India and Pakistan and its poisonous climate that in the educational institutions here this book is often meted out treatment which should be meted out to a purely Shia book. Allama Mohammad Abdoh not only wrote annotations on this book and got it printed but he used to continually plead for it in his conversation. The magazine *Al-Hilal* of Egypt in its issue No.1 of volume 35 for November 1926 A.D. on page 78 published four questions for the attention of the literary group in which the first question was this, namely:—

“What is the book or books which you studied in your youth and which benefited you and left impressions for your life”. The reply given to this question by Professor Shaikh Mustafa Abd-ur-Razzaq was published on page 15 of issue No. 2 for December 1926 A.D. Therein he wrote:—

“At the instance of the Late Professor Shaikh Mohammad Abdoh I studied *Anthology of Hāmāsa* and *Nahjul Balagha*.

Abdul Masih Antakee whose opinion would be related later, has also stated that “Allama Mohammad Abdoh told me that if you want to acquire eminence in writing you should take Amirul Momineen Ali as your teacher and regard his utterances as the guiding lamp.”

The Professor's belief that *Nahjul Balagha* was in its entirety the word of Amirul Momineen (A.S.) was so eminent that all his pupils who from after him till now have been among eminent teachers of Egypt knew this fact. Thus Professor Mohammad Mohiuddin Abdul Hamid, Reader in the Faculty of Arabic Language in the University of Al-Azhar, whose own ideas would be related later in his own words, wrote in the Preface to the Edition published by him:—

“It is possible you may like to find out in this regard the opinion of Imam Shaikh Mohammad Abdoh who brought this book out from



oblivion and no one can equal him in the extent of information and sharp-sightedness. So the reply to this question would be that we can say with certainty that he regarded the whole of this book as the word of Imam Ali. Allah may have mercy on him.

The preface by Allama Mohammad Abdoh extracts from which have been quoted by us itself enjoys great importance in the world of learning. Thus Syed Ahmad Hashmi has quoted it in full in his book *Jawahir-ul-Adab*, Part I, pp. 317-318, and has given it the title "Account of *Nahjul Balagha* by the late Imam Shaikh Mohammad Abdoh (d. 1323 A.H.).

(13) The reputed Arab author, orator and writer Shaikh Mustafa Ghalaeni, Professor of Quranic Commentary, Theology and Arabic Literature in the Islamic University, Beirut, in his book *Areejuz Zahar* under the subject *Nahjul Balagha* and Styles of Arabic Expression writes under a detailed treatise.

"The best material whose study is compulsory for the seekers of high standard in literature is the book of Amirul Momineen Ali (A.S.), *Nahjul Balagha*, and it is this book for which this preface has been mainly written. This book contains such eloquent utterances, astonishing styles of expression, beautiful subject matters and numerous sublime imports that if the student practises them properly he can, in his composition, speaking and conversation, attain perfect standard of eloquence.

After this he writes that "From this book large number of persons, rather communities, have drawn advantage among whom this writer is also included. I invite all those who are in search of high style of Arabic writing and eloquent way of expression to appropriate this book".

(14) Professor Mohammad Kurd Ali, Head of the literary circle in Damascus, in reply to the third out of four questions of *Al-Hilal*, which was, "which books you advise the youth of today to read," wrote:—

"If rhetorics is sought in its perfect form or eloquence which is untarnished by smallest flaw then you should resort to *Nahjul Balagha* the collection of lectures of Amirul Momineen Ali Bin Abi Talib (A.S.) and his letters to his governors. For details may be seen the chapter on writing and writers in my book "*Al-Qadeem Wal Hadees* printed in Egypt in 1925 A.D."

This reply appeared on page 572 of Issue No. 5, volume 35 of *Al-Hilal* for March 1927 A.D.

(15) Professor Mohammad Mohiuddin, Professor in the Faculty of Arabic Language in Al-Azhar University has written notes on *Nahjul Balagha* and retaining the annotations of Allama Sheikh Mohammad Abdoh, has added numerous researches and explanations. With these additions this book was printed at the Matba Isteqama in Egypt. In the beginning of this edition he has written a preface of his own wherein he has undertaken a conclusive discussion on the authenticity and trustworthiness of *Nahjul Balagha*. Its salient portions are quoted hereunder:—

“This book *Nahjul Balagha* is that selection of the utterances of Amirul Momineen Ali bin Abi Talib (A.S.) which was adopted by Al-Sharif Razi, Abul Hasan Mohammad bin Hasan Moosavi. This is the book which contains in its covers eminent jewels of rhetorics and the finest exhibits of eloquence; and it should be so since it is the utterance of a person who, after the Prophet (S.A.) was the most eloquent in expression, the biggest master of words and reasoning and one who had the greatest control over Arabic words so that he moulded them as he wished, a high ranking philosopher whose utterance ushered forth springs of wisdom, a speaker whose oratory filled the hearts, and a scholar who from early age enjoyed such advantages as the closest contact and association with the Prophet, writing down of revelations, fighting both with sword as well as tongue in defence of the religion—advantages which no one else could enjoy. Such is the book *Nahjul Balagha*. I have been studying it from the beginning of my youth and have been its lover from early age, because I saw my father often reading it and found my elder uncle spending long hours it pondering over its expressions appreciating its meaning and admiring its style; and the two had great effect upon me as it forced me to tread on their footsteps so that I gave this book the foremost place in my heart and took it as the companion in my solitude who always provides solace to me”.

After this the Allama has mentioned those persons whose way is that they regard it as the book of Sharif Razi himself. Surveying their views the Allama says that the most important grounds advanced for this book not being the word of Amir-ul-Momineen (A.S.) are only four:—

Firstly, it contains such criticism of companions of the Prophet (S.A.) whose coming out from Hazrat Ali (A.S.) cannot be agreed to,

particularly the abuse of Moawiya, Talha, Zubair, Amr-bin-Aas and their followers.

Secondly it exhibits wordly decoration and ingenuity of expression of a degree that was non-existent in the days of Hazrat Ali (A.S.)

Thirdly, its similes, metaphors and picturing of scenes and events are so perfect that they are not found elsewhere in early Islam. Alongwith this the use of technical terms of logic and philosophy and of statistic in the statement of problems which were not in vogue in those days.

Fourthly, numerous statements in the book savour of claim to fore-telling of events which is far from the position of a truthful person like Hazrat Ali (A.S.).

Turning down these considerations the Allama writes:—

“Allah is witness that we do not find any of these grounds or all the grounds collectively to be a true ground, or even a ground-like thing in proof of the statement which is their aim. In fact they can not even be regarded as doubts and misgivings so as to create the least hitch in the acceptance of truth and which it may be necessary to refute.”

Then he has refuted each and every point one by one. What he has said about the first point is briefly this that after the Prophet (S.A.) the policy adopted with regard to Khilafat was such that Hazrat Ali (A.S.) should naturally have objection against it, and the insurgence of the people of Sham (Syria) during his caliphate must have pained him. Thus his words for each period are just in accord with historical conditions. What then is the occasion for any doubt or misgiving therein?

The reply to the second and third points is that no person was equal to Hazrat Ali bin Abi Talib (A.S.) in eloquence and wisdom. How then can the characteristics of his utterances be found in any other person of that period? As regards the blame of rhyming and rythming, that is not in his expressions of a type that may mean concoction or may tell upon the meanings. Moreover rhyming etc. to this extent was quite in vogue in those days.

What the Allama has said in reply to the fourth point does not accord with our own religious convictions but it bears out his own



point of view. He says 'What is regarded as fore-telling, we regard it as fore-seeing and the result of understanding the times, which is not discordant with a wise man like Ali'. As we said this reply has been given by him according to his own notions, but the fact is that if expression of Knowledge of the Unknown given by Allah is taken as a standard for rejecting, then numerous traditions of the Prophet (S.A.) would fall within its mischief. Again, expression of Knowledge of the Unknown by Allah is evident from a number of verses of the *Quran*. As such the verses of the *Quran* should also be disbelieved. But if on the basis of Knowledge of Allah these verses are believed in there should be no occasion for laying objection on the inclusion of similar topics in the utterances of Ali (A.S.) who was given Knowledge by Allah.

(16) **Professor Sheikh Mohammad Hassan Nae-il-ul-Mursafi** too has written a commentary of *Nahjul Balagha* which was published from Darul-Kutub-i-Arabia. In its preface under the title 'A Word about the Arabic Language,' he writes:—

"In this field Ali (A.S.) was the foremost, and the greatest proof for this is *Nahjul Balagha* which Allah has made a clear proof of the fact that Ali bin Abi Talib (A.S.) was the light of the Quran and the finest living example of wisdom, knowledge, guidance, miracle and eloquence. In it many things have been collected at one place by Hazrat Ali (A.S.) which cannot be found in one place even after putting together the utterances of great sages, matchless philosophers and world-reputed divine scholars, comprising high pinnacles of wisdom, canons of correct politics, astonishing sermons and effective contentions. In this book Ali bin Abi Talib (A.S.) has plunged in the streams of knowledge, politics and religion and proved himself as the most prominent in all of them.

(17) **Professor Mohammad-az-Zohri-ul Ghumravi** wrote a preface to the above mentioned Commentary by Mursafi. Therein under the caption "Classes of the Eloquent" he writes:—

"From none of these classes of persons such performance has come down to us as has come from Amir-ul-Momineen Ali (Allah may honour his face). His utterances cover renunciative sermons, political course of action and religious admonition, nice philosophic statements, moral instructions, jewels about oneness of Allah, clues about the unknown, retort and refutation of the opponent and common advices, and the book containing his bright utterances is *Nahjul*

*Balagha* which has been compiled by Abul Hasan Mohammad bin Tahir known as Sharif Razi, Allah may have mercy on him, reward him and be pleased with him.

(18) **Professor Abdul Wahab Hamoodah**, Professor of Modern Literature in the Faculty of Literature, University of Fawad the First in Egypt has written in his article, "The Collective Opinions on *Nahjul Balagha*" published in the Magazine *Al-Islam* of Cairo, Vol. III, No. 3 for Ramzan, 1370, A.H., corresponding to July 1951 A.D.:—

"In the book *Nahjul Balagha* all those things have been put collected by Ali bin Abi Talib (A.S.) which can be collected from all the great scholars, world famous philosophers, and reputed divines put together. High pinnacles of wisdom, canons of pure politics, astonishing sermons of all sorts, effective contentions and collective conceptions, all these are an open testimony to the distinction and highest performance of the Imam (A.S.).

(19) **Allama Abu Nasr, Professor**, University of Beirut has, in Chapter 31 of his book "*Ali bin Abi Talib*" mentioned *Nahjul Balagha* among the Arabic relics of Amirul Momineen and has written in this regard that this book is an index to the great personality of Ali bin Abi Talib (A.S.).

(20) **Qazi Ali Bin Mohammad Shookani** the author of *Nail-ul-Autar* has, in his book *Ittehaf-al-Akabar be Asaneed-id-dafatir* published in Hyderabad under the Chapter of "Noon" written about *Nahjul Balagha*, after recording his continuous authorities writes as follows:—

"*Nahjul Balagha* is the word of Ali, Allah may be pleased with him."

This is a fact which has been admitted by numerous Christian Researchers as well:—

(1) **Abdul Masili Antakee**, Editor of the Magazine *Al-Imran* who has written his famous book "*Sharh-e-Qaseedae Alavia*" on the life of Amirul Momineen (A.S.) and it has been published at Matba-e-Ramesees, Fajala, Egypt. on page 530 thereof he writes:—

"There is no dispute that Sayyedena Amirul Momineen Ali (A.S.) is the leader of the eloquent and master of rhetoricians and the biggest among Arabic speakers and writers. This is the utterance about which it has been correctly said that it is above the word of

the creatures and below that of the Creator. This is the opinion of every one who has knowledge of the art of composition and engages himself in writing. In fact he is the master of the Arabic writers and their teacher. There can be no literary scholar wishing to acquire the art of writing but he should have before him the *Quran* and *Nahjul Balagha* — the one as the word of the Creator and the other the utterance of the noblest creature. And on them depends every one who wishes to be listed among good writers. Perhaps the highest position among those who served the Arabic language is that of Sharif Razi who collected these sermons, sayings and sagacious utterances of Ameerul Momineen (A.S.) from the memories of people and manuscripts. And he quite aptly named them *Nahjul Balagha*. Doubtlessly it is the right path of rhetorics for the person who desires to reach that goal.

After this he has recorded the opinion of Shaikh Mohammad Abdoh and has thereafter written that once Shaikh Ibrahim Yaziji who has been unanimously admitted as the perfect writer of Arabic and the leader of all teachers of the language, told him that the perfection achieved by him in this art was only due to study of *Quran* and *Nahjul Balagha*. The two are such living treasures of the Arabic language which can never exhaust.

(2) **Fuward Afram-ul-Bustani**, Professor of Arabic Literature in the Academy of Qadees Yusuf (Beirut). He has commenced a series of instructional books by the name of 'Rawae' (admirable things) wherein he has compiled from literary relics and compositions of numerous high ranking authors short selections, accounts of the author, performances, history of the book and historical research etc. in small collections and they have been published at the Catholic Christian Press, Beirut. The first collection of this series concerns Amirul Momineen (A.S.) and *Nahjul Balagha* about which the compiler writes in his Preface:—

"We first begin this series with some selections from *Nahjul Balagha* which is the book of the very first thinker in Islam".

Thereafter begins the series which is the first serial in the series of Rawae. Its first topic is Ali bin Abi Talib (A.S.) in which under various captions the life and chief characteristics of Amirul Momineen (A.S.) have been discussed, which being the writing of a Christian may not be fully in consonance with Shia view point yet it contains lots



of jewels of fact and Justness. The second topic is *Nahjul Balagha*. Among its sub-topics there is one "Its compilation" and the other "Authenticity of its Attribution". Under this it is written:

"Much time had not passed after compilation of *Nahjul Balagha* when some scholars historians began to doubt its veracity. Their pioneer is Ibne Khallakan who attributed this book to its Compiler. Thereafter Safadi and others followed him, and then due to Sharif Razi being known through the relationship of his grandfather Murtaza some people were led astray and they could not distinguish between him and his elder brother Ali bin Tahir known as Syed Murtaza (b. 966 A.D. and d. 1044 A.D.) and they attributed the compilation of *Nahjul Balagha* to the latter, as Jurji Zaidan has done, while others like the Orientalist Clemann went so far as to hold Syed Murtaza the real author of the book. When we look into the causes of this doubt they eventually boil down to five points".

Thereafter he has recounted almost the same reasons for the doubt which have been stated just before in the account of Mohiuddin Abdul Hameed the Commentator of *Nahjul Balagha*. Then he has refuted those grounds.

(3) The world famous Christian Scholar and Poet of Beirut, Polis Salama writes on pages 71-72 of his book "*Awwal Mulhima Arabia Edul Ghadeer*" published at Matba-e-Nassr, Beirut:—

"*Nahjul Balagha* is the most famous book from which we get complete acquaintance with Imam Ali (A.S.), and save *Quran* the eloquence of no other book surpasses it. Thereafter he has written the following couplets in praise of *Nahjul Balagha*:—

*"This is a pivot of learning and knowledge and an open door to secrets and intricacies.*

*This Nahjul Balagha is but Jewels dispersed in a shining book.*

*It is the garden of decorated flowers which has the gracefulness.*

*Of the flowers; brilliance of streams and sweetness of the spring of Kausar,*

*Wherein the banks of its stream are visible but the eye cannot discern its bottom"*

From the quotations of the above-mentioned scholars and traditionists the literal and virtual importance of *Nahjul Balagha* has also

been incidentally proved. It is not necessary to write further about it.

Now remains the ranking of this Book from technical point of view as to what degree we can base our contentions on it. Thus, as a whole in our view the attribution of the contents of this book towards Amirul Momineen (A.S.) is proved to the same degree as the attribution of *Saheefa-e-Kamela* towards Imam Zainul Abedeen (A.S.) or of the four books towards their authors or of the Seven Suspended Poems *Moallegat-e-Saba'e* to their composers. As regards satisfaction about specific expressions or words that is related to style of speech or manner of expression, and depends on conformity of the contents with the source-books that are regarded as well-proved. Technically, according to the definition adopted by the ancients who, for correctness of a tradition, regard the trustworthiness of the source to be enough, on satisfaction of this condition every part of it acquires the quality of trustworthiness. And according to the later thinkers who regulate trustworthiness according to the qualities of the narrator the contents of *Nahjul Balagha* fall under the category of *Mursalat*. The importance of *Mursalat* goes by the personality of the narrator, so much so that about Ibne Abi Ameer and some other high ranking companions it has been laid down that when the veracity of a tradition is proved upto them then there is no need to go farther than that as to who is the narrator, because their acceptance of it is a proof of its trustworthiness. That is why it has been said that *Mursalat* of Ibne Abi Ameer fall in the category of Musnad (Authentic). On this basis the eminent position of Syed Razi (Allah may heighten his position) places it above the common *Mursalat*. Nevertheless without taking into account sermons and historical items which are not as important as belief and action, with regard to belief and action we should scrutinise the contents of *Nahjul Balagha* and the contentions adopted therein on the principle of equation and preference, and on some occasions it is possible that the tradition contained in the *Nahjui Balagha* may secure preference over "a Musnad" tradition on the same topic. And in some instances the matter may end in similarity *Takafu'* while in some others the other contentions might hold the field; but this does not in anyway affect the overall position of *Nahjul Balagha*. Its weight remains intact just as the weight of *Kafi* remains admitted despite a few of its traditions being disregarded for one reason or other.

In any case the scholastic, literary and religious importance of *Nahjul Balagha* and the weight of its truthful contents and moral

sermons is undeniable. But evidently only those persons can derive real benefit from *Nahjul Balagha* who have mastery over the Arabic language. Those not knowing Arabic are unable to take advantage of this living treasure. That is why Irani scholars and divines felt the need to publish its Persian translations. Accordingly several translations have been published in Iran and this process continues till now. In Urdu language no satisfactory translation has yet been rendered. A few translations were published but in some of them there were very many mistakes and in others figurative expression did not keep it within the bounds of translation. Moreover, in the annotations sometimes purely confrontational style abounded whereas sometimes extreme brevity ignored some essential meaning. Moulana Mufti Jafar Husain whose personality needs no introduction in India and Pakistan and whose scholarly achievements along with sublimity of character and simplicity of living present an exemplary position in India and Pakistan took up the task of full translation of this book and of explanatory annotations and completed this job with assiduity and diligence. This attempt of his is worthy of appreciation. It can be said without doubt or misgiving that among the translations of this book and its annotations in our language that have been published, the position of this translation on account of its correctness, fluency and beauty of style is certainly high. In the annotations also nothing has been left out by way of necessary explanations nor has anything superfluous been allowed to stay therein. Doubtlessly this compilation has satisfied a great need of providing acquaintance with the necessary contents and important points of *Nahjul Balagha* on which the aforesaid compiler deserves congratulation. I am sure people of taste in every class would accord to this book the welcome that it deserves. Allah may well reward its compiler in both the worlds.

4th Jamadi-us-Saani, 1375 A.H.

*Ali Naqi-un-Naqvi*





## PREFACE

By the compiler of Nahj al-balāghah,  
al-'Allāmah ash-Sharīf ar-Raḍī

*In the Name of Allāh, the Merciful  
the Compassionate.*

So now, praise is due to Allāh who has held praise as the price of His bounties, protection against His retribution, pathway to His paradises and means for multiplication of His good treatment, and blessings be on his Messenger, the Prophet of Mercy, the torch of the people, the chosen one from the origin of greatness and family of long-standing honours, the plantation of all-engrossing glory and the branch of sublimity full of fruits and foliage, and on the members of his family who are lanterns of darkness, protection of the peoples, brilliant minarets of religion and high standards of greatness, Allāh may shower upon them all blessings befitting their distinction as reward for their actions and suitable to the chastity of their lineage so long as the morning dawns and the stars twinkle.

In my early age at the dawn of youth I commenced writing a book on the characteristics of the Imāms covering the account of their virtues and masterpieces of their utterances. The purpose of the compilation was stated by me in the beginning of the book. Therein I completed the portion relating to the account of Amir al-mu'minin 'Alī (peace be upon him) but I could not complete that part concerning the other Imāms due to impediments of the time and obstacles of the days. I divided the book into several chapters and sections, in a manner for its last section to comprise

## مقدمة السيد الشريف الرضي

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أما بعد حمد الله الذي جعل الحمد ثمناً لنعمائه، ومَعَاذاً<sup>(١)</sup> من بلائه، و سِيلاً<sup>(٢)</sup> إلى جِنَانِهِ<sup>(٣)</sup>، وسبباً لزيادة إحسانه . والصلاة على رسوله نبي الرحمة ، وإمام الأئمة ، وسراج الأمة ، المنتخب من طينة الكرم، وسلالة المجد الأقدم<sup>(٤)</sup>، ومَغْرَسِ الفخار المَعْرَقِ<sup>(٥)</sup>، وفرع العلاء المثمر المورق . وعلى أهل بيته مصابيح الظلم، وعِصَمِ الأمم<sup>(٦)</sup>، ومنار<sup>(٧)</sup> الدين الواضحة، ومثاقيل<sup>(٨)</sup> الفضل الراجحة. صلى الله عليهم أجمعين، صلاة تكون إزاء<sup>(٩)</sup> لفضلهم<sup>(١٠)</sup>، ومكافأة لعملهم ، وكفاء لطيب فرعهم وأصلهم، ما أنار فجر ساطع ، وخوى نجم طالع<sup>(١١)</sup> . فإني كنت في عنفوان السن<sup>(١٢)</sup>، وغضاضة الغصن<sup>(١٣)</sup>، ابتدأت بتأليف كتاب في خصائص الأئمة عليهم السلام : يشتمل على محاسن أخبارهم وجواهر كلامهم ، حداني<sup>(١٤)</sup> عليه غرض ذكرته في صدر الكتاب ، وجعلته أمام الكلام . وفرغت من الخصائص التي تخص أمير المؤمنين عليّاً عليه السلام، وعاقبت عن إتمام بقية الكتاب محاجزات الأيام، ومماطلات الزمان<sup>(١٥)</sup>. وكنت قد بَوَّبْتُ ما خرج من ذلك أبواباً . وفصلته فصولاً ، فجاء في آخرها فصل يتضمن

(١) المعاذ : الملجأ .

(٢) وسيلاً : جمع وسيلة : وهي ما يتقرب به .

(٣) طينة الكرم : أصله ، وسلالة المجد : فرعه .

(٤) الفخار المعرق : الطيب العرق والمنبت .

(٥) العِصم جمع عصمة ، وهو ما يعتصم به .

(٦) المنار : الأعلام واحداً منارة .

(٧) المثاقيل جمع مثقال وهو مقدار وزن الشيء ، فمثاقيل الفضل زناته ، والمراد أن الفضل يعرف بهم مقداره .

(٨) إزاء لفضلهم : أي مقابلة له .

(٩) خوى النجم بالتخفيف : سقط ، وبالتشديد : إذا مال للغيب ، وخوت النجوم : أحملت فلم تمطر ، فأخوت وخوت بالتشديد .

(١٠) عنفوان السن : أولها .

(١١) غضاضة الغصن : طراوته وليته .

(١٢) حداني عليه : بعثني وحملني ، وهو مأخوذ من حداء الإبل .

(١٣) محاجزات الزمان : ممانعته . ومماطلات الأيام : مدافعها .



whatever had been related to 'Ali's (p.b.u.h.) short utterances such as counsels, maxims and proverbs but not long lectures and detailed discourses.

A number of my friends and brothers-in-faith, while wondering at its delicate and blossoming expressions, admired the contents of this particular section, and desired me to complete a book which should cover all the forms of the utterances of Amir al-mu'minin, including diverse materials such as lectures, letters, counsels, ethics, etc., as they were convinced that the entire proceedings would comprise wonders and surprises of eloquence and rhetorics, brilliant jewels of Arabic language and shining expressions about faith; collected in any other work, nor found together in any other book, because Amir al-mu'minin was the fountain of eloquence and the source of rhetorics. Through him the hidden delicacies of eloquence and rhetorics came to light, and from him were learnt its principles and rules. Every speaker and orator had to tread on his footprints and every eloquent preacher availed of his utterances.

Even then none could equal him and so the credit for being the first and foremost remained with him, because his utterances are those that carry the reflection of Divine knowledge and savour of the Prophet's utterance. Accordingly, I acceded to their request as I knew that it meant great reward, handsome reputation and a treasure of recompense.

The object of this compilation is to bring forth Amir al-mu'minin's greatness and superiority in the art of rhetorics, in addition to his countless qualities and innumerable distinctions, and to show that he had risen to the highest pinnacle of this attainment; was singular among all those predecessors whose utterances are quoted here and there, whereas his own utterances are such an on-rushing stream that its flow cannot be encountered and such a treasure of delicacies that cannot be matched. Since I

محاسن ما نقل عنه عليه السلام من الكلام القصير في المواعظ والحكم والأمثال والآداب : دون الخطب الطويلة . والكتب المبسطة . فاستحسن جماعة من الأصدقاء ما اشتمل عليه الفصلُ المقدم ذكره مغجّين ببدائعهم ، ومتعجبين من نواصعه<sup>(١)</sup> . وسألوني عند ذلك أن أبتدىء بتأليف كتاب يحتوي على مختار كلام مولانا أمير المؤمنين عليه السلام في جميع فنونه . ومتشعبات غصونه : من خطب . وكتب ، ومواعظ ، وأدب . علماً أن ذلك يتضمن من عجائب البلاغة ، وغرائب الفصاحة ، وجواهر العربية ، وثواب<sup>(٢)</sup> الكلم الدينية والدينية ، ما لا يوجد مجتمعاً في كلام . ولا مجموع الأطراف في كتاب ؛ إذ كان أمير المؤمنين عليه السلام مشرّع الفصاحة وموردها<sup>(٣)</sup> ، ومنشأ البلاغة ومولدها ؛ ومنه عليه السلام ظهر مكنونها ، وعنه أخذت قوانينها ؛ وعلى أمثلته هذا كل قائل خطيب<sup>(٤)</sup> ، وبكلامه استعان كل واعظ بليغ . ومع ذلك فقد سبق وقصروا ، وقد تقدم وتأخروا ، لأن كلامه عليه السلام الكلام الذي عليه مسحة<sup>(٥)</sup> من العلم الإلهي وفيه عبقة<sup>(٦)</sup> من الكلام النبوي ، فأجبتهم إلى الابتداء بذلك عالماً بما فيه من عظيم النفع . ومنشور الذكر ، ومذخور الأجر . واعتمدت به<sup>(٧)</sup> أن آيين عن عظيم قدر أمير المؤمنين عليه السلام في هذه الفضيلة ، مضافة إلى المحاسن الدثرة<sup>(٨)</sup> ، والفضائل الجمّة . وأنه عليه السلام انفرد ببلوغ غايتها عن جميع السلف الأولين الذين إنما يؤثر<sup>(٩)</sup> عنهم منها القليل النادر ، والشاذ الشارد<sup>(١٠)</sup> . فأما كلامه فهو البحر الذي لا يساجل<sup>(١١)</sup> ، والجحم الذي لا يحافل<sup>(١٢)</sup> .

(١) البدائع جمع بديعة وهي الفعل على غير مثال ، ثم صار يستعمل في الفعل الحسن وإن سبق إليه مبالغة في حسنه ، والنواصع جمع ناصعة ، والنواصع : الخالصة ، وناصع كل شيء خالصة .

(٢) الثواب : المضئ ، ومنه الشهاب الثاقب . ومن الكلم ما يضيء لسامعها طريق الوصول إلى ما دلت عليه فبهتدي بها إليه .

(٣) المشرع : تذكير المشرعة ، وهو المورد .

(٤) هذا كل قائل : اقتفى واتبع .

(٥) عليه مسحة : أثر أو علامة . وكأنه يريد « بهاء منه وضياء »

(٦) العبقة : الرائحة اللاصقة بالشيء ، والمنشرة عنه .

(٧) اعتمدت : قصدت .

(٨) الدثرة بفتح فكسر : الكثيرة ، وكذلك الجمّة .

(٩) يؤثر : أي ينقل عنهم ويحكي .

(١٠) الشاذ الشارد : المنفرد الذي ليس له أمثال .

(١١) لا يساجل : لا يغالب في الامتلاء وكثرة الماء .

(١٢) لا يحافل : لا يغالب في الكثرة ، من قولهم : ضرع حافل : ممتلئ كثير اللبن . والمراد أن كلامه لا يقابل

فكلام غيره لكثرة فضائله .

proudly trace my descent from him I have a pleasure of quoting a couplet of al-Farazdaq:

*"These are my forefathers O' Jarīr."*

*When we get together, can you claim forth their equals?<sup>1</sup>*

In my view Amir al-mu'minin's utterances are divisible in three categories; firstly Sermons and Decrees, secondly Letters and Communications and thirdly Maxims and Counsels, Allāh willing I have decided to compile first the Sermons, then Letters, and finally the Maxims and Counsels, whilst proposing a separate Chapter for each category, leaving blank pages in between each so that if anything has been left out and becomes handy afterwards it may be inserted therein, whereas any utterance which is routine or in reply to some question or has some other aim does not fit in with any of my divisions should be included in the category for which it is most suitable or to which its subject matter is most akin. In this compilation, some sections and sentences have crept in whose arrangement savours of disarray and disorderliness. This is because I am only collecting the most representative brilliant utterances but do not wish to arrange or array them.

The characteristic of Amir al-mu'minin<sup>2</sup> in which he is unparalleled and is shared by no one, is that his utterances on reclusion, piety, remembrance of Allāh and admonition are such that when a person peruses them without bearing in mind that they are the words of a man who enjoys great and ruling position and who controls destinies of men he can have no doubt that it is the utterance of a man who has no interest other than reclusion and no activity save worshipping; who is confined to the interior of some house or the valley of some mountain where he hears nothing save his own murmur and sees no one except himself. He would not believe that this is the utterance of one who plunges in battles with drawn sword severing heads and vanquishing the



وأردت أن يسوغ لي التمثل في الافتخار به عليه السلام بقول الفرزدق :

أولئك آبائي فجئني بمثلهم إذا جمعتمنا يا جرير المجامع

ورأيت كلامه عليه السلام يدور على أقطاب<sup>(١)</sup> ثلاثة : أولها : الخطب والأوامر . وثانيها : الكتب والرسائل ، وثالثها : الحكم والمواعظ . فأجمعت<sup>(٢)</sup> بتوفيق الله تعالى على الابتداء باختيار محاسن الخطب ، ثم محاسن الكتب ، ثم محاسن الحكم والأدب . مفرداً لكل صنف من ذلك باباً ، ومفصلاً فيه أوراقاً ، لتكون مقدمة لاستدراك ما عساه يشذ عن عجل ، ويقع إليّ آجلاً . وإذا جاء شيء من كلامه - عليه السلام - الخارج في أثناء حوار ، أو جواب سؤال ، أو غرض آخر من الأغراض - في غير الأنحاء التي ذكرتها ، وقررت القاعدة عليها - نسبته إلى أليق الأبواب به ، وأشدّها ملامحة<sup>(٣)</sup> لغرضه . وربما جاء فيما اختاره من ذلك فصول غير متسقة<sup>(٤)</sup> ، ومحاسن كليم غير منتظمة ؛ لأنني أورد النكت واللمع<sup>(٥)</sup> ، ولا أقصد التتالي والنسق<sup>(٦)</sup> .

ومن عجائبه . عليه السلام . التي انفرد بها ، وأمين المشاركة فيها ، أن كلامه الوارد في الزهد والمواعظ ، والتذكير والزواجر ، إذا تأمله المتأمل ، وفكر فيه المتفكر ، وخلع من قلبه أنه كلام مثله ممن عظم قدره ، ونفذ أمره ، وأحاط بالرقاب ملكه ، لم يعترضه الشك في أنه كلام من لا حظ له في غير الزهادة ، ولا شغل له بغير العبادة ، قد قبع<sup>(٧)</sup> في كسر بيت<sup>(٨)</sup> . أو انقطع إلى سفح جبل<sup>(٩)</sup> ، لا يسمع إلا حسه ، ولا يرى إلا نفسه . ولا يكاد يوقن بأنه كلام من ينغمس في الحرب مصلياً سيفه<sup>(١٠)</sup> ، فيقط الرقاب<sup>(١١)</sup> ، ويجدل الأبطال<sup>(١٢)</sup> ، ويعود

(١) أقطاب : أصول .

(٢) أجمع عليه : عزم .

(٣) الملاحظة : الإبصار والنظر ، والمراد هنا المناسبة والمشابة .

(٤) المتسق : المنتظم يتلو بعضه بعضاً .

(٥) النكت : الآثار التي يتميز بها الشيء ، واللمع : الآثار المميزة للأشياء بإضاءتها وبريقها .

(٦) النسق : التتابع والتتالي .

(٧) قبع القنفذ ، كنع : أدخل رأسه في جلده ، والرجل أدخل رأسه في قميصه ، أراد منه : انزوى .

(٨) كسر البيت : جانب الهباء .

(٩) سفح الجبل : أسفله وجوانبه .

(١٠) أصلت سيفه : جرده من غمده .

(١١) يقط الرقاب : يقطعها عرضاً . فإن كان القطع طولاً قيل : يقد .

(١٢) يجدل الأبطال : يلقيهم على الجدة كسحابة : وهي وجه الأرض .

heroes and comes back with his sword dripping with blood and heart's fluid. And despite all this he is supreme among the recluse and chief among the saints. This distinction is one of those astonishing characteristics of Amir al-mu'minin with which he collected in himself contradictory qualities and patched together diverse greatnesses. I often mention these to my brethren-in-faith and put them wondering over it. It is indeed a subject to ponder over and think about.

Within this compilation, some repetition of words or subject matter are to be expected, as the utterances of Amir al-mu'minin have been known to be related in numerous forms. Sometimes it happened that a particular utterance was found in a particular form in a tradition and was taken down in that very form. Thereafter, the same utterance was found in some other tradition either with acceptable addition or in a more attractive style of expression. In such a case with a view to further the object of compilation and to preserve the beautiful utterance from being lost it was decided to repeat it elsewhere. It has also happened that a particular utterance had appeared earlier but due to remoteness it has been entered again. This is through omission, not by intent.

In spite of all this I do not claim that I have collected Amir al-mu'minin's utterances from all sources and that no single sentence of any type or construction has been left out. In fact I do not rule out the possibility that whatever has been left out might be more than what has been collected, and what has been in any knowledge and use is far less than what has remained beyond my reach. My task was to strive to the best of my capacity and it was Allāh's part to make the way easy and guide me to the goal; Allāh may will so.

Having completed my work, both in the collection and compilation of this manuscript; *Nahj al-balāghah*, the pathway of rhetorics would be the appropriate title of the book, in that it would open the doors of eloquence for the reader and shorten its approach for him; the scholar and the student would meet

به يَنْطُفُ<sup>(١)</sup> دماً، ويقطر مُهَجاً<sup>(٢)</sup>. وهو مع تلك الحال زاهد الزهاد، وبدلُ الأبدال<sup>(٣)</sup>. وهذه من فضائله العجيبة، وخصائصه اللطيفة، التي جمع بها بين الأضداد، وألف بين الأشتات<sup>(٤)</sup>. وكثيراً ما أذاكر الإخوان بها : وأستخرج عجبهم منها . وهي موضع للعبرة بها . والفكرة فيها .

وربما جاء في أثناء هذا الاختيار اللفظُ المردد ، والمعنى المكرر ؛ والعذر في ذلك أن روايات كلامه تختلف اختلافاً شديداً : فربما اتفق الكلام المختار في رواية فنُقِلَ على وجهه . ثم وُجد بعد ذلك في رواية أخرى موضوعاً غير موضعه الأول : إما بزيادة مختارة ، أو لفظ أحسن عبارة ، ففتنضي الحال أن يعاد ، استظهاراً للاختيار ، وَغَيْرَةً على عقائل الكلام<sup>(٥)</sup>. وربما بَعَدَ العهدُ أيضاً بما اختير أولاً فأعيدَ بعضُه سهواً أو نسياناً ، لا قصداً واعتماداً .

ولا أدعي — مع ذلك — أني أحيط بأقطار<sup>(٦)</sup> جميع كلامه عليه السلام حتى لا يشذ عني منه شاذ ، ولا يَسِدْ ناد<sup>(٧)</sup> . بل لا أبعد أن يكون القاصر عني فوق الواقع إليّ ، والحاصل في رِبْقَتِي<sup>(٨)</sup> دون الخارج من يدي ؛ وما عليّ إلا بذل الجهد ، وبلاغ الوسع ، وعلى الله سبحانه وتعالى نهج السبيل<sup>(٩)</sup> ، وإرشاد الدليل ، إن شاء الله .

ورأيت من بعدُ تسمية هذا الكتاب بـ « نهج البلاغة » إذ كان يفتح للناظر فيه أبوابها . ويقرب عليه طلابها ، فيه حاجة العالم والمتعلم ، وبغية البليغ والزاهد ، ويمضي في أثناؤه من

(١) ينطف : من نطف كنصر وضرب ، نطفاً وتنطافاً : سال .

(٢) المهج : جمع مهجة ، وهي : دم القلب ، والروح .

(٣) الأبدال قوم صالحون لا تخلو الأرض منهم ، إذا مات منهم واحد بدل الله مكانه آخر . والواحد بدل أو بديل .

(٤) الأشتات : جمع شتيت : ما تفرق من الأشياء .

(٥) عقائل الكلام : كرائمه . وعقيلة الحي : كريمته .

(٦) أقطار الكلام : جوانبه .

(٧) الناد : المنفرد الشاذ .

(٨) الربقة : عروة حبل يجعل فيها رأس البهيمة .

(٩) نهج السبيل : إبانته وإيضاحه .

their needs from it while the rhetoricians as well as the recluse would find their objectives in it as well. In this book would be found a wonderful discussion on Allāh's One-ness, Justness and His being free from body and form, that would quench every thirst (for learning), provide cure for every malady (of un-belief) and remove every doubt. I seek from Allāh succour, protection against straying, correctness of action and His assistance. I seek His protection against mistakes of heart before mistakes of tongue and against mistakes of speech before mistakes of action. He is my Reliance and He is the best Trustee.

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## NOTES

### PREFACE

1. al-Farazdaq whose name was Hammām ibn Ghālib belonged to the tribe of Bani Dārim and was a notable poet. He was generally at loggerheads with another Arab poet named Jarir ibn 'Atiyyah and they showed their merit only in mutual abuse and boasting over each other. The quoted couplet of al-Farazdaq is a link from that chain, wherein he addresses Jarir saying "My forefathers were such as you have just heard, now you come forward with what your forefathers were, and if there were any one like mine, name them before all of us." Reciting this couplet about his own forefathers as-Sayyid ar-Raḍi challenges every one to bring forth their like, if any. al-Farazdaq had addressed only Jarir but its quotation here has made it general and universal when its addressee is no more one single individual, but every person can consider himself to be its addressee. Despite this generality and universality the challenge to "name their like" remains unresponded like the Qur'ānic challenge "then bring forth its Like."

as-Sayyid ar-Raḍi has pointed at this relationship and distinction at such an appropriate moment that there can be no better occasion, because the greatness of the personality (namely Amir al-mu'minīn) through whom he claims pride has already been mentioned and eyes have stood dazzled at the brilliance of his status while mind has acknowledged the sublimity of his position. Now hearts can easily be made to bow before the height and greatness of this individual who bears relationship to him. Thus at the moment when heart and mind were already inclined as-Sayyid ar-Raḍi's eloquence-conscious eyes turned the sight towards himself as he was the ray of the sun



عجيب الكلام في التوحيد والعدل ، وتنزيه الله سبحانه وتعالى عن شَبَهِ الخلق ، ما هو بِلَال كل غَلَّة<sup>(١)</sup> ، وشفاء كل علة ، وجلاء كل شبهة .  
ومن الله سبحانه أستمد التوفيق والعصمة ، وأُنَجِّزُ التسديد والمعونة ، وأستعيذه من خطأ الجنان ، قبل خطأ اللسان ، ومن زلة الكَلِمِ . قبل زلة القدم<sup>(٢)</sup> ، وهو حسبي ونعم الوكيل .

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(١) النلة : المطش ، وبلاها : ما تبلى به وتروى .

(٢) زلة الكلم : الخطأ في القول ، وزلة القدم : خطأ الطريق والانحراف عنه .

whose abundant light dazzles the eye, and a scion of the same lineal tree whose root is in the earth and whose branch extends upto the sky. Now who is there who would remain unaffected by this relationship and distinction and refuse to acknowledge his greatness and sublimity?

2. In the World such persons are rarely found in whom besides one or two virtuous qualities other qualities might also attain prominence, much less the convergence of all contradictory qualities, because every temperament is not suited for the development of every quality, each quality has a peculiar tempo and each virtue needs a particular climate, and they are appropriate only for such qualities or virtues with which they accord, but where there is contradiction instead of harmony the natural tendencies act as obstacles and do not allow any other quality to grow. For example, generosity and bountifulness demand that a person should possess the feeling of pity and God-fearing so that on seeing anyone in poverty or want his heart would rend, and his feelings would be disturbed at other's tribulations while the dictates of bravery and fighting require that instead of pity and compassion there should be the passion of blood-shed and killing, prompting the person at every moment to enter into scuffle, ready to kill or be killed. These two qualities differ so widely that it is not possible to fuse the delicacies of generosity into the stiff manifestations of bravery just as bravery cannot be expected from Ḥātim nor generosity from Rustam. But the personality of 'Alī ibn Abī Ṭālib (p.b.u.h.) showed full accord with every greatness and complete harmony with every accomplishment, and there was no good attribute or accomplishment which he lacked, nor any robe of greatness or beauty which did not fit his body. Thus the contradictory qualities of generosity and bravery were found in him side by side. If he rained like the cloud in generosity, he also fought bravely standing firm as a mountain. Thus his generosity and liberty of nature was of a degree that even during days of want and starvation whatever he earned as the wage of his day's toil its major part was distributed among the poor and the starving, and he would never allow a beggar to return disappointed from his door, so much so that even when in the battle field the enemy asked him his sword he threw it before him being confident of the prowess of his naked arm.

An Urdu couplet says:

*The unbeliever depends on his sword but the believer fights even without it.*

And his bravery and courage was such that the onslaught of armies could not shake the firmness of his foot with the result that he achieved success in every encounter and even the bravest fighter could not save his

life in an encounter with him. Thus Ibn Qutaybah writes in *al-Ma'ārif*, "Whomever he encountered was prostrated." The heartless nature of the brave is not wont to thinking or pondering nor do they have anything to do with foresight or fore-judging but 'Alī (p.b.u.h.) had the quality of thinking of the highest degree. Thus, ash-Shāfi'i said as follows:

What can I say about a man in whom three qualities existed with three other qualities that were never found together in any other man — Generosity with want, Bravery with sagacity and Knowledge with practical achievements.

It was the result of this proper thinking and correct judgement that when after the death of the Prophet some people advised him to fight and promised to enlist warriors for him he rejected this advice, although on such occasions even a slight support is enough to encourage the heartless brave, yet 'Alī (p.b.u.h.) far-sighted mind at once foresaw that if battle was waged at that moment the voice of Islam would be submerged under the clutter of swords, and then even if success was achieved it would be said that the position was gained by dint of sword and that there was no right for it. Thus, by withholding his sword on the one hand he provided protection to Islam and on the other saved his own right from the imputation of bloodshed.

When the veins are full of daring blood and the bosom full of flames of anger and wrath it is extremely difficult to curb the passion of vengeance by adopting the course of forgiving and, despite authority and power, to pardon and overlook. But 'Alī's (p.b.u.h.) metal used to shine on such occasions when his forgiving nature would accommodate even his blood-thirsty foes. Thus, at the end of the Battle of Jamal he made a general proclamation that no one who flees away from the field or seeks our protection would be molested and he let go without any punishment even such enemies as Marwān ibn Ḥakam and 'Abdullāh ibn Zubayr. And the treatment that he meted out to 'Ā'ishah matchless manifestation of his nobility and high character — is that in spite of her open enmity and rebellion he sent with her women in men's garb to escort her to Medina.

By giving his own personal malice the garb of fundamental differences man not only deceives others but also tries to keep himself under deception, and in these conditions such a delicate situation arises that a man fails to distinguish and separate his personal malice from a fundamental difference but easily mixing them together considers that he has followed the Command of Allāh, and in this way he satisfies his passion for vengeance as well. But Amir al-mu'minin's discerning eyes never got deceived nor did they willingly deceive themselves. Thus, on an occasion when after prostrating the opponent

he placed himself on his bosom the vanquished opponent spat on his face. As man his rage should have risen and his hand should have moved quicker but instead of being enraged he got off from the man's bosom lest his action would be tarnished by personal feeling, and slayed him only after the anger had subsided.

There is nothing in common between combat and encounter and reclusion and God-fearing because one shows valour and courage while the other supplication and submission. But Amīr al-mu'minīn was a unique combination of both these qualities as his hands that were bound in devotion were equally active in the battle-field, and side by side with relaxing in seclusion for devotion he was a common visitor of the field of action. The scene of the Night of Ḥarir puts human wit in astonishment and wonder when closing his eyes to the bloody action around he spread his prayer cloth and engaged himself in prayer with full peace of mind and heart while arrows were darting off sometimes over his head and sometimes from his right or left. But he remained engaged in Allāh's remembrance without any fear or apprehension. After finishing he again cast his hand on the sword's handle and the fierce battle that then followed in unparalleled in history. The position was that on all sides there was such hue and cry and fleeing activity that even voices falling on the ears could not be discerned. Of course, after every moment or so his own call of *Allāhu Akbar* rose in the atmosphere and resounded in the ears, and every such call meant death of a foe. Those who counted these calls of *takbīr* recorded their number as five hundred and twenty three.

The taste for learning and God-knowing does not combine with material activity but Amīr al-mu'minīn adorned the meetings of learning and scholarship along with war-like pursuits, and he watered the field of Islam with springs of learning and truth along with shedding streams of blood (in battles).

Where there is perfection of learning, then even if there is not complete absence of action, there must no doubt exist shortness of action, but Amīr al-mu'minīn treaded the field of knowledge and action equally, as has been already shown in ash-Shāfi'ī's verse.

Examples of harmony in utterance and action are quite rare but Amīr al-mu'minīn's action preceded his utterance, as he himself says:

O' people I do not exhort you to any action but that I myself first proceed towards it before you and do not desist, you from any matter but that I first desist from it myself.



As soon as we think of a recluse and a pious man we visualise a face full of frowns because for piety severity of temper and hardness of face are inseparable so much so that the thought of a smile on the lips of a pious man is regarded as a sin. But despite extreme piety and self-denial Amir al-mu'minin always had such appearance that his light temper and brightness of face was apparent from his looks and his lips always bore playful smile. He never showed frowns on his fore-head like the dry recluse, so much so that when people could not find any defect in him this very lightness of temper was taken to be his fault, while hard temper and bitter face was held to be a virtue.

If a man possesses cheerful heart and joyous temper he cannot command authority over others; but Amir al-mu'minin's cheerful face was so full of awe and dignity that no eye could face it. Once Mu'āwiyah tauntingly said "Allāh bless 'Alī. He was a man of cheerful taste," then Qays ibn Sa'd retorted. "By Allāh despite cheerful disposition and entertaining countenance he was more awe-inspiring than a hungry lion and this awe was due to his piety not like your awe over the non-descripts of Syria."

Where there is rule and authority there is also a crowd of servants and workers, checks of grandeur and eminence with equipment of pageantry but Amir al-mu'minin's period of rule was an example of the highest simplicity. In him people saw only a tattered turban in place of a Royal Crown, patched apparel in place of the regal robes and the floor of earth in place of the ruler's throne. He never liked grandeur and pageantry nor allowed show of external grandiosity. Once he was passing on a horse back when Ḥarb ibn Shuraḥbil started walking with him and began talking. Then Amir al-mu'minin said to him, "Get back because walking on foot with me by one like you is mischievous for the ruler (me) and an insult to the believer (you).

In short he was such a versatile personality in whom numerous contradictory qualities had joined together and all the good attributes were centered in their full brightness as though his oneself was a collection of several selves and each self was an astounding protrait of achievement which showed forth the delineation of distinction in its untained form, and on whose accomplishment one wonders with bewilderment.

A Persian couplet says:

*The figure of my beloved is so beautiful that when I cast my glance on the body from head to foot.*

*Every spot thereof calls my attention claiming to be the most enchanting.*

## PART ONE

### SELECTION FROM THE SERMONS OF AMĪR AL-MU'MINĪN 'ALĪ IBN ABĪ ṬĀLIB (P.B.U.H.) AND HIS INJUNCTION

*This selection also includes his utterances delivered in the form of sermons at various meetings, encounters and occasions that he faced.*

خطب  
أمير المؤمنين  
عليه السلام

باب المختار من خطب أمير المؤمنين عليه السلام وأوامره  
ويدخل في ذلك المختار من كلامه الجاري مجرى الخطب في المقامات المحصورة ،  
والمواقف المذكورة ، والخطوب الواردة

## **SERMON 1**

**In this sermon he recalls the creation of  
Earth and Sky and the birth of Adam.**

Praise is due to Allāh whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.



## ١ - (مِنْ) خُطْبَةِ الْعَمَلِ السَّالِفِ

يذكر فيها ابتداء خلق السماء والأرض ، وخلق آدم ،  
وفيهما ذكر الحج

وتحتوي على حمد الله ، وخلق العالم ، وخلق الملائكة ، واختيار  
الأنبياء ، ومبعث النبي ، والقرآن ، والأحكام الشرعية

الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مِدْحَتَهُ الْقَائِلُونَ ، وَلَا يُحْصِي نِعْمَاءُهُ  
الْعَادُونَ . وَلَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ ، الَّذِي لَا يُدْرِكُهُ بَعْدُ الْهِمَمُ .  
وَلَا يَنَالُهُ غَوْصُ الْفِطَنِ . الَّذِي لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ ، وَلَا نَعْتُ  
مَوْجُودٌ . وَلَا وَقْتُ مَعْدُودٌ . وَلَا أَجَلٌ مَمْدُودٌ . فَطَرَ <sup>(١)</sup> الْخَلَائِقَ بِقُدْرَتِهِ ،  
وَنَشَرَ الرِّيَّاحَ بِرَحْمَتِهِ ، وَوَتَّدَ <sup>(٢)</sup> بِالْصُّخُورِ مَيْدَانَ <sup>(٣)</sup> أَرْضِهِ .

The foremost in religion is the acknowledgement of Him, the perfection of acknowledging Him is to testify Him, the perfection of testifying Him is to believe in His One-ness, the perfection of believing in His One-ness is to regard Him Pure, and the perfection of His purity is to deny Him attributes, because every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute. Thus whoever attaches attributes to Allāh recognises His like, and who recognises His like regards Him two; and who regards Him two recognises parts for Him; and who recognises parts for Him mistook Him; and who mistook Him pointed at Him; and who pointed at Him admitted limitations for Him; and who admitted limitations for Him numbered Him.

Whoever said in what is He, held that He is contained; and whoever said on what is He held He is not on something else. He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments. He sees even when there is none to be looked at from among His creation. He is only One, such that there is none with whom He may keep company or whom He may miss in his absence.

### The Creation of the Universe

He initiated creation most initially and commenced it originally, without undergoing reflection, without making use of any experiment, without innovating any movement, and without experiencing any aspiration of mind. He allotted all things their times, put together their variations gave them their properties, and determined their features knowing them before creating them, realising fully their limits and confines and appreciating their propensities and intricacies.

When Almighty created the openings of atmosphere, expanse

أَوَّلُ الدِّينِ مَعْرِفَتُهُ ، وَكَمَالُ مَعْرِفَتِهِ التَّصَدِيقُ بِهِ ، وَكَمَالُ التَّصَدِيقِ بِهِ تَوْحِيدُهُ ، وَكَمَالُ تَوْحِيدِهِ الْإِخْلَاصُ لَهُ . وَكَمَالُ الْإِخْلَاصِ لَهُ نَفْيُ الصِّفَاتِ عَنْهُ . لِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمَوْصُوفِ ، وَشَهَادَةِ كُلِّ مَوْصُوفٍ أَنَّهُ غَيْرُ الصِّفَةِ : فَمَنْ وَصَفَ اللَّهَ سُبْحَانَهُ فَقَدْ قَرَنَهُ ، وَمَنْ قَرَنَهُ فَقَدْ ثَنَاهُ . وَمَنْ ثَنَاهُ فَقَدْ جَزَّاهُ ، وَمَنْ جَزَّاهُ فَقَدْ جَهَلَهُ . وَمَنْ جَهَلَهُ فَقَدْ أَشَارَ إِلَيْهِ ، وَمَنْ أَشَارَ إِلَيْهِ فَقَدْ حَدَّهُ ، وَمَنْ حَدَّهُ فَقَدْ عَدَّهُ . وَمَنْ قَالَ « فِيمَ » فَقَدْ ضَمَّنَهُ ، وَمَنْ قَالَ « عَلَامَ ؟ » فَقَدْ أَخْلَى مِنْهُ . كَائِنُ لَا عَنْ حَدَثٍ <sup>(٤)</sup> ، مَوْجُودٌ لَا عَنْ عَدَمٍ . مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَةٍ ، وَغَيْرُ كُلِّ شَيْءٍ لَا بِمُزَايَلَةٍ <sup>(٥)</sup> ، فَاعِلٌ لَا بِمَعْنَى الْحَرَكَاتِ وَالْأَلَةِ ، بَصِيرٌ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْقِهِ ، مُتَوَحِّدٌ إِذْ لَا سَكَنَ يَسْتَأْنِسُ بِهِ وَلَا يَسْتَوْحِشُ لِفَقْدِهِ .

### خلق للعالم

أَنْشَأَ الْخَلْقَ إِنْشَاءً ، وَابْتَدَأَهُ ابْتِدَاءً ، بِلَا رَوِيَّةٍ أَجَالَهَا <sup>(٦)</sup> ، وَلَا تَجَرِبَةٍ اسْتَفَادَهَا ، وَلَا حَرَكَةٍ أَحْدَثَهَا . وَلَا هِمَامَةٍ <sup>(٧)</sup> نَفْسٍ أَضْطَرَبَ فِيهَا . أَحَالَ الْأَشْيَاءَ لِأَوْقَاتِهَا ، وَلَآمَ <sup>(٨)</sup> بَيْنَ مُخْتَلِفَاتِهَا ، وَغَرَزَ <sup>(٩)</sup> غَرَائِزَهَا ، وَأَلْزَمَهَا أَشْبَاحَهَا ، عَالِمًا بِهَا قَبْلَ ابْتِدَائِهَا ، مُحِيطًا بِحُدُودِهَا وَأَنْتِهَائِهَا . عَارِفًا بِقَرَائِنِهَا وَأَحْنَائِهَا <sup>(١٠)</sup> . ثُمَّ أَنْشَأَ - سُبْحَانَهُ - فَتَقَ الْأَجْوَاءَ . وَشَقَّ

of firmament and strata of winds, He flowed into it water whose waves were stormy and whose surges leapt one over the other. He loaded it on dashing wind and breaking typhoons, ordered them to shed it back (as rain), gave the wind control over the vigour of the rain, and acquainted it with its limitations. The wind blew under it while water flowed furiously over it.

Then Almighty created forth wind and made its movement sterile, perpetuate its position, intensified its motion and spread it far and wide. Then He ordered the wind to raise up deep waters and to intensify the waves of the oceans. So the wind churned it like the churning of curd and pushed it fiercely into the firmament throwing its front position on the rear and the stationary on the flowing till its level was raised and the surface was full of foam. Then Almighty raised the foam on to the open wind and vast firmament and made therefrom the seven skies and made the lower one as a stationary surge and the upper one as protective ceiling and a high edifice without any pole to support it or nail to hold it together. Then He decorated them with stars and the light of meteors and hung in it the shinning sun and effulgent moon under the revolving sky, moving ceiling and rotating firmament.

### **The Creation of the Angels**

Then He created the openings between high skies and filled them with all classes of His angels. Some of them are in prostration and do not kneel up. Others in kneeling position and do not stand up. Some of them are in array and do not leave their position. Others are extolling Allāh and do not get tired. The sleep of the eye or the slip of wit, or languor of the body or the effect of forgetfulness does not effect them.



الْأَرْجَاءَ ، وَسَكَائِكَ<sup>(١١)</sup> الْهَوَاءَ ، فَأَجْرَى فِيهَا مَاءً مُتَلَاظِمًا تَبَارُهُ<sup>(١٢)</sup> .  
 مُتَرَاكِمًا زَخَّارُهُ<sup>(١٣)</sup> . حَمَلَهُ عَلَى مَتْنِ الرِّيحِ الْعَاصِفَةِ . وَالزَّغْزَغِ<sup>(١٤)</sup> .  
 الْقَاصِفَةِ ، فَأَمَرَهَا بِرَدِّهِ ، وَسَلَطَهَا عَلَى شَدِّهِ ، وَقَرَّنَهَا إِلَى حَدِّهِ . الْهَوَاءُ مِنْ تَحْتِهَا  
 فَتِيقٌ<sup>(١٥)</sup> ، وَالْمَاءُ مِنْ فَوْقِهَا دَفِيقٌ<sup>(١٦)</sup> . ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحًا أَعْتَقَمَ  
 مَهَبَهَا<sup>(١٧)</sup> ، وَأَدَامَ مُرَبَّهَا<sup>(١٨)</sup> ، وَأَعَصَفَ مَجْرَاهَا ، وَأَبْعَدَ مَنْشَاهَا ، فَأَمَرَهَا  
 بِتَصْفِيقِ<sup>(١٩)</sup> الْمَاءِ الزَّخَّارِ . وَإِثَارَةِ مَوْجِ الْبِحَارِ . فَمَخَضَتْهُ<sup>(٢٠)</sup> مَخْضَ  
 السَّقَاءِ ، وَعَصَفَتْ بِهِ عَصْفَهَا بِالْفَضَاءِ . تَرُدُّ أَوَّلَهُ إِلَى آخِرِهِ ،  
 وَسَاجِيَهُ<sup>(٢١)</sup> إِلَى مَائِرِهِ<sup>(٢٢)</sup> ، حَتَّى عَبَّ عُبَابُهُ ، وَرَمَى بِالزَّبَدِ رُكَامَهُ<sup>(٢٣)</sup> ،  
 فَرَفَعَهُ فِي هَوَاءٍ مُنْفَتِقٍ ، وَجَوٍّ مُنْفَهَقٍ<sup>(٢٤)</sup> ، فَسَوَّى مِنْهُ سَبْعَ سَمَوَاتٍ ، جَعَلَ  
 سُفْلَاهُنَّ مَوْجًا مَكْفُوفًا<sup>(٢٥)</sup> ، وَعُلْيَاهُنَّ سَقْفًا مَحْفُوظًا ، وَسَمَكًا مَرْفُوعًا ،  
 بَغَيْرِ عَمَدٍ يَدْعُمُهَا ، وَلَا دِسَارٍ<sup>(٢٦)</sup> يَنْظُمُهَا . ثُمَّ زَيَّنَهَا بِزِينَةِ الْكَوَاكِبِ .  
 وَضِيَاءِ الثَّوَابِقِ<sup>(٢٧)</sup> ، وَأَجْرَى فِيهَا سِرَاجًا مُسْتَطِيرًا<sup>(٢٨)</sup> ، وَقَمَرًا مُنِيرًا :  
 فِي فَلَكَ دَائِرٍ ، وَسَقْفٍ سَائِرٍ ، وَرَقِيمٍ<sup>(٢٩)</sup> مَائِرٍ .

#### خلق الملائكة

ثُمَّ فَتَقَ مَا بَيْنَ السَّمَوَاتِ الْعُلَا ، فَمَلَأَهُنَّ أَطْوَارًا مِنْ مَلَائِكَتِهِ ،  
 مِنْهُمْ سُجُودٌ لَا يَرْكَعُونَ . وَرُكُوعٌ لَا يَنْتَضِبُونَ . وَصَافُونَ<sup>(٣٠)</sup> لَا  
 يَتَزَايِلُونَ<sup>(٣١)</sup> ، وَمُسَبِّحُونَ لَا يَسْأَمُونَ ، لَا يَغْشَاهُمْ نَوْمُ الْعُيُونِ ، وَلَا  
 سَهُوُ الْعُقُولِ . وَلَا فِتْرَةُ الْأَبْدَانِ . وَلَا غَفْلَةُ النَّسْيَانِ . وَمِنْهُمْ أَمْنَاءٌ عَلَى

Among them are those who work as trusted bearers of His message, those who serve as speaking tongues for His prophets and those who carry to and fro His orders and injunctions. Among them are the protectors of His creatures and guards of the doors of the gardens of Paradise. Among them are those also whose steps are fixed on earth but their necks are protruding into the skies, their limbs are getting out on all sides, their shoulders are in accord with the columns of the Divine Throne, their eyes are down cast before it, they have spread down their wings under it and they have rendered between themselves and all else curtains of honour and screens of power. They do not think of their Creator through image, do not impute to Him attributes of the created, do not confine Him within abodes and do not point at Him through illustrations.

#### Description of the Creation of Adam

Allāh collected from hard, soft, sweet and sour earth, clay which He dripped in water till it got pure, and kneaded it with moisture till it became gluey. From it He carved an image with curves, joints, limbs and segments. He solidified it till it dried up for a fixed time and a known duration. Then He blew into it out of His Spirit whereupon it took the pattern of a human being with mind that governs him, intelligence which he makes use of, limbs that serve him, organs that change his position, sagacity that differentiates between truth and untruth, tastes and smells, colours and species. He is a mixture of clays of different colours, cohesive materials, divergent contradictories and differing properties like heat, cold, softness and hardness.

وَحْيِهِ ، وَالسَّيِّئَةُ إِلَى رُسُلِهِ ، وَمُخْتَلِفُونَ بِقَضَائِهِ وَأَمْرِهِ ، وَمِنْهُمْ الْحَفَظَةُ لِعِبَادِهِ ، وَالسَّيِّئَةُ<sup>(٣٢)</sup> لِأَبْوَابِ جَنَانِهِ . وَمِنْهُمْ الثَّابِتَةُ فِي الْأَرْضِينَ السُّفْلَى أَقْدَامُهُمْ ، وَالْمَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أَعْنَاقُهُمْ ، وَالْخَارِجَةُ مِنَ الْأَقْطَارِ أَرْكَانُهُمْ ، وَالْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ . نَاكِسَةُ دُونِهِ أَبْصَارُهُمْ ، مُتَلَفَعُونَ<sup>(٣٣)</sup> تَحْتَهُ بِأَجْنِحَتِهِمْ ، مَضْرُوبَةٌ بَيْنَهُمْ وَبَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعِزَّةِ ، وَأَسْتَارُ الْقُدْرَةِ . لَا يَتَوَهَّمُونَ رَبَّهُمْ بِالتَّصْوِيرِ . وَلَا يُجْرُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ ، وَلَا يَحْدُونَهُ بِالْأَمَاكِينِ ، وَلَا يُشِيرُونَ إِلَيْهِ بِالنَّظَائِرِ .

#### صفة خلق آدم عليه السلام

ثُمَّ جَمَعَ سُبْحَانَهُ مِنْ حَزَنِ<sup>(٣٤)</sup> الْأَرْضِ وَسَهْلِهَا ، وَعَذْبِهَا وَسَبَخِهَا<sup>(٣٥)</sup> ، تُرْبَةً سَنَهَا<sup>(٣٦)</sup> بِالْمَاءِ حَتَّى خَلَصَتْ ، وَلَاطَهَا<sup>(٣٧)</sup> بِالْبَلَّةِ<sup>(٣٨)</sup> حَتَّى لَزِبَتْ<sup>(٣٩)</sup> ، فَجَبَلَ مِنْهَا صُورَةَ ذَاتِ أَخْنَاءِ<sup>(٤٠)</sup> وَوُصُولِ ، وَأَعْضَاءِ وَفُصُولِ : أَجْمَدَهَا حَتَّى اسْتَمْسَكَتْ ، وَأَصْلَدَهَا<sup>(٤١)</sup> حَتَّى صَلَصَلَتْ<sup>(٤٢)</sup> ، لَوَقْتُ مَعْدُودِ ، وَأَمَدِ مَعْلُومِ ؛ ثُمَّ نَفَخَ فِيهَا مِنْ رُوحِهِ فَمَثَلَتْ<sup>(٤٣)</sup> إِنْسَانًا ذَا أَذْهَانٍ يُجِيلُهَا ، وَفِكْرٍ يَتَصَرَّفُ بِهَا ، وَجَوَارِحَ يَخْتَدِمُهَا<sup>(٤٤)</sup> ، وَأَدَوَاتٍ يُقَلِّبُهَا ، وَمَعْرِفَةٍ يَفْرُقُ بِهَا بَيْنَ الْحَقِّ وَالْبَاطِلِ ، وَالْأَذْوَاقِ وَالْمَشَامِ ، وَالْأَلْوَانِ وَالْأَجْنَاسِ ، مَعْجُونًا بِطِينَةِ الْأَلْوَانِ الْمُخْتَلِفَةِ ، وَالْأَشْبَاهِ الْمُؤْتَلِفَةِ ، وَالْأَضْدَادِ الْمُتَعَادِيَةِ ، وَالْأَخْلَاطِ الْمُتَبَايِنَةِ ، مِنَ الْحَرِّ

Then Allāh asked the angels to fulfil His promise with them and to accomplish the pledge of His injunction to them by acknowledging Him through prostration to Him and submission to His honoured position. So Allāh said:

*“Be prostrate towards Adam and they prostrated except Iblīs (Satan).”* (Qur’ān, 2:34; 7:11; 17:61; 18:50; 20:116)

Self-importance withheld him and vice overcame him. So that he took pride in his own creation with fire and treated contemptuously the creation of clay. So Allāh allowed him time in order to let him fully deserve His wrath, and to complete (man’s) test and to fulfil the promise (He had made to Satan). Thus, He said:

*“Verily you have been allowed time till the known Day.”* (Qur’ān, 15:38; 38:81)

Thereafter, Allāh inhabited Adam (p.b.u.h.) in a house where He made his life pleasant and his stay safe, and He cautioned him of Iblīs and his enmity. Then his enemy (Iblīs) envied his abiding in Paradise and his contacts with the virtuous. So he changed his conviction into wavering and determination into weakness. He thus converted his happiness into fear and his prestige into shame. Then Allāh offered to Adam (p.b.u.h.) the chance to repent, taught him words of His Mercy, promised him return to His Paradise and sent him down to the place of trial and procreation of progeny.

#### **Allāh chooses His Prophets**

From his (Adam) progeny Allāh chose prophets and took their pledge for his revelation and for carrying His message as their trust. In course of time many people perverted Allāh’s trust with them and ignored His position and took compeers along with Him. Satan turned them away from knowing Him and kept them aloof from His worship. Then Allāh sent His Messengers and series of His prophets towards them to get them fulfil the pledges of His creation, to recall to them His bounties, to exhort



وَالْبَرْدُ ، وَالْبَلَّةُ وَالْجُمُودُ ، وَأَسْتَأْذِي<sup>(٤٥)</sup> اللَّهُ سُبْحَانَهُ الْمَلَائِكَةُ وَدِيعَتَهُ لَدَيْهِمْ ، وَعَهْدَ وَصِيَّتِهِ إِلَيْهِمْ ، فِي الْإِذْعَانِ بِالسُّجُودِ لَهُ ، وَالْخُنُوعِ لِتَكْرِمَتِهِ ، فَقَالَ سُبْحَانَهُ : « أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ » أَغْتَرَتْهُ الْحَمِيَّةُ ، وَغَلَبَتْ عَلَيْهِ الشُّقُوءُ ، وَتَعَزَّزَ بِخَلْقَةِ النَّارِ ، وَأَسْتَوْهَنَ خَلْقَ الصَّلَصَالِ ، فَأَعْطَاهُ اللَّهُ النَّظِرَةَ اسْتِحْقَاقًا لِلْسُّخْطَةِ ، وَأَسْتَيْمَامًا لِلْبَلِيَّةِ ، وَإِنْجَازًا لِلْعِدَةِ ، فَقَالَ : « إِنَّكَ مِنَ الْمُنْظَرِينَ . إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ » . ثُمَّ أَسْكَنَ سُبْحَانَهُ آدَمَ دَارًا أَرْغَدَ فِيهَا عَيْشُهُ ، وَآمَنَ فِيهَا مَحَلَّتُهُ ، وَحَذَرَهُ إِبْلِيسَ وَعَدَاوَتَهُ ، فَأَغْتَرَتْهُ<sup>(٤٦)</sup> عَدُوُّهُ نَفَاسَةً عَلَيْهِ بِدَارِ الْمَقَامِ ، وَمُرَافَقَةِ الْأَبْرَارِ ، فَبَاعَ الْيَقِينَ بِشَكِّهِ ، وَالْعَزِيمَةَ بِوَهْنِهِ ، وَأَسْتَبَدَلَ بِالْجَذَلِ<sup>(٤٧)</sup> وَجَلًّا<sup>(٤٨)</sup> ، وَبِالْإِغْتِرَارِ نَدَمًا . ثُمَّ بَسَطَ اللَّهُ سُبْحَانَهُ لَهُ فِي تَوْبَتِهِ ، وَلَقَّاهُ كَلِمَةً رَحْمَتِهِ ، وَوَعَدَهُ الْمَرَدَّ إِلَى جَنَّتِهِ ، وَأَهْبَطَهُ إِلَى دَارِ الْبَلِيَّةِ ، وَتَنَاسَلَ الذُّرِّيَّةُ .

#### اختيار الانبياء

وَأَصْطَفَى سُبْحَانَهُ مِنْ وَلَدِهِ أَنْبِيَاءَ أَخَذَ عَلَى الْوَحْيِ مِيثَاقَهُمْ<sup>(٤٩)</sup> ، وَعَلَى تَبْلِيغِ الرِّسَالَةِ أَمَانَتَهُمْ ، لَمَّا بَدَّلَ أَكْثَرُ خَلْقِهِ عَهْدَ اللَّهِ إِلَيْهِمْ فَجَهَلُوا حَقَّهُ ، وَاتَّخَذُوا الْأَنْدَادَ<sup>(٥٠)</sup> مَعَهُ ، وَاجْتَالَتْهُمْ<sup>(٥١)</sup> الشَّيَاطِينُ عَنْ مَعْرِفَتِهِ ، وَأَقْتَطَعَتْهُمْ عَنْ عِبَادَتِهِ ، فَبَعَثَ فِيهِمْ رَسُولَهُ ، وَوَاتَرَ<sup>(٥٢)</sup> إِلَيْهِمْ أَنْبِيَاءَهُ ، لِيَسْتَأْذُوهُمْ مِيثَاقَ فِطْرَتِهِ ، وَيَذَكِّرُوهُمْ مَنْسِيَّ نِعْمَتِهِ ،

them by preaching, to unveil before them the hidden virtues of wisdom and show them the signs of His Omnipotence namely the sky which is raised over them, the earth that is placed beneath them, means of living that sustain them, deaths that make them die, ailments that turn them old and incidents that successively betake them.

Allāh never allowed His creation to remain without a Prophet deputed by Him, or a book sent down from Him or a binding argument or a standing plea. These Messengers were such that they did not feel little because of smallness of their number or of largeness of the number of their falsifiers. Among them was either a predecessor who would name the one to follow or the follower who had been introduced by the predecessor.

### **The Prophethood of Muḥammad**

In this way ages passed by and times rolled on, fathers passed away while sons took their places till Allāh deputed Muḥammad (peace be upon him and his progeny) as His Prophet, in fulfilment of His promise and in completion of His Prophethood. His pledge had been taken from the Prophets, his traits of character were well reputed and his birth was honourable. The people of the earth at this time were divided in different parties, their aims were separate and ways were diverse. They either likened Allāh with His creation or twisted His Names or turned to else than Him. Through Muḥammad (p.b.u.h.a.h.p.) Allāh guided them out of wrong and with his efforts took them out of ignorance.

Then Allāh chose for Muḥammad - peace be upon him and on his progeny, to meet Him, selected him for His own nearness, regarded him too dignified to remain in this world and decided to remove him from this place of trial. So He drew him towards Himself with honour. Allāh may shower His blessing on him, and his progeny.

وَيَخْتَجُوا عَلَيْهِمْ بِالتَّبْلِيغِ ، وَيُثِيرُوا لَهُمْ دَفَائِنَ الْعُقُولِ ، وَيُرْوَهُمْ آيَاتِ الْمَقْدِرَةِ : مِنْ سَقْفِ فَوْقَهُمْ مَرْفُوعٍ ، وَمِهَادِ تَحْتَهُمْ مَوْضُوعٍ ، وَمَعَايِشِ تُحْيِيهِمْ ، وَآجَالِ تُفْنِيهِمْ ، وَأَوْصَابٍ <sup>(٥٣)</sup> تُهْرِمُهُمْ ، وَأَحْدَاثٍ تَتَابَعُ عَلَيْهِمْ ؛ وَلَمْ يُخْلِ اللَّهُ سُبْحَانَهُ خَلْقَهُ مِنْ نَبِيِّ مُرْسَلٍ ، أَوْ كِتَابٍ مُنْزَلٍ ، أَوْ حُجَّةٍ لَازِمَةٍ ، أَوْ مَحَجَّةٍ <sup>(٥٤)</sup> قَائِمَةٍ : رُسُلٌ لَا تَقْصُرُ بِهِمْ قِلَّةُ عَدَدِهِمْ . وَلَا كَثْرَةُ الْمُكَذِّبِينَ لَهُمْ : مِنْ سَابِقِ سُمِّيَ لَهُ مَنْ بَعْدَهُ ، أَوْ غَابِرِ عَرَفَهُ مَنْ قَبْلَهُ : عَلَى ذَلِكَ نَسَلَتْ <sup>(٥٥)</sup> الْقُرُونُ ، وَمَضَتْ الدَّهُورُ ، وَسَلَفَتْ الْأَبَاءُ ، وَخَلَفَتْ الْأَبْنَاءُ .

#### مبعث النبي

إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِانْجَازِ عِدَّتِهِ <sup>(٥٦)</sup> ، وَإِتْمَامِ نُبُوتِهِ ، مَاخُذًا عَلَى النَّبِيِّينَ مِيثَاقَهُ ، مَشْهُورَةً سِمَاتِهِ <sup>(٥٧)</sup> ، كَرِيمًا مِيلَادُهُ . وَأَهْلُ الْأَرْضِ يَوْمَئِذٍ مِلَلٌ مُتَفَرِّقَةٌ ، وَأَهْوَاءٌ مُتَشَتِّرَةٌ ، وَطَرَائِقُ مُتَشَتِّتَةٌ ، بَيْنَ مُشَبِّهِ اللَّهِ بِخَلْقِهِ ، أَوْ مُلْحِدٍ <sup>(٥٨)</sup> فِي اسْمِهِ ، أَوْ مُشِيرٍ إِلَى غَيْرِهِ ، فَهَدَاهُمْ بِهِ مِنَ الضَّلَالَةِ ، وَأَنْقَذَهُمْ بِمَكَانِهِ مِنْ لُجْهَالَةٍ . ثُمَّ اخْتَارَ سُبْحَانَهُ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَاءَهُ ، وَرَضِيَ لَهُ مَا عِنْدَهُ ، وَأَكْرَمَهُ عَنْ دَارِ الدُّنْيَا ، وَرَغِبَ بِهِ عَنْ مَقَامِ الْبُلْدَوَى ، فَقَبَضَهُ إِلَيْهِ كَرِيمًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَخَلَفَ فِيكُمْ مَا خَلَفَتْ الْأَنْبِيَاءُ فِي أُمَمِهَا ، إِذْ لَمْ يَتْرُكُوهُمْ هَمَلًا ، بَغَيْرِ طَرِيقٍ وَاضِحٍ ، وَلَا عِلْمٍ قَائِمٍ <sup>(٥٩)</sup> :

### The Holy Qur'ān and Sunnah

But the Prophet left among you the same which other Prophets left among their peoples, because Prophets do not leave them untended (in dark) without a clear path and a standing ensign, namely the Book of your Creator clarifying its permission and prohibitions, its obligations and discretion, its repealing injunctions and the repealed ones, its permissible matters and compulsory ones, its particulars and the general ones, its lessons and illustrations, its long and the short ones, its clear and obscure ones, detailing its abbreviations and clarifying its obscurities.

In it there are some verses whose knowledge<sup>1</sup> is obligatory and others whose ignorance by the people is permissible. It also contains what appears to be obligatory according to the Book<sup>2</sup> but its repeal is signified by the Prophet's action (*sunnah*) or that which appears compulsory according to the Prophet's action but the Book allows not following it. Or there are those which are obligatory in a given time but not so after that time. Its prohibitions also differ. Some are major regarding which there exists the threat of fire (Hell), and others are minor for which there are prospects of forgiveness. There are also those of which a small portion is also acceptable (to Allāh) but they are capable of being expanded.

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1. "The foremost in religion (*dīn*) is His knowledge." The literal meaning of *dīn* is obedience, and its popular sense is code, whether literal sense is taken or the popular one, in either case, if the mind is devoid of any conception of Divinity, there would be no question of obedience, nor of following any code; because when there is no aim there is no point in advancing towards it; where there is no object in view there is no sense in making efforts to achieve it. Nevertheless, when the nature and guiding faculty of man bring him in contact with a superior Authority and his taste for obedience and impulse of submission subjugates him before a Diety,



### القرآن والاحكام الشرعية

كِتَابَ رَبِّكُمْ فِيكُمْ : مُبَيَّنًا حَلَالَهُ وَحَرَامَهُ ، وَفَرَائِضَهُ وَفَضَائِلَهُ .  
وَنَاسِخَهُ وَمَنْسُوخَهُ <sup>(٦٠)</sup> ، وَرُخْصَهُ وَعَزَائِمَهُ <sup>(٦١)</sup> . وَخَاصَّهُ وَعَامَّهُ .  
وَعِبَرَهُ وَأَمْثَالَهُ ، وَمُرْسَلَهُ وَمَحْدُودَهُ <sup>(٦٢)</sup> ، وَمُحْكَمَهُ وَمُتَشَابِهَهُ <sup>(٦٣)</sup> .  
مُفَسَّرًا مُجْمَلَهُ ، وَمُبَيَّنًا غَوَامِضَهُ ، بَيْنَ مَاخُودٍ مِثَاقُ عِلْمِهِ ، وَمُوسَّعٍ  
عَلَى الْعِبَادِ فِي جَهْلِهِ <sup>(٦٤)</sup> ، وَبَيْنَ مُثَبَّتٍ فِي الْكِتَابِ فَرَضُهُ ، وَمَعْلُومٍ فِي  
السُّنَّةِ نَسْخُهُ ، وَوَاجِبٍ فِي السُّنَّةِ أَخْذُهُ ، وَمُرَخَّصٍ فِي الْكِتَابِ تَرْكُهُ ،  
وَبَيْنَ وَاجِبٍ بِوَقْتِهِ ، وَزَائِلٍ فِي مُسْتَقْبَلِهِ . وَمُبَايِنٌ بَيْنَ مَحَارِمِهِ ، مِنْ  
كَبِيرٍ أَوْعَدَ عَلَيْهِ نِيرَانَهُ ، أَوْ صَغِيرٍ أَرَصَدَ لَهُ غُفْرَانَهُ ، وَبَيْنَ مَقْبُولٍ  
فِي أَذْنَاهُ ، مُوسَّعٍ فِي أَقْصَاهُ .

\* \* \* \* \*

he finds himself bound by certain limitations as against abject freedom of activity. These very limitations are *dīn* (Religion) whose point of commencement is knowledge of Allāh and acknowledgement of His Being.

After pointing out the essentials of Divine knowledge Amir al-mu'minin has described its important constituents and conditions. He has held those stages of such knowledge which people generally regard as the point of highest approach to be insufficient. He says that its first stage is that with the natural sense of search for the unknown and the guidance of conscience or on hearing from the followers of religions an image of the Unseen Being known as Allāh is formed in the mind. This image in fact is the forerunner of the obligation to thinking and reflection and to seeking His knowledge. But those who love idleness, or are under pressure of environment, do not undertake this search despite creation of such image and the image fails to get testified. In this case they remain deprived of Divine knowledge, and since their inaccess to the stage of testifying after the formation of image is by volition they deserve to be questioned about it. But one who is moved by the power of this image goes further and considers thinking and reflection necessary. In this way one reaches the next stage in the attainment of Divine knowledge, namely to search for the Creator through diversification of creation and species of creatures, because every picture is a solid and inflexible guide to the existence of its painter and every effect to the action of its cause. When he casts his glance around himself he does not find a single thing which might have come into existence without the act of a maker so much so that he does not find the sign of a footstep without a walker nor a construction without a builder. How can he comprehend that this blue sky with the sun and the moon in its expanse and the earth with the exuberance of its grass and flowers could have come into existence without the action of a Creator. Therefore, after observing all that exists in the world and the regulated system of the entire creation no one can help concluding that there is a Creator for this world of diversities because existence cannot come out of non-existence, nor can existence sprout forth from nothingness.

The holy Qur'ān has pointed to this reasoning thus:

... *What! about Allāh is there any doubt, the Originator of the heavens and the earth? ... (14:10).*

But this stage would also be insufficient if this testimony in favour of Allāh is tarnished by belief in the divinity of some other deity.

The third stage is that His existence should be acknowledged along with belief in Unity and One-ness. Without this the testimony to Allāh's existence cannot be complete because if more gods are believed in He would not be One whereas it is necessary that He should be One. The reason is that in case of more than one god the question would arise whether one of them created all this creation or all of them together. If one of them created it there should be some differentia to distinguish him otherwise he would be accorded preferential position without reason, which is unacceptable to the mind. If all have created it collectively then the position has only two forms; either he cannot perform his functions without the assistance of others or he is above the need for their assistance. The first case means his incapability and being in need of others while the other case means that they are several regular performers of a single act and the fallacy of both has already been shown. If we assume that all the gods performed the act of creation by dividing among themselves then, in this case all the creation will not bear the same relationship towards the creator since each creature will bear relationship only to its own creator whereas every creature should have one and the same relationship to all creators. This is because all the creation should have one and the same relationship to all the creators as all the created in their capacity to accept effect and all the creators in their capacity to produce effect should be similar. In short there is no way but to acknowledge Him as One because in believing in numerous creators there remains no possibility of the existence of any other thing, and destruction proves implicit for the earth, the sky and everything in creation. Allāh the glorified has expressed this argument in the following words:

*Had there been in (the heavens and the earth [other] ) gods except Allāh, they both had been in disorder . . . (Qur'ān, 21:22).*

The fourth stage is that Allāh should be regarded free of all defects and deficiencies, and devoid of body, form, illustration, similarity, position of place or time, motion, stillness, incapability and ignorance because there can be no deficiency or defect in the perfect Being nor can anyone be deemed

like Him because all these attributes bring down a being from the high position of the Creator to the low position of the created. That is why along with Unity, Allāh has held purity from deficiency of equal importance.

*Say: 'He (Allāh) is One (alone).*

*Allāh, the needless.*

*He begetteth not, nor is He begotten.*

*And there is none like unto Him' (Qur'ān, 112:1-4).*

*Vision perceiveth Him not, and He perceiveth (all) vision; He is the Subtle, the All-aware (Qur'ān, 6:104).*

*So coin ye not any similitudes to Allāh; verily Allāh knoweth (everything) and ye know not. (Qur'ān, 16:74).*

*... Nothing whatsoever (is there) like the like of Him; and He (alone) is the All-hearing and the All-seeing. (Qur'ān, 42:11).*

The fifth stage of completing His Knowledge is that attributes should not be put in Him from outside lest there be duality in His One-ness, and deviating from its proper connotation Unity may fall in the labyrinth of one in three and three in one, because His Being is not a combination of essence and form so that attributes may cling to Him like smell in the flowers or brightness in the stars. Rather, He is the fountain head of all attributes and needs no medium for manifestation of His perfect Attributes. If He is named Omniscient it is because the signs of his knowledge are manifest. If He is called Omnipotent it is because every particle points to His Omnipotence and Activity, and if to Him is attributed the power to listen or to see it is because the cohesion of the entire creation and its administration cannot be done without hearing or seeing but the existence of these attributes in Him cannot be held to be in the same way as in the creation namely that He should be capable to know only after He acquires knowledge or He should be powerful and strong only after energy runs into His limbs because taking attributes as separate from His Being would connote duality and where there is duality unity disappears. That is how Amir al-mu'minin has rejected the idea of attributes being addition to His Being, presented Unity in its true significance, and did not allow Unity to be tainted with stains of multiplicity. This does not mean that adjectives cannot at all be attributed to Him, as this would be giving support to those who are groping in the



dark abyss of negativism, although every nook and corner in the entire existence is brimming with His attributes and every particle of creation stands witness that He has knowledge, He is powerful, He hears, He sees. He nurtures under His care and allows growth under His mercy. The intention is that for Him nothing can be suggested to serve as an adjunct to Him, because His self includes attributes and His attributes connote His Self. Let us learn this very theme in the words of al-Imām Abū ‘Abdillāh Ja‘far ibn Muḥammad aṣ-Ṣādiq (p.b.u.h.) comparing it with the belief in Unity adopted by other religions and then appreciate who is the exponent of the true concept of Unity.

The Imām says:

Our Allāh the Glorified, the Magnificent has ever had knowledge as His Self even though there was nothing to know, sight as His Self even though there was nothing to know, sight as His Self even though there was nothing to behold, hearing as His Self even though there was nothing to hear, and Potence as His Self even though there was nothing to be under His Potence. When He created the things and the object of knowledge came into existence His knowledge became related to the known, hearing related to the heard, sight related to the seen, and potence related to its object. (*at-Tawḥīd* by ash-Shaykh aṣ-Ṣadūq, p.139)

This is the belief over which the Imāms of the Prophet’s family are unanimous, but the majority group has adopted a different course by creating the idea of differentiation between His Self and Attributes. ash-Shahristānī says on page 42 of his book *Kitāb al-milal wa’n-niḥal*:

According to Abu’l-Ḥasan al-Ash’ari Allāh knows through (the attribute of) knowledge, is Powerful through activity, speaks through speech, hears through hearing and sees through sight.

If we regard attributes distinct from Self in this manner there would be two alternatives; either the attributes must have existed in Him from ever or they must have occurred later. In the first case we have to recognise as many eternal objects as the attributes which all will share with Him in being eternal, but “Allāh is above what the people deem Him to have equals.” In the second case in addition to subjecting Him to the alternations it would also mean that before the acquiring of the attributes He was neither scient, nor powerful, nor hearer nor beholder and this runs counter to the basic tenet of Islam.

*... Allāh hath decreed trade lawful and hath forbidden interest . . .*  
(Qur'ān, 2:275).

*And when you have finished the prayer remember Allāh standing, and sitting, and reacting, and when ye are secure (from danger) establish prayer . . .* (Qur'ān, 4:103).

*O' ye men! eat of what is in the earth lawful and good and follow not the foot-steps of Satan; for verily he is an open enemy unto you,*  
(Qur'ān, 2:168).

*(And) say thou: 'I am only a man like you, it is revealed unto me that your god is but one God, therefore whosoever desirith to meet his Lord, let him do good deeds, and associate not any one in the worship of his Lord'. (Qur'ān, 18:110).*

*What! enjoin ye upon the people righteousness and ye forget your own selves? Yet ye read the scripture? What: do ye not understand?*  
(Qur'ān, 2:44)

2. About the Qur'ān Amir al-mu'minin says that it contains description of the permitted and the forbidden acts such as "Allāh has allowed sale and purchase but prohibited usury."

It clarifies obligatory and optional acts such as "when you have finished the prayer (of fear) remember Allāh rising, sitting or lying and when you feel safe (from the enemy) then say the prayers (as usual)."

Here prayer is obligatory while other forms of remembering (Allāh) are optional. It has repealing and repealed verses such as about the period of seclusion after husband's death "four months and ten days" or the repealed one such as "till one year without going out" which shows that this period of seclusion should be one year. In particular places it permits the forbidden such as "whoever is compelled without being wilfully wrongful or transgressor, commits no sins."

It has positive injunctions such "One should not add anyone with Allāh in worship." It has particular and general injunctions. Particular is the one where the word shows generality but the sense is limited such as "I have made you superior over worlds." O' Banī Isrā'il.

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Here the sense of "Worlds," is confined to that particular time, although the word is general in its literal meaning. The general injunctions is one which is extensive in meaning such as "Allāh has knowledge of everything." It has lessons and illustrations lessons such as "Allāh caught him in the punishment of this world and the next and there is lesson in it."

*So seized him Allāh, with the chastisement in the hereafter, and the life before (it) (Qur'ān, 79:25)*

*Verily in this there is a lesson unto him who feareth (Allāh) (Qur'ān, 79:26)*

*A kind word and pardon is better than charity that is followed by injury, and verily Allāh is Self-sufficient, the Most forbearing. (Qur'ān, 2:263)*

*And remember when We made a covenant with you and raised the 'tūr' (the Mountain) above you (saying), 'Hold ye fast that which We have bestowed upon you with the strength (of determination) and remember that which is therein so that you may guard (yourself) against evil.' (Qur'ān, 2:63)*

*So we made it a lesson for (those of) their own times and for those (of their posterity) who came after them and an exhortation unto those who guard (themselves) against evil. (Qur'ān, 2:66)*

*He it is Who fashioneth you in the wombs (of your mothers) as He liketh; There is no god but HE, the All-mighty, the All-wise. (Qur'ān, 3:5)*

*Obedience and a fair word; but when the affair is determined then if they be true to Allāh, it would certainly be better for them. (Qur'ān, 47:21)*

*O' those who believe! It is not lawful for you to inherit women against their will; and do not straiten them in order that ye may take a part of what ye have given, unless they are guilty of manifest lewdness; but deal kindly with them, and if ye hate them, it may be that ye hate a thing while Allāh hath placed in it abundant good. (Qur'ān, 4:19)*

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*Say thou (unto the people of the Book), 'Dispute ye with us about Allāh; whereas He is our Lord and your Lord, and for us are our deeds and for you are your deeds; to Him (alone) we are (exclusively) loyal?' (Qur'ān, 2:139)*

"There is a lesson in it for him who fears Allāh," and illustration such as "The example of those who spend their wealth in the way of Allāh is like a grain which grows seven ears each one of which bears hundred grains." It has unspecific and specific verses. Unspecific is one which has no limitation on specification such as "Recall when Moses told his people 'Allāh commands you to sacrifice a cow.'"

Specific is one where denotation is limited such as Allāh says that "the cow should be such that it has neither been used for ploughing nor for irrigation fields." There is clear and obscure in it. Clear is that which has no intricacy such as "Verily Allāh has sway over everything," while obscure is that whose meaning has complication such as "the Merciful (Allāh) occupies the throne," whose apparent meaning gives the impression as if Allāh is bodily sitting on the Throne although the intention is to press His authority and control. In it there are brief injunctions such as "establish prayer" and those of deep meanings such as the verses about which says:

"That the sense is not known except to Allāh and those immersed in knowledge." Then Amīr al-mu'minīn dilates upon this theme in a different style says that there are somethings in it which are necessary to know, such as "So know that there is no god but Allāh" and there are others which are not necessary to know such as "*alif lām mīm*" etc. It has also injunctions which have been repealed by the Prophet's action such as "As for your women who commit adultery get four male witnesses and if four witnesses do appear shut such women in the house till death ends their life." This punishment was current in early Islam but was later replaced by stoning in the case of married women. In it there are some injunctions which repealed the Prophet's action such as "Turn your face towards Masjīd al-ḥarām" by which the injunction for facing Bayt al-maqdis was repealed. It also contains injunctions which are obligatory only at a particular time after which their obligation ends, such as "when the call for prayer is made on Friday then hasten towards remembrance of Allāh." It has also indicated grades of prohibitions as the division of sins into light and serious ones — light such as "Tell the believers to lower their eyes" and serious ones such as "whoever kills a Believer willfully his award is to remain in Hell for ever." It also



contains injunctions where a little performance is enough but there is scope for further performance such as "Read the Qur'ān as much as you easily can."

*Verily your Lord, certainly is He the All-mighty, the All-merciful.*  
(Qur'ān, 26:9)

*Say thou (O' Our Prophet Muḥammad) unto the believer men that they cast down their gaze and guard their private parts; that is purer for them; verily Allāh is All-aware of what (all) ye do.* (Qur'ān, 24:30)

*Not equal are those of the believers who sit (holding back) other than those hurt, and those who strive in the way of Allāh with their wealth and their selves (lives). Allāh hath raised the strivers with their wealth and selves (lives), in rank above those sitting (holding back); Unto all (in faith) Allāh hath promised good; but those who strive, He hath distinguished above those who sit (holding [by]) a great recompense.* (Qur'ān, 4:95)

*Verily, thy Lord knowest that thou standest up (in the Night Prayer) night two-third of the night, and (sometimes) half of it, and (sometimes) a third of it, and a group of those with thee; and Allāh measureth (well) the night and the day; Knoweth He that never can ye take (correct) account of it, so turneth He unto you (mercifully), so recite ye whatever be easy (in the prayers) to be read of the Qur'ān; Knoweth He that there may be among you sick, and others travelling in the earth seeking of the grace of Allāh, and others fighting in the way of Allāh, so recite ye as much as it can easily be done of it, and establish ye the (regular) prayers, and pay ye the (prescribed) poor-rate, and offer ye unto Allāh a goodly loan; and whatsoever of good ye send on before hand for yourselves, ye will (surely) find it with Allāh, that is the best and the greatest recompense; and seek ye the forgiveness of Allāh; Verily, Allāh is Oft-forgiving, the Most Merciful.* (Qur'ān, 73:20)

**In this very sermon he spoke about Ḥajj**

Allāh has made obligatory upon you the pilgrimage (ḥajj) to His sacred House which is the turning point for the people who go to it as beasts or pigeons go towards spring water. Allāh the glorified made it a sign of their supplication before His Greatness and their acknowledgement of His Dignity. He selected from among His creation those who on listening to His call responded to it and testified His word. They stood in the position of His Prophets and resembled His angels who surround the Divine Throne securing all the benefits of performing His worship and hastening towards His promised forgiveness. Allāh the glorified made it (His sacred House) an emblem for Islam and an object of respect for those who turn to it. He made obligatory its pilgrimage and laid down its claim for which He held you responsible to discharge it. Thus, Allāh the glorified said:

*. . . And (purely) for Allāh, is incumbent upon mankind, the pilgrimage to the House, for those who can afford to journey thither. And whoever denieth then verily, Allāh is Self-sufficiently independents of the worlds (Qur'ān, 3:96).*

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**SERMON 2**

**Delivered on return from Şiffin  
Arabia before proclamation of Prophethood**

I praise Allāh seeking completion of His Blessing, submitting to His Glory and expecting safety from committing His sins. I invoke His help being in need of His Sufficiency (of protection). He whom He guides does not get astray, He with whom He is hos-

## ومنها في ذكر الحج

وَفَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ ، الَّذِي جَعَلَهُ قِبْلَةً لِلْأَنَامِ ،  
يَرُدُّونَهُ وَرُودَ الْأَنْعَامِ ، وَيَأْلَهُونَ إِلَيْهِ وَلُؤْلُوهَ الْحَمَامِ <sup>(٦٥)</sup> ، وَجَعَلَهُ سُبْحَانَهُ  
عَلَامَةً لِّتَوَاضُعِهِمْ لِعَظَمَتِهِ ، وَإِذْعَانِهِمْ لِعِزَّتِهِ ، وَاخْتَارَ مِنْ خَلْقِهِ سَمَاعاً  
أَجَابُوا إِلَيْهِ دَعْوَتَهُ ، وَصَدَّقُوا كَلِمَتَهُ ، وَوَقَفُوا مَوَاقِفَ أَنْبِيَائِهِ ،  
وَتَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ . يُحْرِزُونَ الْأَرْبَاحَ فِي مَتَجَرِّ عِبَادَتِهِ ،  
وَيَتَبَادَرُونَ عِنْدَهُ مَوْعِدَ مَغْفِرَتِهِ ، جَعَلَهُ سُبْحَانَهُ وَتَعَالَى لِلْإِسْلَامِ عِلْماً ،  
وَلِلْعَائِدِينَ حَرَمًا ، فَرَضَ حَقَّهُ ، وَأَوْجَبَ حَجَّهُ ، وَكَتَبَ عَلَيْكُمْ  
وَفَادَتَهُ <sup>(٦٦)</sup> ، فَقَالَ سُبْحَانَهُ : « وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ  
إِلَيْهِ سَبِيلًا ، وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ » .

## ٢ - وَمِنْ خُطَبِ الْأَمِيرِ الْعَلِيِّ عَلَيْهِ السَّلَامُ

بعد انصرافه من صفين

وفيها حال الناس قبل البعثة وصفة آل النبي ثم صفة قوم آخرين

أَحْمَدُهُ اسْتِثْمَامًا لِنِعْمَتِهِ ، وَاسْتِسْلَامًا لِعِزَّتِهِ ، وَاسْتِعْصَامًا مِنْ مَعْصِيَتِهِ .  
وَأَسْتَعِينُهُ فَاقَةً إِلَى كِفَايَتِهِ ؛ إِنَّهُ لَا يَضِلُّ مَنْ هَدَاهُ ، وَلَا يَيْئَلُ <sup>(٦٧)</sup> مَنْ

tile gets no protection. He whom He supports does not remain needy. Praise is most weighty of all that is weighed and the most valuable of all that is treasured.

I stand witness that there is no god but Allāh the One. He has no like. My testimony has been tested in its frankness, and its essence is our belief. We shall cling to it for ever till we live and shall store it facing the tribulations that overtake us because it is the foundation stone of Belief (*īmān*) and the first step towards good actions and Divine pleasure. It is the means to keep Satan away.

I also stand witness that Muḥammad (p.b.u.h.a.h.p.) is His slave and His Prophet. Allāh sent him with the illustrious religion, effective emblem, written Book,<sup>1</sup> effulgent light, sparkling gleam and decisive injunction in order to dispel doubts, present clear proofs, administer warning through signs and to warn of punishments. At that time people had fallen in vices whereby the rope of religion had been broken, the pillars of belief had been shaken, principles had been sacrileged, system had become topsy turvy, openings were narrow, passage was dark, guidance was unknown and darkness prevailed.

Allāh was being disobeyed, Satan was given support and Belief had been forsaken. As a result the pillars of religion fell down, its traces could not be discerned, its passages had been destroyed and its streets had fallen into decay. People obeyed Satan and tread his paths. They sought water from his watering places. Through them Satan's emblems got flying and his standard was raised in vices which trampled the people under their hoofs, and treaded upon them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed, perplexed, ignorant and seduced as though in a good house<sup>2</sup> with bad neighbours. Instead of sleep they had wakefulness and for antimony they had tears in the eyes. They were in a land where the learned were in bridle (keeping their mouths shut) while the ignorant were honoured.



عَادَاهُ ، وَلَا يَفْتَقِرُ مَنْ كَفَاهُ ؛ فَإِنَّهُ أَرْجَحُ مَا وُزِنَ ، وَأَفْضَلُ مَا خُزِنَ .  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، شَهَادَةً مُتَحَنِّناً إِخْلَاصُهَا ،  
مُعْتَقِداً مُصَاصُهَا <sup>(٦٨)</sup> ، نَتَمَسَّكُ بِهَا أَبَداً مَا أَبْقَانَا ، وَنَدَّخِرُهَا لِأَهَاوِيلِ مَا  
يَلْقَانَا ، فَإِنَّهَا عَزِيمَةُ الْإِيمَانِ ، وَفَاتِحَةُ الْإِحْسَانِ ، وَمَرْضَاةُ الرَّحْمَنِ ،  
وَمَذْحَرَةُ الشَّيْطَانِ <sup>(٦٩)</sup> . وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِالذِّينِ  
الْمَشْهُورِ ، وَالْعِلْمِ الْمَثُورِ ، وَالْكِتَابِ الْمَسْطُورِ ، وَالنُّورِ السَّاطِعِ ،  
وَالضِّيَاءِ اللَّامِعِ ، وَالْأَمْرِ الصَّادِعِ ، إِزَاحَةً لِلشُّبُهَاتِ ، وَاخْتِجَاجاً  
بِالْبَيِّنَاتِ ، وَتَحْذِيرَ بِالْآيَاتِ ، وَتَخْوِيفاً بِالْمَثَلَاتِ <sup>(٧٠)</sup> ، وَالنَّاسُ فِي  
فِتْنٍ أَنْجَذَمَ <sup>(٧١)</sup> فِيهَا حَبْلُ الدِّينِ ، وَتَزَعَزَعَتْ سَوَارِي الْيَقِينِ <sup>(٧٢)</sup> ،  
وَاخْتَلَفَ النَّجْرُ <sup>(٧٣)</sup> ، وَتَشَتَّتَ الْأَمْرُ ، وَضَبَاقَ الْمَخْرَجُ ، وَعَمِيَ الْمَصْدَرُ ،  
فَالْهَدَى حَامِلٌ ، وَالْعَمَى شَامِلٌ . عُصِيَ الرَّحْمَنُ ، وَنَصَرَ الشَّيْطَانُ ،  
وَحُذِلَ الْإِيمَانُ ، فَانْهَارَتْ دَعَائِمُهُ ، وَتَنَكَّرَتْ مَعَالِمُهُ ، وَدَرَسَتْ <sup>(٧٤)</sup>  
سُبُلُهُ ، وَعَفَتْ شُرُكُهُ <sup>(٧٥)</sup> . أَطَاعُوا الشَّيْطَانَ فَسَلَكَوا مَسَالِكَهُ ، وَوَرَدُوا  
مَنَاهِلَهُ <sup>(٧٦)</sup> ، بِهِمْ سَارَتْ أَعْلَامُهُ ، وَقَامَ لِيَاوُهُ ، فِي فِتْنٍ دَاسَتْهُمْ بِأَخْفَافِهَا <sup>(٧٧)</sup> ،  
وَوَطَّئَتْهُمْ بِأَظْلَافِهَا <sup>(٧٨)</sup> ، وَقَامَتْ عَلَى سَنَابِكِهَا <sup>(٧٩)</sup> ، فَهُمْ فِيهَا تَائِهُونَ  
حَائِرُونَ جَاهِلُونَ مَفْتُونُونَ ، فِي خَيْرٍ دَارٍ ، وَشَرٍّ جِيرَانٍ . نَوْمُهُمْ سُهُودٌ ،  
وَكَحْلُهُمْ دُمُوعٌ ، بَارِضٍ عَالِمُهَا مُلْجَمٌ ، وَجَاهِلُهَا مُكْرَمٌ .

In the same sermon Amir al-mu'minin referred to *Āl an-Nabi*  
(the Household of the Holy Prophet) as under.

They are the trustees of His secrets, shelter for His affairs, source of knowledge about Him, centre of His wisdom, valleys for His books and mountains of His religion. With them Allāh straightened the bend of religion's back and removed the trembling of its limbs.

In the same Sermon he spoke about the hypocrites

They sowed vices, watered them with deception and harvested destruction.

### (Ālu Muḥammad)

None in the Islamic community can be taken *at par* with the Progeny<sup>3</sup> of the Prophet (Ālu Muḥammad).

One who was under their obligation cannot be matched with them. They are the foundation of religion and pillar of Belief. The forward runner has to turn back to them while the follower has to overtake them. They possess the chief characteristics for vicegerency. In their favour exists the will and succession (of the Prophet). This is the time when right has returned to its owner and diverted to its centre of return.

1. The Preserved Record.

2. Good House means 'Mecca' while the bad neighbours mean the 'Unbelievers of Quraysh.'

3. About the Progeny of the Prophet Amir al-mu'minin has said that no person in the world can be brought *at par* with them, nor can any one be deemed their equal in sublimity, because the world is overladen with their obligations and has been able to secure eternal blessings only through their guidance. They are the corner stone and foundation of religion and the sustenance for its life and survival. They are such strong pillars of knowledge and belief that they can turn away the stormy flow of doubt and suspicion. They are such middle course among the paths of excess and backwardness that if some one goes far towards excess and exaggeration or falls behind then unless he comes back or steps forward to that middle course he cannot be on the path of Islam. They possess all the characteristics which give the superiority in the right for vicegerency and leadership. Con-

ومنها يعني آل النبي عليه الصلاة والسلام

هُمْ مَوْضِعُ سِرِّهِ ، وَلَجَأُ أَمْرِهِ <sup>(٨٠)</sup> ، وَعَيْبَةُ عِلْمِهِ <sup>(٨١)</sup> ، وَمَوْئِلُ <sup>(٨٢)</sup>  
حُكْمِهِ ، وَكُھُوفُ كُتُبِهِ ، وَجِبَالُ دِينِهِ ، بِهِمْ أَقَامَ أَنْحَاءَ ظَهْرِهِ ،  
وَأَذْهَبَ ارْتِعَادَ فَرَائِصِهِ <sup>(٨٣)</sup> .

ومنها يعني قوما آخرين

زَرَعُوا الْفُجُورَ ، وَسَقَوْهُ الْغُرُورَ ، وَحَصَّدُوا الثُّبُورَ <sup>(٨٤)</sup> .

آل محمد (عليهم السلام)

لَا يُقَاسُ بِآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ هَذِهِ الْأُمَّةِ أَحَدٌ ، وَلَا يُسَوَّى  
بِهِمْ مَنْ جَرَتْ نِعْمَتُهُمْ عَلَيْهِ أَبَدًا : هُمْ أَسَاسُ الدِّينِ ، وَعِمَادُ الْيَقِينِ .  
إِلَيْهِمْ يَفِيءُ الْغَالِي <sup>(٨٥)</sup> ، وَبِهِمْ يُلْحَقُ الثَّالِي . وَلَهُمْ خَصَائِصُ حَقِّ  
الْوِلَايَةِ ، وَفِيهِمْ الْوَصِيَّةُ وَالْوَرَاثَةُ ، الْآنَ إِذْ رَجَعَ الْحَقُّ إِلَى أَهْلِهِ ،  
وَنُقِلَ إِلَى مُنْتَقَلِهِ !

\* \* \* \* \*

sequently, no one else in the *ummah* enjoys the right of patronage and guardianship. That is why the Prophet declared them his vicegerents and successors. About will and succession the commentator Ibn Abi'l-Ḥadīd Mu'tazilī writes that there can be no doubt about the vicegerency of Amīr al-mu'minīn but succession cannot imply succession in position although the Shī'ite sect has so interpreted it. It rather implies succession of learning. Now, if according to him succession is taken to imply succession in learning even he does not seem to succeed in achieving his object, because even by this interpretation the right of succeeding the Prophet does not devolve on any other person. When it is agreed that learning is the most essential requirement of *khilāfah* (caliphate) because the most important functions of the Prophet's Caliph consist of dispensation of justice, solving problems of religious laws, clarifying intricacies and administration of religious penalties. If these functions are taken away from the Prophet's deputy his position will come down to that of a worldly ruler. He cannot be regarded as the pivot of religious authority. Therefore either we should keep governmental authority separate from Prophet's vicegerency or accept the successor of Prophet's knowledge to suit that position.

The interpretation of Ibn Abi'l-Ḥadīd could be acceptable if Amīr al-mu'minīn had uttered this sentence alone, but observing that it was uttered soon after 'Alī's (p.b.u.h.) recognition as Caliph and just after it the sentence "Right has returned to its owner" exists, this interpretation of his seems baseless. Rather, the Prophet's will cannot imply any other will except that for vicegerency and caliphate, and succession would imply not succession in property nor in knowledge because this was not an occasion to mention it here but it must mean the succession in the right leadership which stood proved as from Allāh not only on the ground of kinship but on the ground of qualities of perfection.







### SERMON 3

#### Known as the Sermon of ash-Shiqshiqiyah<sup>1</sup>

Beware! By Allāh the son of Abū Quḥāfah (Abū Bakr)<sup>2</sup> dressed himself with it (the caliphate) and he certainly knew that my position in relation to it was the same as the position of the axis in relation to the hand-mill. The flood water flows down from me and the bird cannot fly upto me. I put a curtain against the caliphate and kept myself detached from it.

Then I began to think whether I should assault or endure calmly the blinding darkness of tribulations wherein the grown up are feeble and the young grow old and the true believer acts under strain till he meets Allāh (on his death).

#### Proposes Patience in Absence Of Supporters

I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throats. I watched the plundering of my inheritance till the first one went his way but handed over the Caliphate to Ibn al-Khaṭṭāb after himself.

(Then he quoted al-A'shā's verse)-

*My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jābir's brother Ḥayyān.*<sup>3</sup>

It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves. This one put the Caliphate in a tough enclosure where the utterance was haughty and the touch was rough. Mistakes were in plenty and so also the excuses therefore. One in contact with it was like the rider of an unruly camel. If he pulled up its rein the very nostril would be slit, but if he let it loose

### ٣ - وَمِنْ حَبْلِ الْإِسْلَامِ

وَهِيَ الْمَعْرُوفَةُ بِالشَّقِيقِيَّةِ

وتشتمل على الشكوى من أمر الخلافة ثم ترجيح صبره عنها ثم مبايعة الناس له

أَمَّا وَاللَّهِ لَقَدْ تَقَمَّصَهَا <sup>(٨٦)</sup> فُلَانٌ وَإِنَّهُ لَيَعْلَمُ أَنَّ مَحَلِّي مِنْهَا مَحَلُّ الْقُطْبِ  
مِنَ الرَّحَا . يَنْحَدِرُ عَنِّي السَّيْلُ ، وَلَا يَرْقَى إِلَى الطَّيْرِ ؛ فَسَدَلْتُ <sup>(٨٧)</sup>  
دُونَهَا ثَوْبًا ، وَطَوَيْتُ عَنْهَا كَشْحًا <sup>(٨٨)</sup> . وَطَفَقْتُ أَرْتِي بَيْنَ أَنْ أَصُولَ  
بِيَدٍ جَدًّا <sup>(٨٩)</sup> ، أَوْ أَضِيرَ عَلَى طَخِيَةِ عَمِيَاءَ ، <sup>(٩٠)</sup> يَهْرُمُ فِيهَا الْكَبِيرُ ، وَيَشِيبُ  
فِيهَا الصَّغِيرُ ، وَيَكْدَحُ فِيهَا مُؤْمِنٌ حَتَّى يَلْقَى رَبَّهُ !

ترجيح الصبر على فقد الاعوان

فَرَأَيْتُ أَنَّ الصَّبْرَ عَلَى هَاتَا أَحَجَى <sup>(٩١)</sup> ، فَصَبَرْتُ وَفِي الْعَيْنِ قَدَى ،  
وَفِي الْحَلْقِ شَجَا <sup>(٩٢)</sup> ، أَرَى تُرَائِي <sup>(٩٣)</sup> نَهْبًا . حَتَّى مَضَى الْأَوَّلُ لِسَبِيلِهِ ،  
فَادَلَّى بِهَا <sup>(٩٤)</sup> إِلَى فُلَانٍ بَعْدَهُ . ثُمَّ تَمَثَّلَ بِقَوْلِ الْأَعْمَى :

شَتَّانَ مَا يَوْمِي عَلَى كُورِهَا <sup>(٩٥)</sup> وَيَوْمُ حَيَّانٍ أَخِي جَابِرٍ

فَيَا عَجَبًا !! بَيْنَا هُوَ يَسْتَقِيلُهَا <sup>(٩٦)</sup> فِي حَيَاتِهِ إِذْ عَقَدَهَا لِآخِرٍ بَعْدَ  
وَفَاتِهِ - لَشَدَّ مَا تَشَطَّرَا ضَرْعَيْهَا <sup>(٩٧)</sup> ! - فَصَبَّرَهَا فِي حَوْزَةِ خَشْنَاءَ يَغْلُظُ  
كَلْمُهَا <sup>(٩٨)</sup> ، وَيَخْشَنُ مَسْهَا ، وَيَكْثُرُ الْعِثَارُ <sup>(٩٩)</sup> فِيهَا ، وَالْأَعْتِدَارُ مِنْهَا ،  
فَصَاحِبُهَا كَرَاكِبِ الصَّغْبَةِ <sup>(١٠٠)</sup> إِنْ أَشْنَقَ <sup>(١٠١)</sup> لَهَا خَرَمَ <sup>(١٠٢)</sup> ، وَإِنْ أَسْلَسَ <sup>(١٠٣)</sup>

he would be thrown. Consequently, by Allāh people got involved in recklessness, wickedness, unsteadiness and deviation.

Nevertheless, I remained patient despite length of period and stiffness of trial, till when he went his way (of death) he put the matter (of Caliphate) in a group<sup>4</sup> and regarded me to be one of them. But good Heavens! what had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained low when they were low and flew high when they flew high. One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, till the third man of these people stood up with heaving breasts between his dung and fodder. With him his children of his grand-father, (Umay-yah) also stood up swallowing up Allāh's wealth<sup>5</sup> like a camel devouring the foliage of spring, till his rope broke down, his actions finished him and his gluttony brought him down prostrate.

At that moment, nothing took me by surprise, but the crowd of people rushing to me. It advanced towards me from every side like the mane of the hyena so much so that Ḥasan and Ḥusayn were getting crushed and both the ends of my shoulder garment were torn. They collected around me like the herd of sheep and goats. When I took up the reins of government one party broke away and another turned disobedient while the rest began acting wrongfully as if they had not heard the word of Allāh saying:

*That abode in the hereafter, We assign it for those who intend not to exult themselves in the earth, nor (to make) mischief (therein); and the end is (best) for the pious ones. (Qur'ān, 28:83)*

Yes, by Allāh, they had heard it and understood it but the world appeared glittering in their eyes and its embellishments



لَهَا تَقَحَّمُ<sup>(١٠٤)</sup> ، فَمَنِي<sup>(١٠٥)</sup> النَّاسُ - لَعَمْرُ اللَّهِ - بِخَبْطِ<sup>(١٠٦)</sup> وَشِمَاسِ<sup>(١٠٧)</sup> ،  
وَتَلُونُ وَأَعْتَراضِ<sup>(١٠٨)</sup> ؛ فَصَبَرْتُ عَلَى طُولِ الْمُدَّةِ ، وَشِدَّةِ الْمِحْنَةِ ؛ حَتَّى  
إِذَا مَضَى لِسَبِيلِهِ جَعَلَهَا فِي جَمَاعَةٍ زَعَمَ أَنِّي أَحَدُهُمْ ، فَيَا اللَّهَ وَلِلشُّورَى<sup>(١٠٩)</sup> !  
مَتَى أَعْتَراضَ الرَّيْبِ فِي مَعَ الْأَوَّلِ مِنْهُمْ ، حَتَّى صِرْتُ أَقْرَنُ إِلَى هَذِهِ  
النَّظَائِرِ<sup>(١١٠)</sup> ! لَكِنِّي أَسْفَفْتُ<sup>(١١١)</sup> إِذْ أَسَفُوا ، وَطَرْتُ إِذْ طَارُوا ؛  
فَصَغَا<sup>(١١٢)</sup> رَجُلٌ مِنْهُمْ لِيُضْغِنِي<sup>(١١٣)</sup> ، وَمَالَ الْآخِرَ لِيَصْهَرِ ، مَعَ هَنٍ وَهَنٍ<sup>(١١٤)</sup> ،  
إِلَى أَنْ قَامَ ثَالِثُ الْقَوْمِ نَافِجًا حِضْنِيهِ<sup>(١١٥)</sup> ، بَيْنَ نَشِيلِهِ<sup>(١١٦)</sup> وَمُعْتَلِفِهِ<sup>(١١٧)</sup> ،  
وَقَامَ مَعَهُ بَنُو أَبِيهِ يَخْضُمُونَ<sup>(١١٨)</sup> مَالَ اللَّهِ خِضْمَةَ الْإِيلِ نَبْتَةَ الرَّبِيعِ<sup>(١١٩)</sup> ،  
إِلَى أَنْ أَنْتَكَّتْ<sup>(١٢٠)</sup> عَلَيْهِ فَتَلَّهُ ، وَأَجْهَزَ<sup>(١٢١)</sup> عَلَيْهِ عَمَلُهُ ، وَكَبَتْ<sup>(١٢٢)</sup>  
بِهِ بِطْنَتُهُ<sup>(١٢٣)</sup> !

### مبايعة علي

فَمَا رَاعَنِي إِلَّا وَالنَّاسُ كَعُرفِ الضَّبْعِ<sup>(١٢٤)</sup> إِلَيَّ ، يَنْشَالُونَ<sup>(١٢٥)</sup> عَلَيَّ مِنْ  
كُلِّ جَانِبٍ ، حَتَّى لَقَدْ وُطِئَ الْحَسَنَانِ ، وَشُقَّ عِطْفَايَ<sup>(١٢٦)</sup> ، مُجْتَمِعِينَ  
حَوْلِي كَرَبِضَةِ الْغَنَمِ<sup>(١٢٧)</sup> . فَلَمَّا نَهَضْتُ بِالْأَمْرِ نَكَّثَتْ طَائِفَةٌ<sup>(١٢٨)</sup> ،  
وَمَرَقَتْ أُخْرَى<sup>(١٢٩)</sup> ، وَقَسَطَ آخَرُونَ<sup>(١٣٠)</sup> : كَانَهُمْ لَمْ يَسْمَعُوا اللَّهَ سُبْحَانَهُ  
يَقُولُ : « تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ  
وَلَا فَسَادًا ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ » بَلَى ! وَاللَّهِ لَقَدْ سَمِعُوهَا وَوَعَوْهَا ، وَلَكِنَّهُمْ  
حَلَبَتِ الدُّنْيَا<sup>(١٣١)</sup> فِي أَغْيُنِهِمْ ، وَرَاقَهُمْ زَبْرُجُهَا<sup>(١٣٢)</sup> !

seduced them. Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allāh with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of Caliphate on its own shoulders, and would have given the last one the same treatment as to the first one. Then you would have seen that in my view this world of yours is no better than the sneezing of a goat.

(It is said that when Amir al-mu'minin reached here in his sermon a man of Iraq stood up and handed him over a writing. Amir al-mu'minin began looking at it, when Ibn 'Abbās said, "O' Amir al-mu'minin, I wish you resumed your Sermon from where you broke it." Thereupon he replied, "O' Ibn 'Abbās it was like the foam of a Camel which gushed out but subsided." Ibn 'Abbās says that he never grieved over any utterance as he did over this one because Amir al-mu'minin could not finish it as he wished to.)

**ash-Sharif ar-Raḍī says:** The words in this sermon "like the rider of a camel" mean to convey that when a camel rider is stiff in drawing up the rein then in this scuffle the nostril gets bruised, but if he lets it loose in spite of camel's unruliness, it would throw him somewhere and would get out of control. "*ashnaq an-nāqah*" is used when the rider holds up the rein and raises the camel's head upwards. In the same sense the word "*shanaqa an-nāqah*" is used. Ibn as-Sikkit has mentioned this in *Iṣlāḥ al-manṭiq*. Amir al-mu'minin has said "*ashnaqa laḥā*" instead of "*ashnaqahā*," this is because he has used this word in harmony with "*aslasa laḥā*" and harmony could be retained only by using both in the same form. Thus, Amir al-mu'minin has used "*ashnaqa laḥā*" as though in place of "*in rafa'a laḥā ra'sahā*," that is, "if he stops it by holding up the reins."

أَمَّا وَالَّذِي فَلَقَ الْحَبَّةَ ، وَبَرَأَ النَّسَمَةَ<sup>(١٣٣)</sup> ، لَوْلَا حُضُورُ الْحَاضِرِ<sup>(١٣٤)</sup> ،  
 وَقِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ<sup>(١٣٥)</sup> ، وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ أَلَّا يُقَارُوا<sup>(١٣٦)</sup>  
 عَلَى كِظَّةٍ<sup>(١٣٧)</sup> ظَالِمٍ ، وَلَا سَغَبٍ<sup>(١٣٨)</sup> مَظْلُومٍ ، لَأَلْقَيْتُ حَبْلَهَا عَلَى  
 غَارِبِهَا<sup>(١٣٩)</sup> ، وَلَسَقَيْتُ آخِرَهَا بِكَأْسٍ أُولِهَا ، وَلَأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ  
 أَزْهَدَ عِنْدِي مِنْ عَقْطَةِ عَنَزٍ<sup>(١٤٠)</sup> !

قالوا : وقام إليه رجل من أهل السواد<sup>(١٤١)</sup> عند بلوغه إلى هذا الموضع  
 من خطبته ، فنأوله كتاباً [ قيل : إن فيه مسائل كان يريد الإجابة عنها ] ،  
 فأقبل ينظر فيه [ فلما فرغ من قراءته ] قال له ابن عباس : يا  
 أمير المؤمنين ، لو اطَّردتْ خُطْبَتُكَ<sup>(١٤٢)</sup> من حيث أَفْضَيْتَ<sup>(١٤٣)</sup> !  
 فَقَالَ : هَيْهَاتَ يَا بَنَ عَبَّاسٍ ! تِلْكَ شِقْشِقَةٌ<sup>(١٤٤)</sup> هَدَرْتُ<sup>(١٤٥)</sup> ثُمَّ  
 قَرَّتْ<sup>(١٤٦)</sup> !

قال ابن عباس : فوالله ما أسفت على كلام قط كأسفي على هذا  
 الكلام ألا يكون أمير المؤمنين عليه السلام بلغ منه حيث أراد .

قال الشريف رضي الله عنه : قوله عليه السلام « كراكب الصعبة إن أشنق لها خرم ، وإن  
 أسلس لها تقحم » يريد أنه إذا شدد عليها في جذب الزمام وهي تنازعه رأسها خرم أنفها ،  
 وإن أرخى لها شيئاً مع صعوبتها تقحمت به فلم يملكها ؛ يقال : أشنق الناقة ، إذا جذب رأسها  
 بالزمام فرفعه ، وشنقها أيضاً : ذكر ذلك ابن السكيت في « إصلاح المنطق » ، وإنما قال :  
 « أشنق لها » ولم يقل « أشنقها » لأنه جعله في مقابلة قوله « أسلس لها » فكأنه عليه السلام قال :  
 إن رفع لها رأسها بمعنى أمسكه عليها بالزمام .

1. This sermon is known as the sermon of *ash-Shiqshiqiyyah*, and is counted among the most famous sermons of Amīr al-mu'minīn. It was delivered at ar-Raḥbah. Although some people have denied it to be Amīr al-mu'minīn's utterance and by attributing it to as-Sayyid ar-Raḍī (or ash-Sharīf ar-Raḍī) have laid blame on his acknowledged integrity, yet truth-loving scholars have denied its veracity. Nor can there be any ground for this denial because 'Alī's (p.b.u.h.) difference of view in the matter of Caliphate is not a secret matter, so that such hints should be regarded as something alien. And the events which have been alluded to in this sermon are preserved in the annals of history which testifies them word by word and sentence by sentence. If the same events which are related by history are recounted by Amīr al-mu'minīn then what is the ground for denying them? If the memory of discouraging circumstances faced by him soon after the death of the Prophet appeared unpalatable to him it should not be surprising. No doubt this sermon hits at the prestige of certain personalities and gives a set back to the faith and belief in them but this cannot be sustained by denying the sermon to be Amīr al-mu'minīn's utterance, unless the true events are analysed and truth unveiled; otherwise just denying it to be Amīr al-mu'minīn's utterance because it contains disparagement of certain individuals carries no weight, when similar criticism has been related by other historians as well. Thus (Abū 'Uthmān) 'Amr ibn Baḥr al-Jāḥiẓ has recorded the following words of a sermon of Amīr al-mu'minīn and they are not less weighty than the criticism in the "Sermon of *ash-Shiqshiqiyyah*."

Those two passed away and the third one rose like the crow whose courage is confined to the belly. It would have been better if both his wings had been cut and his head severed.

Consequently, the idea that it is the production of as-Sayyid ar-Raḍī is far from truth and a result of partisanship and partiality. Or else if it is the result of some research it should be brought out. Otherwise, remaining in such wishful illusion does not alter the truth, nor can the force of decisive arguments be curbed down by mere disagreement and displeasure.

Now we set forth the evidence of those scholars and traditionists who have clearly held it to be Amīr al-mu'minīn's production, so that its historical importance should become known. Among these scholars some are those before as-Sayyid ar-Raḍī's period, some are his contemporaries and some



are those who came after him but they all related it through their own chain of authority.

1) Ibn Abi'l-Ḥadīd al-Mu'tazilī writes that his master Abu'l-Khayr Muṣaddiq ibn Shabīb al-Wāsiṭī (d. 605 A.H.) stated that he heard this sermon from ash-Shaykh Abū Muḥammad 'Abdullāh ibn Aḥmad al-Baghdādī (d. 567 A.H.) known as Ibn al-Khashshāb and when he reached where Ibn 'Abbās expressed sorrow for this sermon having remained incomplete Ibn al-Khashshāb said to him that if he had heard the expression of sorrow from Ibn 'Abbās he would have certainly asked him if there had remained with his cousin any further unsatisfied desire because excepting the Prophet he had already spared neither the predecessors nor followers and had uttered all that he wished to utter. Why should therefore be any sorrow that he could not say what he wished? Muṣaddiq says that Ibn al-Khashshāb was a man of jolly heart and decent taste. I inquired from him whether he also regarded the sermon to be a fabrication when he replied "By Allāh, I believe it to be Amīr al-mu'minīn's word as I believe you to be Muṣaddiq ibn Shabīb." I said that some people regard it to be as-Sayyid ar-Raḍī's production when he replied: "How can ar-Raḍī have such guts or such style of writing. I have seen as-Sayyid ar-Raḍī's writings and know his style of composition. Nowhere does his writing match with this one and I have already seen it in books written two hundred years before the birth of as-Sayyid ar-Raḍī, and I have seen it in familiar writings about which I know by which scholars or men of letters they were compiled. At that time not only ar-Raḍī but even his father Abū Aḥmad an-Naqīb has not been born."

2) Thereafter Ibn Abi'l-Ḥadīd writes that he saw this sermon in the compilations of his master Abu'l-Qāsim ('Abdullāh ibn Aḥmad) al-Balkhī (d. 317 A.H.). He was the Imām of the Mu'tazilites in the reign of al-Muqtadir Billāh while al-Muqtadir's period was far earlier than the birth of as-Sayyid ar-Raḍī.

3) He further writes that he saw this sermon in Abū Ja'far (Muḥammad ibn 'Abd ar-Rahmān), Ibn Qibah's book *al-Inṣāf*. He was the pupil of Abu'l-Qāsim al-Balkhī and a theologian of Imāmiyyah (Shi'ite) sect. (*Sharḥ* of Ibn Abi'l-Ḥadīd, vol.1, pp.205 – 206)

4) Ibn Maytham al-Baḥrānī (d. 679 A.H.) writes in his commentary

that he had seen one such copy of this sermon which bore writing of al-Muqtadir Billāh's minister Abu'l-Ḥasan 'Alī ibn Muḥammad ibn al-Furāt (d. 312 A.H.). (*Sharḥ al-balāghah*, vol.1., pp.252-253)

5) al-'Allāmah Muḥammad Bāqir al-Majlisi has related the following chain of authority about this Sermon from ash-Shaykh Qutbu'd-Dīn ar-Rāwandī's compilation *Minhāj al-barā'ah fī Sharḥ Nahj al-balāghah* :

ash-Shaykh Abū Naṣr al-Ḥasan ibn Muḥammad ibn Ibrāhīm informed me from al-Ḥājib Abu'l-Wafā' Muḥammad ibn Badi', al-Ḥusayn ibn Aḥmad ibn Badi' and al-Ḥusayn ibn Aḥmad ibn 'Abd ar-Raḥmān and they from al-Ḥāfiẓ Abū Bakr (Aḥmad ibn Mūsā) ibn Marduwayh al-Iṣbahānī (d. 416 A.H.) and he from al-Ḥāfiẓ Abu'l-Qāsim Sulaymān ibn Aḥmad aṭ-Ṭabarānī (d. 360 A.H.) and he from Aḥmad ibn 'Alī al-Abbār and he from Is'hāq ibn Sa'īd Abū Salamah ad-Dimashqī and he from Khulayd ibn Da'laj and he from 'Aṭā' ibn Abī Rabāḥ and he from Ibn 'Abbās. (*Bihar al-anwār*, 1st ed., vol.8, pp.160-161)

6) In the context al-'Allāmah al-Majlisi has written that this sermon is also contained in the compilations of Abū 'Alī (Muḥammad ibn 'Abd al-Waḥhāb) al-Jubbā'ī (d. 303 A.H.).

7) In connection with this very authenticity al-'Allāmah al-Majlisi writes:

al-Qāḍī 'Abd al-Jabbār ibn Aḥmad al-Asad'ābādī (d. 415 A.H.) who was a strict Mu'tazilite explains some expressions of this sermon in his book *al-Mughnī* and tries to prove that it does not strike against any preceding caliph but does not deny it to be Amīr al-mu'minīn's composition. (*ibid.*, p.161)

8) Abū Ja'far Muḥammad ibn 'Alī, Ibn Bābawayh (d. 381 A.H.) writes:

Muḥammad ibn Ibrāhīm ibn Is'hāq aṭ-Ṭālaqānī told us that 'Abd al-'Azīz ibn Yaḥyā al-Jalūdi (d. 332 A.H.) told him that Abū 'Abdillāh Aḥmad ibn 'Ammār ibn Khālīd told him that Yaḥyā ibn 'Abd al-Ḥamid al-Ḥimmānī (d. 228 A.H.) told him that 'Isā ibn Rāshid related this sermon from 'Alī ibn Ḥudhayfah and he from

‘Ikrimah and he from Ibn ‘Abbās. (*‘Ilal ash-sharā’i’*, vol.1, chap. 122, p.144; *Ma‘āni al-akhbār*, chap.22, pp.360-361)

9) Then Ibn Bābawayh records the following chain of authorities:-

Muḥammad ibn ‘Alī Mājlawayh related this sermon to us and he took it from his uncle Muḥammad ibn Abī’l-Qāsim and he from Aḥmad ibn Abī ‘Abdillāh (Muḥammad ibn Khālid) al-Barqī and he from his father and he from (Muḥammad) Ibn Abī ‘Umayr and he from Abān ibn ‘Uthmān and he from Abān ibn Taghlib and he from ‘Ikrimah and he from Ibn ‘Abbās. (*‘Ilal ash-sharā’i’*, vol.1, chap.122, p.146; *Ma‘āni al-akhbār*, chap.22, p.361)

10) Abū Aḥmad al-Ḥasan ibn ‘Abdillāh ibn Sa‘īd al-‘Askarī (d.382 A.H.) who counts among great scholars of the Sunnis has written commentary and explanation of this sermon that has been recorded by Ibn Bābawayh in *‘Ilal ash-sharā’i’* and *Ma‘āni al-akhbār*.

11) as-Sayyid Ni‘matullāh al-Jazā’irī writes:

The author of *Kitāb al-ghārāt* Abū Is’hāq, Ibrāhīm ibn Muḥammad ath-Thaqafī al-Kūfī (d. 283 A.H.) has related this sermon through his own chain of authorities. The date of completion of writing this book is Tuesday the 13th Shawwāl 255 A.H. and in the same year, Murtaḍā al-Mūsawī was born. He was older in age than his brother as-Sayyid ar-Raḍī. (*Anwār an-Nu‘māniyyah*, p.37)

12) as-Sayyid Raḍī ad-Dīn Abū’l-Qāsim ‘Alī ibn Mūsā, Ibn Tāwūs al-Ḥusaynī al-Ḥullī (d. 664 A.H.) has related this sermon from *Kitāb al-ghārāt* with the following chain of authorities:-

This sermon was related to us by Muḥammad ibn Yusuf who related it from al-Ḥasan ibn ‘Alī ibn ‘Abd al-Karīm az-Za‘farānī and he from Muḥammad ibn Zakariyyah al-Ghallābī and he from Ya‘qūb ibn Ja‘far ibn Sulaymān and he from his father and he from his grand-father and he from Ibn ‘Abbās. (Translation of *aṭ-Ṭarā’if*, p.202)

13) Shaykh aṭ-Ṭā’ifah, Muḥammad ibn al-Ḥasan aṭ-Tūsī (d. 460 A.H.) writes:

(Abu'l-Fath Hilāl ibn Muḥammad ibn Ja'far) al-Haffār related this sermon to us. He related it from Abu'l-Qāsim (Ismā'il ibn 'Alī ibn 'Alī) ad-Di'bīl and he from his father and he from his brother Di'bīl (ibn 'Alī al-Kuzā'i) and he from Muḥammad ibn Salāmah ash-Shāmi and he from Zurārah ibn A'yan and he from Abū Ja'far Muḥammad ibn 'Alī (ash-Shaykh aṣ-Ṣadūq) and he from Ibn 'Abbās. (*al-Amālī*, p.237)

14) ash-Shaykh al-Mufid (Muḥammad ibn Muḥammad ibn an-Nu'mān, d. 413 A.H.) who was the teacher of as-Sayyid ar-Raḍī writes about the chain of authorities of this sermon:

A number of relaters of traditions have related this sermon from Ibn 'Abbās through numerous chains. (*al-Irshād*, p.135)

15) 'Alam al-Hudā (emblem of guidance) as-Sayyid al-Murtadā who was the elder brother of as-Sayyid ar-Raḍī has recorded it on pp. 203,204 of his book *ash-Shāfi*.

16) Abū Maṣṣūr aṭ-Ṭabarsī writes:

A number of relaters have given an account of this sermon from Ibn 'Abbās through various chains. Ibn 'Abbās said that he was in the audience of Amīr al-mu'minin at ar-Raḥbah (a place in Kūfah) when conversation turned to Caliphate and those who had preceded him as Caliphs when Amīr al-mu'minin breathed a sigh and delivered this sermon. (*al-Iḥtiāj*, p.101)

17) Abu'l-Muzaḥfar Yūsuf ibn 'Abdillāh and Sibṭ ibn al-Jawzi al-Ḥanafī (d. 654 A.H.) write:

Our ash-Shaykh Abu'l-Qāsim an-Nafīs al-Anbārī related this sermon to us through his chain of authorities that ends with Ibn 'Abbās, who said that after allegiance had been paid to Amīr al-mu'minin as Caliph he was sitting on the pulpit when a man from the audience enquired why he had remained quiet till then whereupon Amīr al-mu'minin delivered this sermon ex-tempore. (*Tadhkarat khawāṣṣ al-ummah*, p.73)

18) al-Qāḍī Aḥmad ibn Muḥammad, ash-Shihāb al-Khafājī (d. 1069 A.H.) writes with regard to its authenticity:



It is stated in the utterances of Amīr al-mu'minīn 'Alī (Allāh may be pleased with him) that "It is strange during life time he (Abū Bakr) wanted to give up the Caliphate but he strengthened its foundation for the other one after his death." (*Sharḥ durrat al-ghawwāṣ*, p.17)

19) ash-Shaykh 'Alā ad-Dawlah as-Simnānī writes:

Amīr al-mu'minīn Sayyid al-'Ārifin 'Alī (p.b.u.h.) has stated in one of his brilliant Sermons "this is the *Shiqshiqah* that burst forth." (*al-'Urwah li ahl al-khalwah wa'l-jalwah*, p.3, manuscript in Nasiriah Library, Lucknow, India)

20) Abu'l-Faḍl Aḥmad ibn Muḥammad al-Maydānī (d. 518 A.H.) has written in connection with the word *Shiqshiqah*:

One sermon of Amīr al-mu'minīn 'Alī is known as *Khuṭbah ash-Shiqshiqiyyah* (the sermon of the Camel's Foam). (*Majma' al-amthāl*, vol.1, p.369)

21) In fifteen places in *an-Nihāyah* while explaining the words of this sermon Abu's-Sa'ādāt Mubārak ibn Muḥammad, Ibn al-Athir al-Jazari (d. 606 A.H.) has acknowledged it to be Amīr al-mu'minīn's utterance.

22) Shaykh Muḥammad Ṭāhir Patnī while explaining the same words in *Majma' biḥār al-anwār* testifies this sermon to be Amīr al-mu'minīn's by saying, "Alī says so."

23) Abu'l-Faḍl ibn Manẓūr (d. 711 A.H.) has acknowledged it as Amīr al-mu'minīn's utterance in *Lisān al-'Arab*, vol.12, p.54 by saying, "In the sayings of 'Alī in his sermon 'It is the camel's foam that burst forth then subsided.'"

24) Majdu'd-Dīn al-Firūz 'ābādī (d. 816/817 A.H.) has recorded under the word "*Shiqshiqah*" in his lexicon (*al-Qāmūs*, vol.3, p.251):

*Khuṭbah ash-Shiqshiqiyyah* is by 'Alī so named because when Ibn 'Abbās asked him to resume it where he had left it, he said,

“O’ Ibn ‘Abbās! it was the foam of a camel that burst forth then subsided.”

25) The compiler of *Muntahā al-adab* writes:

*Khuṭbah ash-Shiqshiqiyyah* of ‘Ali is attributed to ‘Ali (Allāh may honour his face).

26) ash-Shaykh Muḥammad ‘Abduh, Mufti of Egypt, recognising it as Amīr al-mu’minin’s utterance, has written its explanations.

27) Muḥammad Muḥyi’d-Din ‘Abd al-Ḥamid, Professor in the Faculty of Arabic Language, al-Azhar University has written annotations on *Nahj al-balāghah* adding a foreword in the beginning wherein he recognizes all such sermons which contain disparaging remarks to be the utterances of Amīr al-mu’minin.

In the face of these evidences and undeniable proofs is there any scope to hold that it is not Amīr al-mu’minin’s production and that as-Sayyid ar-Raḍi prepared it himself?

2. Amīr al-mu’minin has referred to Abū Bakr’s accession to the Caliphate metaphorically as having dressed himself with it. This was a common metaphor. Thus, when ‘Uthmān was called to give up the Caliphate he replied, “I shall not put off this shirt which Allāh has put on me.” No doubt Amīr al-mu’minin has not attributed this dressing of Caliphate to Allāh but to Abū Bakr himself because according to unanimous opinion his Caliphate was not from Allāh but his own affair. That is why Amīr al-mu’minin said that Abū Bakr dressed himself with the Caliphate. He knew that this dress had been stitched for his own body and his position with relation to the Caliphate was that of the axis in the hand-mill which cannot retain its central position without it nor be of any use. Similarly, he held “I was the central pivot of the Caliphate, were I not there, its entire system would have gone astray from the pivot. It was I who acted as a guard for its organization and order and guided it through all difficulties. Currents of learning flowed from my bosom and watered it on all sides. My position was high beyond imagination but lust of world seekers for governance became a tumbling stone for me and I had to confine myself to seclusion. Blinding darkness prevailed all round and there was intense gloom every-

where. The young grew old and the old departed for the graves but this patience-breaking period would not end. I kept watching with my eyes the plundering of my own inheritance and saw the passing of Caliphate from one hand to the other but remained patient as I could not stop their high-handedness for lack of means."

### NEED FOR THE PROPHET'S CALIPH AND THE MODE OF HIS APPOINTMENT.

After the Prophet of Islam the presence of such a personality was inevitable who could stop the community from disintegration and guard the religious law against change, alteration and interference by those who wanted to twist it to suit their own desires. If this very need is denied then there is no sense in attaching so much importance to the succession of the Prophet that the assemblage in Saqifah of Banū Sā'idah should have been considered more important than the burial of the Prophet. If the need is recognised, the question is whether or not the Prophet too realised it. If it is held he could not attend to it and appreciate its need or absence of need it would be the biggest proof for regarding the Prophet's mind to be blank for thinking of means to stop the evils of innovations and apostasy in spite of having given warnings about them. If it is said that he did realise it but had to live it unresolved on account of some advantage then instead of keeping it hidden the advantage should be clearly indicated otherwise silence without purpose would constitute delinquency in the discharge of the obligations of Prophethood. If there was some impediment, it should be disclosed otherwise we should agree that just as the Prophet did not leave any item of religion incomplete he did not leave this matter either and did propose such a course of action for it, that if it was acted upon religion would have remained safe against the interference of others.

The question now is what was that course of action. If it is taken to be the consensus of opinion of the community then it cannot truly take place as in such consensus acquiescence of every individual is necessary; but taking into account the difference in human temperaments it seems impossible that they would agree on any single point. Nor is there any example where on such matters there has been no single voice of dissent. How then can such a fundamental need be made dependent on the occurrence of such an impossible event — need on which converges the future

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of Islam and the good of the Muslims. Therefore, mind is not prepared to accept this criterion. Nor is tradition in harmony with it, as al-Qāḍī 'Aḍud ad-Dīn al-'Ijī has written in *Sharḥ al-mawāqif*:

You should know that Caliphate cannot depend upon unanimity of election because no logical or traditional argument can be advanced for it.

In fact when the advocates of unanimous election found that unanimity of all votes is difficult they adopted the agreement of the majority as a substitute for unanimity, ignoring the difference of the minority. In such a case also it often happens that the force of fair and foul or correct and incorrect ways turns the flow of the majority opinion in the direction where there is neither individual distinction nor personal merit as a result of which competent persons remain hidden while incompetent individuals stand forward. When capabilities remain so curbed and personal ends stand in the way as hurdles, how can there be expectation for the election of correct person. Even if it is assumed that all voters have independent unbiased view, that none of them has his own objective and that none has any other consideration, it is not necessary that every verdict of the majority should be correct, and that it cannot go astray. Experience shows that after experiment the majority has held its own verdict to be wrong. If every verdict of the majority is correct then its first verdict should be wrong because the verdict which holds it wrong is also that of the majority. In this circumstances if the election of the Caliph goes wrong who would be responsible for the mistake, and who should face the blame for the ruination of the Islamic polity. Similarly on whom would be the liability for the bloodshed and slaughter following the turmoil and activity of the elections. When it has been seen that even those who sat in the audience of the Holy Prophet could not be free of mutual quarrel and strife how can others avoid it.

If with a view to avoid mischief it is left to the people of authority to choose anyone they like then here too the same friction and conflict would prevail because here again convergence of human temperaments on one point is not necessary nor can they be assumed to rise above personal ends. In fact here the chances of conflict and collision would be stronger because if not all at least most of them would themselves be candidates for that position and would not spare any effort to defeat their opponent, creating impediments in his way as best as possible. Its inevitable conse-



quence would be mutual struggle and mischief-mongering. Thus, it would not be possible to ward off the mischief for which this device was adopted, and instead of finding a proper individual the community would just become an instrument for the achievement of personal benefits of the others. Again, what would be the criterion for these people in authority? The same as has usually been, namely whoever collects a few supporters and is able to create commotion in any meeting by use of forceful words would count among the people of authority. Or would capabilities also be judged? If the mode of judging the capabilities is again this very common vote then the same complications and conflicts would arise here too, to avoid which this way was adopted. If there is some other standard, then instead of judging the capabilities of the voters by it why not judge the person who is considered suitable for the position in view. Further, how many persons in authority would be enough to give a verdict? Apparently a verdict once accepted would be precedent for good and the number that would give this verdict would become the criterion for future. al-Qāḍī 'Aḍud ad-Dīn al-'Ijī writes:

Rather the nomination of one or two individuals by the people in authority is enough because we know that the companions who were strict in religion deemed it enough as the nomination of Abu Bakr by 'Umar and of 'Uthmān by 'Abd ar-Raḥmān. (*Sharḥ al-mawāqif*, p.351)

This is the account of the "unanimous election" in the Hall of Bani Sā'idah and the activity of the consultative assembly: that is, one man's action has been given the name of unanimous election and one individual's deed given the name of consultative assembly. Abū Bakr had well understood this reality that election means the vote of a person or two only which is to be attributed to common simple people. That is why he ignored the requirements of unanimous election, majority vote or method of choosing through electrol assembly and appointed 'Umar by nomination. 'Ā'ishah also considered that leaving the question of caliphate to the vote of a few particular individuals means inviting mischief and trouble. She sent a word to 'Umar on his death saying:

Do not leave the Islamic community without a chief. Nominate a Caliph for it and leave it not without an authority as otherwise I apprehend mischief and trouble.

When the election by those in authority proved futile it was given up and only "might is right" became the criteria – namely whoever subdues others and binds them under his sway and control is accepted as the Caliph of the Prophet and his true successor. These are those self-adopted principles in the face of which all the Prophet's sayings uttered in the "Feast of the Relatives," on the night of *hijrah*, at the battle of Tabūk, on the occasion of conveying the Qur'ānic chapter "*al-Barā'ah*" (*at-Tawbah*, chap.9) and at Ghadīr (the spring of) Khumm. The strange thing is that when each of the first three caliphates is based on one individual's choice how can this very right to choose be denied to the Prophet himself, particularly when this was the only way to end all the dissensions, namely that the Prophet should have himself settled it and saved the community from future disturbances and spared it from leaving this decision in the hands of people who were themselves involved in personal aims and objects. This is the correct procedure which stands to reason and which has also the support of the Prophet's definite sayings.

3. Ḥayyān ibn as-Samin al-Ḥanafī of Yamāmah was the chief of the tribe Banū Ḥanifah and the master of fort and army. Jābir is the name of his younger brother while al-A'shā whose real name was Maymūn ibn Qays ibn Jandal enjoyed the position of being his bosom friend and led decent happy life through his bounty. In this verse he has compared his current life with the previous one that is the days when he roamed about in search of livelihood and those when he led a happy life in Ḥayyān's company. Generally Amīr al-mu'minin's quoting of this verse has been taken to compare this troubled period with the peaceful days passed under the care and protection of the Prophet when he was free from all sorts of troubles and enjoyed mental peace. But taking into account the occasion for making this comparison and the subject matter of the verse it would not be far fetched if it is taken to indicate the difference between the unimportant position of those in power during the Prophet's life time and the authority and power enjoyed by them after him, that is, at one time in the days of the Prophet no heed was paid to them because of 'Alī's personality but now the time had so changed that the same people were masters of the affairs of the Muslim world.

4. When 'Umar was wounded by Abū Lu'lu'ah and he saw that it was difficult for him to survive because of the deep wound he formed a consultative committee and nominated for it 'Alī ibn Abī Ṭālib, 'Uthmān

ibn 'Affān, 'Abd ar-Raḥmān ibn 'Awf, az-Zubayr ibn al-'Awwām, Sa'd ibn Abi Waqqās, and Ṭalḥah ibn 'Ubaydillāh and bound them that after three days of his death they should select one of themselves as the Caliph while for those three days Ṣuhayb should act as Caliph. On receipt of these instructions some members of the committee requested him to indicate what ideas he had about each of them to enable them to proceed further in their light. 'Umar therefore disclosed his own view about each individual. He said that Sa'd was harsh-tempered and hot headed; 'Abd ar-Raḥmān was the Pharaoh of the community; az-Zubayr was, if pleased, a true believer but if displeased an un-believer; Ṭalḥah was the embodiment of pride and haughtiness, if he was made caliph he would put the ring of the caliphate on his wife's finger while 'Uthmān did not see beyond his kinsmen. As regards 'Ali he is enamoured of the Caliphate although I know that he alone can run it on right lines. Nevertheless, despite this admission, he thought it necessary to constitute the consultative Committee and in selecting its members and laying down the working procedure he made sure that the Caliphate would take the direction in which he wished to turn it. Thus, a man of ordinary prudence can draw the conclusion that all the factors for 'Uthmān's success were present therein. If we look at its members we see that one of them namely 'Abd ar-Raḥmān ibn 'Awf is the husband of 'Uthmān's sister, next Sa'd ibn Abi Waqqās besides bearing malice towards 'Ali is a relation and kinsman of 'Abd ar-Raḥmān. Neither of them can be taken to go against 'Uthmān. The third Ṭalḥah ibn 'Ubaydillāh about whom Prof. Muḥammad 'Abduh writes in his annotation on *Nahj al-balāghah* :

Ṭalḥah was inclined towards 'Uthmān and the reason for it was no less than that he was against 'Ali, because he himself was a at-Taymī and Abū Bakr's accession to the Caliphate had created bad blood between Banī Taym and Banū Hāshim.

As regards az-Zubayr, even if he had voted for 'Ali what could his single vote achieve. According to at-Ṭabari's statement Ṭalḥah was not present in Medina at that time but his absence did not stand in the way of 'Uthmān's success. Rather even if he were present, as he did actually reached at the meeting (of the Committee), and he is taken to be 'Ali's supporter, still there could be no doubt in 'Uthmān's success because 'Umar's sagacious mind had set the working procedure that:

If two agree about one and the other two about another then 'Abd-

ullāh ibn ‘Umar should act as the arbitrator. The group whom he orders should choose the Caliph from among themselves. If they do not accept ‘Abdullāh ibn ‘Umar’s verdict, support should be given to the group which includes ‘Abd ar-Raḥmān ibn ‘Awf, but if the others do not agree they should be beheaded for opposing this verdict. (aṭ-Ṭabarī, vol.1, pp.2779–2780; Ibn al-Athīr, vol.3, p.67).

Here disagreement with the verdict of ‘Abdullāh ibn ‘Umar has no meaning since he was directed to support the group which included ‘Abd ar-Raḥmān ibn ‘Awf. He had ordered his son ‘Abdullāh and Ṣuḥayb that:

If the people differ, you should side with the majority, but if three of them are on one side and the other three on the other, you should side with the group including ‘Abd ar-Raḥmān ibn ‘Awf. (aṭ-Ṭabarī, vol.1, pp.2725, 2780; Ibn al-Athīr, vol.3, pp.51, 67).

In this instruction the agreement with the majority also means support of ‘Abd ar-Raḥmān because the majority could not be on any other side since fifty blood-thirsty swords had been put on the heads of the opposition group with orders to fall on their heads on ‘Abd ar-Raḥmān’s behest. Amir al-mu’minīn’s eye had fore-read it at that very moment that the caliphate was going to ‘Uthmān as appears from his following words which he spoke to al-‘Abbās ibn ‘Abd al-Muṭṭalib:

“The Caliphate has been turned away from us.” al-‘Abbās asked how could he know it. Then he replied, “‘Uthmān has also been coupled with me and it has been laid down that the majority should be supported; but if two agree on one and two on the other, then support should be given to the group which includes ‘Abd ar-Raḥmān ibn ‘Awf. Now Sa’d will support his cousin ‘Abd ar-Raḥmān who is of course the husband of ‘Uthmān’s sister.” (*ibid.*)

However, after ‘Umar’s death this meeting took place in the room of ‘Ā’ishah and on its door stood Abū Ṭalḥah al-Anṣārī with fifty men having drawn swords in their hands. Ṭalḥah started the proceedings and inviting all others to be witness said that he gave his right of vote to ‘Uthmān. This touched az-Zubayr’s sense of honour as his mother Ṣafiyyah daughter of ‘Abd al-Muṭṭalib was the sister of Prophet’s father. So he gave his right of vote to ‘Ali. Thereafter Sa’d ibn Abi Waqqās made his right of vote to ‘Abd ar-Raḥmān. This left three members of the consultative com-



mittee out of whom 'Abd ar-Raḥmān said that he was willing to give up his own right of vote if 'Ali (p.b.u.h.) and 'Uthmān gave him the right to choose one of them or one of these two should acquire this right by withdrawing. This was a trap in which 'Ali had been entangled from all sides namely that either he should abandon his own right or else allow 'Abd ar-Raḥmān to do as he wished. The first case was not possible for him; that is, to give up his own right and elect 'Uthmān or 'Abd ar-Raḥmān. So, he clung to his right, while 'Abd ar-Raḥmān separating himself from it assumed this power and said to Amīr al-mu'minīn, "I pay you allegiance on your following the Book of Allāh, the *sunnah* of the Prophet and the conduct of the two Shaykhs, (Abū Bakr and 'Umar). Ali replied, "Rather on following the Book of Allāh, the *sunnah* of the Prophet and my own findings." When he got the same reply even after repeating the question thrice he turned to 'Uthmān saying, "Do you accept these conditions." He had no reason to refuse and so he agreed to the conditions and allegiance was paid to him. When Amīr al-mu'minīn saw his rights being thus trampled he said:

This is not the first day when you behaved against us. I have only to keep good patience. Allāh is the Helper against whatever you say. By Allāh, you have not made 'Uthmān Caliph but in the hope that he would give back the Caliphate to you.

After recording the events of *ash-Shūrā* (consultative committee), Ibn Abi'l-Ḥadīd has written that when allegiance had been paid to 'Uthmān, 'Ali addressed 'Uthmān and 'Abd ar-Raḥmān saying, "May Allāh sow the seed of dissension among you," and so it happened that each turned a bitter enemy of the other and 'Abd ar-Raḥmān did not ever after speak to 'Uthmān till death. Even on death bed he turned his face on seeing him.

On seeing these events the question arises whether *ash-Shūrā* (consultative committee) means confining the matter to six persons, thereafter to three and finally to one only. Also whether the condition of following the conduct of the two Shaykhs for caliphate was put by 'Umar or it was just a hurdle put by 'Abd ar-Raḥmān between 'Ali (p.b.u.h.) and the Caliphate, although the first Caliph did not put forth this condition at the time of nominating the second Caliph, namely that he should follow the former's footsteps. What then was the occasion for this condition here?

However, Amīr al-mu'minin had agreed to participate in it in order to avoid mischief and to put an end to arguing so that others should be silenced and should not be able to claim that they would have voted in his favour and that he himself evaded the consultative committee and did not give them an opportunity of selecting him.

5. About the reign of the third Caliph Amīr al-mu'minin says that soon on 'Uthmān's coming to power Banū Umayyah got ground and began plundering the *Bayt al-māl* (public fund), and just as cattle on seeing green grass after drought trample it away, they recklessly fell upon Allāh's money and devoured it. At last this self-indulgence and nepotism brought him to the stage when people besieged his house, put him to sword and made him vomit all that he had swallowed.

The maladministration that took place in this period was such that no Muslim can remain unmoved to see that Companions of high position were lying uncared for, they were stricken with poverty and surrounded by pennilessness while control over *Bayt al-māl* (public fund) was that of Banū Umayyah, government positions were occupied by their young and inexperienced persons, special Muslim properties, were owned by them, meadows provided grazing but to their cattle, houses were built but by them, and orchards were but for them. If any compassionate person spoke about these excesses his ribs were broken, and if someone agitated this capitalism he was externed from the city. The uses to which *zakāt* and charities which were meant for the poor and the wretched and the public fund which was the common property of the Muslims were put may be observed from the following few illustrations;

1) al-Ḥakam ibn Abī'l-Āṣ who had been exiled from Medina by the Prophet was allowed back in the city not only against the Prophet's *sunnah* but also against the conduct of the first two Caliphs and he was paid three hundred thousand Dirhams from the public fund. (*Anṣāb al-ashrāf*, vol.5, pp.27, 28 125)

2) al-Walid ibn 'Uqbah who has been named hypocrite in the Qur'ān was paid one hundred thousand Dirhams from the Muslim's public fund. (*al-'Iqd al-farīd*, vol.3, p.94)

3) The Caliph married his own daughter Umm Abān to Marwān ibn al-Ḥakam and paid him one hundred thousand Dirhams from

the public fund. (*Sharḥ* of Ibn Abi'l-Ḥadīd, vo.1, pp.198–199).

4) He married his daughter 'Ā'ishah to Ḥārith ibn al-Ḥakam and granted him one hundred thousand Dirhams from the public fund. (*ibid.*)

5) 'Abdullāh ibn Khālīd was paid four hundred thousand Dirhams. (*al-Ma'ārif* of Ibn Qutaybah, p.84)

6) Allowed the *khums* (one fifth religious duty) from Africa (amounting) to five hundred thousand Dinars) to Marwān ibn al-Ḥakam. (*ibid.*)

7) Fadak which was withheld from the angelic daughter of the Prophet on the ground of being general charity was given as a royal favour to Marwān ibn al-Ḥakam. (*ibid.*)

8) Mahzūr a place in the commercial area of Medina which had been declared a public trust by the Prophet was gifted to Ḥārith ibn al-Ḥakam. (*ibid.*)

9) In the meadows around Medina no camel except those of Banū Umayyah were allowed to graze. (*Sharḥ* of Ibn Abi'l-Ḥadīd, vol.1, p.199)

10) After his death ('Uthmān's) one hundred and fifty thousand Dinars (gold coins) and one million Dirhams (silver coins) were found in his house. There was no limit to tax free lands; and the total value of the landed estate he owned in Wādī al-Qurā and Ḥunayn was one hundred thousand Dinars. There were countless camels and horses. (*Murūj adh-dhahab*, vol.1, p.435)

11) The Caliph's relations ruled all the principal cities. Thus, at Kūfah, al-Walīd ibn 'Uqbah was the governor but when in the state of intoxication of wine he led the morning prayer in four instead of two *rak'ah* and people agitated he was removed, but the Caliph put in his place a hypocrite like Sa'id ibn al-'Āṣ. In Egypt 'Abdullāh ibn Sa'd ibn Abi Sarḥ, in Syria Mu'āwiyah ibn Abi Sufyān, and in Baṣrah, 'Abdullāh ibn 'Āmir were the governors appointed by him (*ibid.*)

## SERMON 4

### Amir al-mu'minin's far-sightedness and his staunch conviction in Belief

Through us you got guidance in the darkness and secured high position, and through us you got out of the gloomy night. The ears which do not listen to the cries may become deaf. How can one who remained deaf to the loud cries (of the Qur'ān and the Prophet) listen to (my) feeble voice. The heart that has ever palpitated (with fear of Allāh) may get peace.

I always apprehended from you consequences of treachery and I had seen you through in the garb of the deceitful. The curtain of religion had kept me hidden from you but the truth of my intentions disclosed you to me. I stood for you on the path of truth among misleading tracks where you met each other but there was no leader and you dug but got no water.

Today I am making these dumb things speak to you (i.e. my suggestive ideas and deep musings etc.) which are full of descriptive power. The opinion of the person who abandons me may get astray. I have never doubted in the truth since it has been shown to me. Mūsā (Moses)<sup>1</sup> did not entertain fear for his own self. Rather he apprehended mastery of the ignorant and away of deviation. Today we stand on the cross-roads of truth and untruth. The one who is sure of getting water feels no thirst.

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1. The reference is to that even of Moses when sorcerers were sent for to confront him and they showed their sorcery by throwing ropes and sticks on the ground and Moses felt afraid. Thus, the Qur'ān records:

... it seemed to him (Moses), by their sorcery as if they were running.



## ٤ - وَمِنْ هَؤُلَاءِ الَّذِينَ هُوَ اللَّهُ عَلَيْهِمُ الْغَايَةُ

وهي من أفصح كلامه عليه السلام وفيها يعظ الناس ويهديهم من ضلالتهم

بِنَا أَهْتَدَيْتُمْ فِي الظُّلُمَاءِ ، وَتَسَنَّمْتُمْ<sup>(١٤٧)</sup> ذُرُوءَ الْعُلَيَاءِ ، وَبِنَا  
أَفْجَرْتُمْ<sup>(١٤٨)</sup> عَنِ السَّرَارِ<sup>(١٤٩)</sup> . وَقِرَّ<sup>(١٥٠)</sup> سَمْعٌ لَمْ يَفْقَهِ الْوَاعِيَةَ<sup>(١٥١)</sup> ، وَكَيْفَ  
يُرَاعِي النَّبَأَ<sup>(١٥٢)</sup> مَنْ أَصَمَّتْهُ الصَّيْحَةُ ؟ رُبُّطَ جَنَانٍ<sup>(١٥٣)</sup> لَمْ يُفَارِقْهُ  
الْخَفَقَانُ . مَا زِلْتُ أَنْتَظِرُ بِكُمْ عَوَاقِبَ الْغَدْرِ ، وَأَتَوَسَّمُكُمْ<sup>(١٥٤)</sup> بِحِلْيَةِ  
الْمُغْتَرِّينَ<sup>(١٥٥)</sup> ، حَتَّى سَتَرَنِي عَنْكُمْ جِلْبَابُ الدِّينِ<sup>(١٥٦)</sup> ، وَبَصَّرَنِيكُمْ صِدْقُ  
النِّيَّةِ . أَقَمْتُ لَكُمْ عَلَى سَنَنِ الْحَقِّ فِي جَوَادِّ الْمَضَلَّةِ<sup>(١٥٧)</sup> ، حَيْثُ تَلْتَقُونَ  
وَلَا دَلِيلَ ، وَتَحْتَفِرُونَ وَلَا تُمِيهُونَ<sup>(١٥٨)</sup>

الْيَوْمَ أَنْطِقُ لَكُمْ الْعَجَمَاءَ<sup>(١٥٩)</sup> ذَاتَ الْبَيَانِ ! عَزَبَ<sup>(١٦٠)</sup> رَأْيُ أَمْرِي  
تَخَلَّفَ عَنِّي ! مَا شَكَّكَتُ فِي الْحَقِّ مَذْ أَرَيْتُهُ ! لَمْ يُوجِسْ مُوسَى عَلَيْهِ  
السَّلَامُ خَيْفَةً<sup>(١٦١)</sup> عَلَى نَفْسِهِ ، بَلْ أَشْفَقَ مِنْ غَلْبَةِ الْجُهَالِ وَدَوَلِ الضَّلَالِ !  
الْيَوْمَ تَوَاقَفْنَا<sup>(١٦٢)</sup> عَلَى سَبِيلِ الْحَقِّ وَالْبَاطِلِ . مَنْ وَثِقَ بِمَاءٍ لَمْ يَظْمَأْ !

## SERMON 5

Delivered when the Holy Prophet died and 'Abbās ibn 'Abd al-Muṭṭalib and Abū Sufyān ibn Ḥarb offered to pay allegiance to Amīr al-mu'minin for the Caliphate

O' People!<sup>1</sup>

Steer clear through the waves of mischief by boats of deliverance, turn away from the path of dissension and put off the crowns of pride. Prosperous is one who rises with wings (i.e. when he has power) or else he remains peaceful and others enjoy ease. It (i.e. the aspiration for Caliphate) is like turbid water or like a morsel that would suffocate the person who swallows it. One who plucks fruits before ripening is like one who cultivated in another's field.

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*Then Moses felt in himself a fear. We said: Fear not! Verily thou art the uppermost. (20:66-68)*

Amīr al-mu'minin says that the ground for Moses fear was not that since he saw ropes and sticks moving he might have entertained fear for his life but the cause of his fear was lest people be impressed with this sorcery and get astray, and untruth might prevail on account of this craft. That is why Moses was not consoled by saying that his life was safe but by saying that he would prove superior, and his claim would be upheld. Since his fear was for the defeat of the truth and victory of the untruth, not for his own life, the consideration was given to him for the victory of truth and not for the protection of his life.

Amīr al-mu'minin also means that he too had the same fear viz. that the people should not be caught in the trap of these (Ṭalḥah, az-Zubayr, etc.) and fail into misguidance by getting astray from the true faith. Otherwise, he himself never feared for his own life.

## ٥ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

لما قبض رسول الله صلى الله عليه وآله وسلم وخاطبه العباس بن عبد المطلب  
وأبو سفيان ابن حرب في أن يبايعا له بالخلافة

### النهي عن الفتنة

أَيُّهَا النَّاسُ ، شُقُّوا أَمْوَاجَ الْفِتَنِ بِسُفْنِ النَّجَاةِ ، وَعَرِّجُوا عَنْ طَرِيقِ  
الْمُنَافَرَةِ ، وَضَعُوا تِيَجَانَ الْمُفَاخَرَةِ . أَفْلَحَ مَنْ نَهَضَ بِجَنَاحٍ ، أَوْ  
أَسْتَسَلَّمَ فَأَرَّاحَ . هَذَا مَاءٌ آجِنٌ <sup>(١٦٣)</sup> ، وَلُقْمَةٌ يَغْصُ بِهَا أَكْلُهَا . وَمُجْتَنَبِي  
الْثَّمَرَةِ لِغَيْرِ وَقْتِ إِيْنَاعِهَا <sup>(١٦٤)</sup> كَالزَّرَّاعِ بِغَيْرِ أَرْضِهِ .

\* \* \* \* \*

If I speak out they would call me greedy towards power but if I keep quiet they would say I was afraid of death. It is a pity that after all the ups and downs (I have been through). By Allāh the son of Abū Ṭālib<sup>2</sup> is more familiar with death than an infant with the breast of its mother. I have hidden knowledge; if I disclose it you will start trembling like ropes in deep wells.

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1. When the Holy Prophet died Abū Sufyān was not in Medina. He was coming back when on his way he got the news of this tragedy. At once he enquired who had become the leader and Chief. He was told that people had paid allegiance to Abū Bakr. On hearing this the acknowledged mischief-monger of Arabia went into deep thought and eventually went to 'Abbās ibn 'Abd al-Muṭṭalib with a proposal. He said to him, "Look, these people have by contrivance made over the Caliphate to the Taym and deprived Banū Hāshim of it for good, and after himself this man would place over our heads a haughty man of Banū 'Adī. Let us go to 'Alī ibn Abi Ṭālib and ask him to get out of his house and take to arms to secure his right." So taking 'Abbās with him he came to 'Alī and said: "Let me your hand; I pay allegiance to you and if anyone rises in opposition I would fill the streets of Medina with men of cavalry and infantry." This was the most delicate moment for Amir al-mu'minin. He regarded himself as the true head and successor of the Prophet while a man with the backing of his tribe and party like Abū Sufyān was ready to support him. Just a signal was enough to ignite the flames of war. But Amir al-mu'minin's foresight and right judgement saved the Muslims from civil war as his piercing eyes perceived that this man wanted to start civil war by rousing the passions of tribal partisanship and distinction of birth, so that Islam should be struck with a convulsion that would shake it to its roots. Amir al-mu'minin therefore rejected his counsel and admonished him severely and spoke forth the words, whereby he has stopped people from mischief mongering, and undue conceit, and declared his stand to be that for him there were only two courses - either to take up arms or to sit quietly at home. If he rose for war there was no supporter so that he could suppress these rising insurgencies. The only course left was quietly to wait for the opportunity till circumstances were favourable.

Amir al-mu-mu'minin's quitness at this stage was indicative of his high policy and far-sightedness, because if in those circumstances Medina



خلقه وعلمه

فَإِنْ أَقُلْ يَقُولُوا : حَرَصَ عَلَى الْمُلْكِ ، وَإِنْ أَسْكُتْ يَقُولُوا :  
 جَزَعٌ <sup>(١٦٥)</sup> مِنْ الْمَوْتِ ! هَيْهَاتَ <sup>(١٦٦)</sup> بَعْدَ اللَّتْيَا وَالَّتِي <sup>(١٦٧)</sup> ! وَاللَّهِ لَا بَنُ  
 أَبِي طَالِبٍ آنَسُ بِالْمَوْتِ مِنَ الطِّفْلِ بِثَدْيِ أُمِّهِ ، بَلِ أَنْدَمَجْتُ <sup>(١٦٨)</sup> عَلَى  
 مَكْنُونِ عِلْمٍ لَوْ بُخْتُ بِهِ لَا ضَرْبَتُمْ أَضْطِرَابَ الْأَرْضِيَّةِ <sup>(١٦٩)</sup> فِي الطَّوِيِّ <sup>(١٧٠)</sup>  
 الْبَعِيدَةِ !

had become the centre of war its fire would have engulfed the whole of Arabia in its flames. The discord and scuffle that had already begun among *muhājirūn* (those who came from Mecca) and *anṣār* (the locals of Medina) would have increased to maximum, the wire-pullings of the hypocrites would have had full play, and Islam's ship would have been caught in such a whirlpool that its balancing would have been difficult; Amīr al-mu'minīn suffered trouble and tribulations but did not raise his hands. History is witness that during his life at Mecca the Prophet suffered all sorts of troubles but he was not prepared to clash or struggle by abandoning patience and endurance, because he realised that if war took place at that stage the way for Islam's growth and fruition would be closed. Of course, when he had collected supporters and helpers enough to suppress the flood of unbelief and curb the disturbances, he rose to face the enemy. Similarly, Amīr al-mu'minīn, treating the life of the Prophet as a torch for his guidance refrained from exhibiting the power of his arm because he was realising that rising against the enemy without helpers and supporters would become a source of revolt and defeat instead of success and victory. Therefore, on this occasion Amīr al-mu'minīn has likened the desire for Caliphate to turbid water or a morsel suffocating the throat. Thus, even where people had forcibly snatched this morsel and wanted to swallow it by forcible thrusting, it got stuck up in their throat. They could neither swallow it nor vomit it out. That is, they could neither manage it as is apparent from the blunders they committed in connection with Islamic injunctions, nor were they ready to cast off the knot from their neck.

He reiterated the same ideas in different words thus: "If had I attempted to pluck the unripe fruit of Caliphate then by this the orchard would have been desolated and I too would have achieved nothing, like these people who cultivate on other's land but can neither guard it, nor water it at proper time, nor reap any crop from it. The position of these people is that if I ask them to vacate it so that the owner should cultivate it himself and protect it, they say how greedy I am, while if I keep quiet they think I am afraid of death. They should tell me on what occasion did I ever feel afraid, or flew from battle-field for life, whereas every small or big encounter is proof of my bravery and a witness to my daring and courage. He who plays with swords and strikes against hillocks is not afraid of death. I am so familiar with death that even an infant is not so familiar with the breast of its mother. Hark! The reason for my silence is the knowledge that the Prophet has put in my bosom. If I divulge it you would get

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perplexed and bewildered. Let some days pass and you would know the reason of my inaction, and perceive with your own eyes what sorts of people would appear on this scene under the name of Islam, and what destruction they would bring about. My silence is because this would happen, otherwise it is not silence without reason."

A Persian hemistch says:

*"Silence has meaning which cannot be couched in words."*

2. About death Amir al-mu'minin says that it is so dear to him that even an infant does not so love to leap towards the source of its nourishment while in its mother's lap. An infant's attachment with the breast of its mother is under the effect of a natural impulse but the dictates of natural impulses change with the advance of age. When the limited period of infancy ends and the infant's temperament changes, he does not like even to look at what was so familiar to him but rather turns his face from it in disgust. But the love of prophets and saints for union with Allāh is mental and spiritual, and mental and spiritual feelings do not change, nor does weakness or decay occur in them. Since death is the means and first rung towards this goal their love for death increases to such an extent that its rigours become the cause of pleasure for them and its bitterness proves to be the source of delight for their taste. Their love for it is the same as that of the thirsty for the well or that of a lost passenger for his goal. Thus when Amir al-mu'minin was wounded by 'Abd ar-Rahmān ibn Muljam's fatal attack, he said, "I was but like the walker who has reached (the goal) or like the seeker who has found (his object) and whatever is with Allāh is good for the pious." The Prophet also said that there is no pleasure for a believer other than union with Allāh.

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## SERMON 6

Delivered on being advised not to chase Ṭalḥah ibn 'Ubaydillāh  
and az-Zubayr ibn al-'Awwām for fighting.<sup>1</sup>

By Allāh I shall not be like the badger, which feigns sleep on continuous (sound of) stone-throwing till he who is in search of it find it or he who is on the look out for it overpowers it. Rather, I shall ever strike the deviators from truth with the help of those who advance towards it, and the sinners and doubters with the help of those who listen to me and obey, till my day (of death) comes. By Allāh I have been continually deprived of my right from the day the Prophet died till today.

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1. When Amir al-mu'minin showed intention to chase Ṭalḥah and az-Zubayr, he was advised to leave them on their own lest he received some harm from them. Amir al-mu'minin uttered these words in reply, the sum total whereof is: "How long can I be a mere spectator to my right being snatched and keep quiet. Now, so long as I have breath of life I shall fight them and make them suffer the consequences of their conduct. They should not think that I can be easily over-powered like the badger."

*Ḍabu'* means badger. Its nickname is Umm 'Āmir and Umm Ṭurrayq. It is also called "the glutton", because it swallows everything and eats up whatever it gets as if several bellies were contained in one, and they do not have their fill. It is also called *Na'thal*. It is a very simple and silly animal. Its slowness is apparent from the way it is easily caught. It is said that the hunter surrounds its den and strikes it with his foot or a stick, and calls out softly "Bow your head Umm Ṭurrayq, conceal yourself Umm 'Āmir." On repeating this sentence and patting the ground, it conceals itself in a corner of the den. Then the hunter says "Umm 'Āmir is not in its den, it is sleeping." On hearing this it stretches its limbs and feigns sleep. The hunter then puts the knot in its feet and drags it out, and it falls like a coward into his hand without resistance.



## ٦ - وَكَذَلِكَ يُؤْتِي السَّامِعَ

لما أشر عليه بالاتباع طلحة والزبير ولا يرصد لها القتال

وفيه يبين عن صفته بأنه عليه السلام لا يخدع

وَاللَّهُ لَا أَكُونُ كَالضَّبْعِ : تَنَامُ عَلَى طُولِ اللَّذَمِ <sup>(١٧١)</sup> ، حَتَّى يَصِلَ  
إِلَيْهَا طَالِبُهَا ، وَيَخْتَلِهَا <sup>(١٧٢)</sup> رَاصِدُهَا <sup>(١٧٣)</sup> ، وَلَكِنِّي أَضْرِبُ بِالْمُقْبِلِ  
إِلَى الْحَقِّ الْمُدْبِرِ عَنْهُ ، وَبِالسَّامِعِ الْمُطِيعِ الْعَاصِيِ الْمُرِيبِ <sup>(١٧٤)</sup> أَبَدًا ،  
حَتَّى يَأْتِيَ عَلَيَّ يَوْمِي . فَوَاللَّهِ مَا زِلْتُ مَدْفُوعًا عَنْ حَقِّي ، مُسْتَأْثَرًا عَلَيَّ ،  
مُنْذُ قَبْضِ اللَّهِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى يَوْمِ النَّاسِ . هَذَا

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## SERMON 7

### About the hypocrites

They<sup>1</sup> have made Satan the master of their affairs, and he has taken them as partners. He has laid eggs and hatched them in their bosoms. He creeps and crawls in their laps. He sees through their eyes, and speaks with their tongues. In this way he has led them to sinfulness and adorned for them foul things like the action of one whom Satan has made partner in his domain and speaks untruth through his tongue.

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1. Amīr al-mu'minin says about the hypocrites (i.e. those who opposed him before and during his Caliphate) that they are partners in action of Satan and his helpers and supporters. He too has befriended them so much that he has made his abode with them, resides on their bosoms, lays eggs and hatches young one from them there, while these young ones jump and play in their laps without demur. He means that Satanic evil ideas take birth in their bosoms and grow and thrive there. There is no restraint on them, nor restriction of any kind. He has so permeated in their blood and mingled in their spirit that both have become completely unified. Now eyes are theirs but sight is his, the tongue is theirs but the words are his, as the Prophet had said, "Verily, Satan permeates the progeny of Adam like blood." That is, just as the circulation of blood does not stop, in the same way the quick succession of Satan's evil ideas know no break and he draws man towards evil in sleep and wakefulness, and in every posture, rising or sitting. He so paints them with his dye that their word and action reflect an exact portrait of his word and action. Those whose bosoms shine with the effulgence of faith prevent such evil ideas but some are already ready to welcome those evils and these are the persons who under the garb of Islam are ever after advancement of heresy.

## ٧ - وَمِنْ هَؤُلَاءِ الَّذِينَ اسْلَمُوا

يُذِمُّ فِيهَا أَتْبَاعَ الشَّيْطَانِ

أَتَّخَذُوا الشَّيْطَانَ لِأَمْرِهِمْ مَلَكَ<sup>(١٧٥)</sup> ، وَأَتَّخَذَهُمْ لَهُ أَشْرَكَ<sup>(١٧٦)</sup> ،  
فَبَاضَ وَفَرَّخَ<sup>(١٧٧)</sup> فِي صُدُورِهِمْ ، وَدَبَّ وَدَرَجَ<sup>(١٧٨)</sup> فِي حُجُورِهِمْ ، فَنَظَرَ  
بِأَعْيُنِهِمْ ، وَنَطَقَ بِأَلْسِنَتِهِمْ ، فَكَبَّ بِهِمُ الزَّلَلَ<sup>(١٧٩)</sup> ، وَزَيَّنَ لَهُمُ  
الْخَطَلَ<sup>(١٨٠)</sup> ، فَعَلَ مَنْ قَدْ شَرِكَهُ<sup>(١٨١)</sup> الشَّيْطَانُ فِي سُلْطَانِهِ ، وَنَطَقَ  
بِالْبَاطِلِ عَلَى لِسَانِهِ !

\* \* \* \* \*

## SERMON 8

### Said about az-Zubayr at a time for which it was appropriate

He asserts that he swore allegiance to me with his hand but did not swear with his heart.<sup>1</sup> So he does admit allegiance. As regards his claiming it otherwise than with his heart he should come forward with a clear argument for it. Otherwise, he should return to wherefrom he has gone out.<sup>2</sup>

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1. When after swearing allegiance on the hand of Amīr al-mu'minin, az-Zubayr ibn al-'Awwām broke the allegiance, then sometimes he put forth the excuse that he was forced to swear allegiance and that forced allegiance is no allegiance, and sometimes he said that allegiance was only for show. His heart did not go in accord with it. As though he himself admitted with his tongue the duplicity of his outer appearance and inner self. But this excuse is like that of the one who reverts to apostasy after adopting Islam and to avoid penalty may say that he had accepted Islam only by the tongue, not in the heart. Obviously, such an excuse cannot be heard, nor can avoid punishment by this argument. If az-Zubayr suspected that 'Uthmān was slain at Amīr al-mu'minin's insistence, this suspicion should have existed when he was taking oath for obedience and stretching his hand for allegiance, not now that his expectations were getting frustrated and hopes had started dawning from somewhere else.

2. Amīr al-mu'minin has rejected his claim in short form thus: that when he admits that his hands had paid allegiance then until there is justification for breaking of the allegiance he should stick to it. But if, according to him his heart was not in accord with it he should produce other proof for it. Since proof about the state of heart cannot be adduced how can he bring such proof, and an assertion without proof is unacceptable to his mind.



## ٨ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

يعني به الزبير في حال اقتضت ذلك ويدعوه للدخول في البيعة ثانية

يَزْعُمُ أَنَّهُ قَدْ بَايَعَ بِيَدِهِ ، وَلَمْ يُبَايِعْ بِقَلْبِهِ ؛ فَقَدْ أَقَرَّ بِالْبَيْعَةِ ،  
وَادَّعَى 'الْوَلِيَّةَ' <sup>(١٨٢)</sup> . فَلَيَأْتِ عَلَيْهَا بِأَمْرٍ يُعْرَفُ ؛ وَإِلَّا فَلْيَدْخُلْ فِيمَا  
خَرَجَ مِنْهُ .

\* \* \* \* \*

## SERMON 9

### Cowardice of the people of Jamal

They<sup>1</sup> thunder like clouds and shone like lightning but despite both these things they exhibited cowardice, while we do not thunder till we pounce upon the foe nor dowe show flow (of words) until we have not virtually rained.

\* \* \* \* \*

## SERMON 10

### About Ṭalḥah and az-Zubayr

Beware! Satan<sup>2</sup> has collected his group and assembled his horse-men and foot-soldiers. Surely, with me is my sagacity. I have neither deceived myself nor ever been deceived. By Allāh I shall fill to the brim for them a cistern from which I alone would draw water. They can neither turn away from it nor return to it.

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1. About the people of Jamal (i.e. the enemy in the battle of Jamal) Amir al-mu'minin says that they rose thundering, shouting and stampeding but when encounter took place they were seen flying like straw. At one time they made loud claims that they would do this and would do that and now they showed such cowardice as to flee from the battle-field. About himself Amir al-mu'minin says, that "We do not threaten the enemy before battle, nor utter boasts, nor terrorise the enemy by raising unnecessary cries because it is not the way of the brave to use the tongue instead of the hand." That is why on this occasion he said to his comrades, "Beware of excessive talk as it is cowardice."

2. When Ṭalḥah and az-Zubayr broke away by violating the Oath of allegiance and set for Baṣrah in the company of 'Ā'ishah, Amir al-mu'minin spoke in these words which are part of the long speech.

Ibn Abi'l-Ḥadīd has written that in this sermon Satan denotes the

## ٩ - وَمَنْ كَانُوا عَلَيْهِ السَّلَامُ

في صفته وصفة خصومه ويقال إنها في أصحاب الجمل

وَقَدْ أَرَعَدُوا وَأَبْرَقُوا<sup>(١٨٣)</sup> ، وَمَعَ هَذَيْنِ الْأَمْرَيْنِ الْفَشَلُ<sup>(١٨٤)</sup> ؛ وَلَكِنَّا نُرْعِدُ حَتَّى نُنْزِلَ<sup>(١٨٥)</sup> ، وَلَا نُسِيلُ حَتَّى نُمْطِرَ .

## ١٠ - وَمَنْ كَانُوا عَلَيْهِ السَّلَامُ

يريد الشيطان أو يكتني به عن قوم

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ جَمَعَ حِزْبَهُ ، وَاسْتَجْلَبَ خَيْلَهُ وَرَجِلَهُ<sup>(١٨٦)</sup> ،  
وَإِنَّ مَعِيَ لَبَصِيرَتِي : مَا لَبَسْتُ عَلَى نَفْسِي<sup>(١٨٧)</sup> ، وَلَا لُبَّسَ عَلَيَّ . وَإِنَّمَا  
اللَّهُ لَا فِرْطَنَ<sup>(١٨٨)</sup> لَهُمْ حَوْضًا أَنَا مَاتِحُهُ<sup>(١٨٩)</sup> ! لَا يَصْدِرُونَ عَنْهُ<sup>(١٩٠)</sup> ، وَلَا  
يَعُودُونَ إِلَيْهِ .

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## SERMON 11

**Delivered in the Battle of Jamal when Amīr al-mu'minin gave the standard to his son Muḥammad ibn al-Ḥanafiyyah<sup>1</sup>**

Mountains<sup>2</sup> may move from their position but you should not move from yours. Grit your teeth. Lend to Allāh your head (in fighting for Allāh, give yourself to Allāh). Plant your feet firmly on the ground. Have your eye on the remotest foe and close your eyes (to their numerical majority). And keep sure that succour is but from Allāh, the Glorified.

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real Satan as well as Mu'āwiyah because Mu'āwiyah was secretly conspiring with Ṭalḥah and az-Zubayr and instigating them to fight against Amīr al-mu'minin; but the reference to the real Satan is more appropriate, obvious and in accord with the situation and circumstances.

\* \* \* \* \*

1. Muḥammad ibn al-Ḥanafiyyah was Amīr al-mu'minin's son but called Ibn Ḥanafiyyah after his mother. His mother's name was Khawlah bint Ja'far. She was known as Ḥanafiyyah after her tribe Banū Ḥanifah. When people of Yamāmah were declared apostates for refusing to pay *zakāt* (religious tax) and were killed and their women-folk were brought to Medina as slave girls, this lady also came to Medina with them. When her tribesmen came to know it they approached Amīr al-mu'minin and requested him to save her from the blemish of slavery and protect her family honour and prestige. Consequently, Amīr al-mu'minin set her free after purchasing and married her whereafter Muḥammad was born.

Most historians have written his surname as Abu'l-Qāsim. Thus, the author of *al-Isti'āb* (vol.3, pp.1366, 1367–1368, 1370, 1371–1372) has narrated the opinion of Abū Rāshid ibn Ḥafṣ az-Zuhri that from among the sons of the companions (of the Prophet) he came across four individuals everyone of whom was named Muḥammad and surnamed Abu'l-Qāsim, namely (1) Muḥammad ibn al-Ḥanafiyyah, (2) Muḥammad ibn Abū Bakr (3) Muḥammad ibn Ṭalḥah and (4) Muḥammad ibn Sa'd. After this he writes that Muḥammad ibn Ṭalḥah's name and surname was given by the Prophet. al-Wāqidi writes that the name and surname of Muḥammad ibn Abū Bakr was suggested by 'A'ishah. Apparently the Holy Prophet's giving the name of Muḥammad ibn Ṭalḥah seems incorrect since from some traditions it appears



## ١١ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لابنه محمد بن الحنفية لما أعطاه الراية يوم الجمل

تَزُولُ الْجِبَالُ وَلَا تَزُلْ! عَضَّ عَلَى نَاجِذِكَ<sup>(١٩١)</sup>. أَعْرِ<sup>(١٩٢)</sup> اللَّهَ جُمُجُمَتَكَ.  
تَذُ<sup>(١٩٣)</sup> فِي الْأَرْضِ قَدَمَكَ. أَرَمَ بِبَصَرِكَ أَقْصَى الْقَوْمِ، وَعُضَّ بِبَصَرِكَ<sup>(١٩٤)</sup>،  
وَأَعْلَمَ أَنَّ النَّصْرَ مِنْ عِنْدِ اللَّهِ سُبْحَانَهُ.

\* \* \* \* \*

that the Prophet had reserved it for a son of Amir al-mu'minin and he was Muḥammad ibn al-Ḥanafiyyah.

As regards his surname it is said that the Prophet had particularised it and that he had told 'Alī that a son would be born to you after me and I have given him my name and surname and after that it is not permissible for anyone in my people to have this name and surname together.

With this opinion before us how can it be correct that the Prophet had given this very name and surname to anyone else since particularisation means that no one else would share it. Moreover, some people have recorded the surname of Ibn Ṭalḥah as Abū Sulaymān instead of Abu'l-Qāsim and this further confirms our view point. Similarly, if the surname of Muḥammad ibn Abū Bakr was on the ground that his son's name was Qāsim, who was among the theologians of Medina, then what is the sense in 'Ā'ishah having suggested it. If she had suggested it along with the name how could Muḥammad ibn Abū Bakr tolerate it later on since having been brought up under the care of Amir al-mu'minin the Prophet's saying could not remain concealed from him. Moreover, most people have recorded his surname as Abū 'Abd ar-Raḥmān, which weakens the view of Abū Rāshid.

Let alone these people's surname being Abu'l-Qāsim, even for Ibn al-Ḥanafiyyah this surname is not proved. Although Ibn Khallikān (in *Wafayāt al-a'yān*, vol.4, p.170) has taken that son of Amir al-mu'minin for whom the Prophet had particularised this surname to be Muḥammad ibn al-Ḥanafiyyah, yet al-'Allamah al-Māmaqānī (in *Tanqīḥ al-maqāl*, vol.3, Part 1, p.112) writes:

In applying this tradition to Muḥammad ibn al-Ḥanafiyyah, Ibn Khallikān has got into confusion, because the son of Amir al-mu'minin whom the Prophet's name and surname together have been gifted by the Prophet, and which is not permissible to be given to any one else, is to the awaited last Imām (may our lives be his ransom), and not to Muḥammad ibn al-Ḥanafiyyah, nor is the surname Abu'l-Qāsim established for him, rather some of the Sunnis being ignorant of the real intention of the Prophet, have taken to mean Ibn al-Ḥanafiyyah.

However, Muḥammad ibn al-Ḥanafiyyah was prominent in righteousness and piety, sublime in renunciation and worship, lofty in knowledge and achievements and heir of his father in bravery. His performance in the battles of Jamal and Ṣiffin had created such impression among the Arabs

that even warriors of consequence trembled at his name. Amir al-mu'minin too was proud of his courage and valour, and always placed him forward in encounters. ash-Shaykh al-Bahā'i has written in *al-Kashkūl* that 'Ali ibn Abi Tālib kept him abreast in the battles and did not allow Ḥasan and Ḥusayn to go ahead, and used to say, "He is my son while these two are sons of the Prophet of Allāh." When a Khārijite said to Ibn al-Ḥanafiyyah that 'Ali thrust him into the flames of war but saved away Ḥasan and Ḥusayn he replied that he himself was like the right hand and Ḥasan and Ḥusayn like 'Ali's two eyes and that 'Ali protected his eyes with his right hand. But al-'Allāmah al-Māmaqāni has written in *Tanqīḥ al-Maqāl* that this was not the reply of Ibn al-Ḥanafiyyah but of Amir al-mu'minin himself. When during the battle of Ṣiffin Muḥammad mentioned this matter to Amir al-mu'minin in complaining tone he replied, "You are my right hand whereas they are my eyes, and the hand should protect the eyes."

Apparently it seems that first Amir al-mu'minin must have given this reply and thereafter someone might have mentioned it to Muḥammad ibn al-Ḥanafiyyah and he must have repeated the same reply as there could be no more eloquent reply than this one and its eloquence confirms the view that it was originally the outcome of the eloquent tongue of Amir al-mu'minin and was later appropriated by Muḥammad al-Ḥanafiyyah. Consequently, both these views can be held to be correct and there is no incongruity between them. However, he was born in the reign of the second Caliph and died in the reign of 'Abd al-Malik ibn Marwān at the age of sixty-five years. Some writers have recorded the year of his death as 80 A.H. and others as 81 A.H. There is a difference about the place of his death as well. Some have put it as Medina, some Aylah and some Ṭā'if.

2. When in the Battle of Jamal Amir al-mu'minin sent Muḥammad ibn al-Ḥanafiyyah to the battle-field, he told him that he should fix himself before the enemy like the mountain of determination and resoluteness so that the onslaught of the army should not be able to displace him, and should charge the enemy with closed teeth because by pressing teeth over the teeth tension occurs in the nerves of the skull as a result of which the stroke of the sword goes amiss, as he said at another place also viz. "Press together the teeth. It sends amiss the edge of the sword." Then he says, "My child, lend your head to Allāh in order that you may be able to achieve eternal life in place of this one, because for a lent article there is the right to get it back. Therefore, you should fight being heedless of your life, other-

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wise also if your mind clings to life you will hesitate to advance towards deathly encounters and that would tell upon your reputation of bravery. Look, don't let your steps falter because the enemy is emboldened at the faltering of steps, and faltering steps fastens the feet of the enemy. Keep the last lines of the enemy as your aim so that the enemy may be overawed with loftiness of your intentions and you may feel ease in tearing through their lives, and their movement should also not remain concealed from you. Look, do not pay heed to their superiority in numbers, otherwise your valour and courage would suffer." This sentence can also mean that one should not wide open the eyes to be dazzled by the shining of weapons, and the enemy may make an attack by taking advantage of the situation. Also, always bear it in mind that victory is from Allāh. "If Allāh helps you no one can overpower you." Therefore, instead of relying on material means seek His support and succour.

(Remember O' ye Believers!) *If Allāh helpeth you, none shall overcome you . . .* (Qur'ān, 3:159)







## SERMON 12

When<sup>1</sup> Allāh gave him (Amir al-mu'minin) victory over the enemy at the Battle of Jamal one of his comrades said on that occasion, "I wish my brother so-and-so had been present and he too would have seen what success and victory Allāh had given you," whereupon Amir al-mu'minin said:

"Did your brother hold me friend?"

He said: "Yes,"

Then Amir al-mu'minin said:

In that case he was with us. Rather in this army of ours even those persons were also present who are still in the loins of men and wombs of women. Shortly, time will bring them out and faith will get strength through them.

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1. If a person falls short in his actions despite means and equipment, this would be indicative of the weakness of his will. But if there is an impediment in the way of action or his life comes to an end as a result of which his action remains incomplete, then in that case Allāh would not deprive him of the reward on the basis that actions are judged by intention. Since his intention in any case was to perform the action, therefore he should deserve reward to some extent.

In the case of action, there may be absence of reward because action can involve show or pretence but intention is hidden in the depth of heart. It can have not a jot of show or affectation. The intention would remain at the same level of frankness, truth, perfection and correctness where it is, even though there may be no action due to some impediment. Even if there is no occasion for forming intention but there is passion and zeal in the heart, a man would deserve reward on the basis of his heart's feelings. This is to what Amir al-mu'minin has alluded in this sermon, namely that "If your brother loved me he would share the reward with those who secured martyrdom for our support."

## ١٢ - وَمَنْ كَانَتْ لَهُ أَعْيُنٌ لِّرَبِّهِ فَاسْتَعِزَّ بِهَا

لما أظفروه الله بأصحاب الجمل ، وقد قال له بعض أصحابه : وددت أن  
أخي فلانا كان شاهدا ليرى ما نصرك الله به على أعدائك

فَقَالَ لَهُ عَلَيْهِ السَّلَامُ : أَهْوَى<sup>(١٩٥)</sup> أَخِيكَ مَعَنَا ؟ فَقَالَ : نَعَمْ . قَالَ :  
فَقَدْ شَهِدْنَا ، وَلَقَدْ شَهِدْنَا ! فِي عَسْكَرِنَا هَذَا أَقْوَامٌ فِي أَصْلَابِ الرِّجَالِ  
وَأَرْحَامِ النِّسَاءِ ، سَيَرَعَفُ بِهِمُ الزَّمَانُ<sup>(١٩٦)</sup> ، وَيَقْوَى بِهِمُ الْإِيمَانُ .

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## SERMON 13

### Condemning the people of Baṣrah<sup>1</sup>

You were the army of a woman and in the command of a quadruped. When it grumbled you responded, and when it was wounded (hamstrung) you fled away. Your character is low and your pledge is broken. Your faith is hypocrisy. Your water is brackish. He who stays with you is laden with sins and he who forsakes you secures Allāh's mercy. As though I see your mosque prominent, resembling the surface of a boat, while Allāh has sent chastisement from above and from below it and every one who is on it is drowned.<sup>2</sup>

#### Another version

By Allāh, your city would certainly be drowned so much so that as though I see its mosque like the upper part of a boat or a sitting ostrich.

#### Another version

Like the bosom of a bird in deep sea.

#### Another version

Your city is the most stinking of all the cities as regards its clay, the nearest to water and remotest from the sky. It contains nine tenths of evil. He who enters it is surrounded with his sins and he who is out of it enjoys Allāh's forgiveness. It seems as though I look at this habitation of yours that water has so engulfed it that nothing can be seen of it except the highest part of mosque appearing like the bosom of a bird in deep sea.



## ١٣ - وَمِنْ كَلَامِ الْعَلِيِّ عَلَيْهِ السَّلَامُ

في ذم أهل البصرة بعد وقعة الجمل

كُنْتُمْ جُنْدَ الْمَرْأَةِ ، وَاتَّبَاعَ الْبَهِيمَةِ <sup>(١٩٧)</sup> ؛ رَغَا <sup>(١٩٨)</sup> فَاجَبْتُمْ ،  
وَعَقِرَ <sup>(١٩٩)</sup> فَهَرَبْتُمْ . أَخْلَقَكُمْ دِفَاقٌ <sup>(٢٠٠)</sup> ، وَعَهْدُكُمْ شِقَاقٌ ، وَدِينُكُمْ  
نِفَاقٌ ، وَمَاؤُكُمْ زُعَاقٌ <sup>(٢٠١)</sup> ، وَالْمَقِيمُ بَيْنَ أَظْهَرِكُمْ مُرْتَهَنٌ <sup>(٢٠٢)</sup> بِذَنْبِهِ ،  
وَالشَّاحِصُ عَنْكُمْ مُتَدَارِكٌ بِرَحْمَةٍ مِنْ رَبِّهِ . كَأَنِّي بِمَسْجِدِكُمْ كَجَوْجُو  
سَفِينَةٍ <sup>(٢٠٣)</sup> قَدْ بَعَثَ اللَّهُ عَلَيْهَا الْعَذَابَ مِنْ فَوْقِهَا وَمِنْ تَحْتِهَا ، وَغَرِقَ مَنْ  
فِي ضِمْنِهَا .

وفي رواية : : وَأَيْمُ اللَّهِ لَتَغْرَقَنَّ بِلَدَّتِكُمْ حَتَّى كَأَنِّي أَنْظُرُ إِلَى مَسْجِدِهَا  
كَجَوْجُو سَفِينَةٍ ، أَوْ نَعَامَةٍ جَائِمَةٍ <sup>(٢٠٤)</sup> .

وفي رواية : كَجَوْجُو طَيْرٍ فِي لُجَّةِ بَحْرِ <sup>(٢٠٥)</sup> .

وفي رواية أخرى : بِلَادُكُمْ أَتَنُّ <sup>(٢٠٦)</sup> بِلَادِ اللَّهِ تُرْبَةً : أَقْرَبُهَا مِنْ  
الْمَاءِ ، وَأَبْعَدُهَا مِنَ السَّمَاءِ ، وَبِهَا تِسْعَةُ أَغْشَارِ الشَّرِّ ، الْمُخْتَبَسُ فِيهَا  
بِذَنْبِهِ ، وَالْخَارِجُ بِعَفْوِ اللَّهِ . كَأَنِّي أَنْظُرُ إِلَى قَرَيْتِكُمْ هَذِهِ قَدْ طَبَّقَهَا  
الْمَاءُ ، حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرْفُ الْمَسْجِدِ <sup>(٢٠٧)</sup> ، كَأَنَّهُ جَوْجُو طَيْرٍ  
فِي لُجَّةِ بَحْرِ !

1. Ibn Maytham writes that when the Battle of Jamal ended then on the third day after it Amir al-mu'minin said the morning prayer in the central mosque of Baṣrah and after finishing it stood on the right side of the prayer place reclining against the wall and delivered this sermon wherein he described the lowness of character of the people of Baṣrah and their slyness, namely that they got enflamed at others' instigation without anything of their own and making over their command to a woman clung to a camel. They broke away after swearing allegiance and exhibited their low character and evil nature by practising double facedness. In this sermon woman implies 'Ā'ishah and quadruped implies the camel (Jamal) after which this battle has been named the 'Battle of Jamal.'

This battle originated in this way that when although during the life time of 'Uthmān, 'Ā'ishah used to oppose him and had left for Mecca leaving him in siege and as such she had a share in his assassination details of which would be stated at some suitable place but when on her return from Mecca towards Medina she heard from Abdullāh ibn Salamah that after 'Uthmān allegiance had been paid to 'Ali (as Caliph) she suddenly exclaimed, "If allegiance has been paid to 'Ali, I wish the sky had burst on the earth. Let me go back to Mecca." Consequently she decided to return to Mecca and began saying. "By Allāh, 'Uthmān has been killed helplessly. I shall certainly avenge his blood." On seeing this wide change in the state of affairs Abū Salamah said, "What are you saying as you yourself used to say "Kill this Na'thal; he had turned unbeliever." Thereupon she replied, "Not only I but everyone used to say so; but leave these things and listen what I am now saying, that is better and deserves more attention. It is so strange that first he was called upon to repent but before giving him an opportunity to do so he has been killed." On this Abū Salamah recited the following verses addressing her:

*You started it and now you are changing and raising storms of wind and rain.*

*You ordered for his killing and told us that he had turned unbeliever. We admit that he has been killed but under your orders and the real Killer is, one who ordered it.*

*Nevertheless, neither the sky fell over us nor did the sun and moon fell into eclipse.*

*Certainly people have paid allegiance to one who can ward off the*

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*enemy with power and grandeur, does not allow swords to come near him and loosens the twist of the rope, that is, subdues the enemy. He is always fully armed for combat and the faithful is never like the traitor.*

However, when she reached Mecca with a passion for vengeance she began rousing the people to avenge 'Uthmān's blood by circulating stories of his having been victimised. The first to respond to this call was 'Abdullāh ibn 'Āmir al-Ḥaḍramī who had been the governor of Mecca in 'Uthmān's reign and with him Marwān ibn al-Ḥakam, Sa'id ibn al-Āṣ and other Umayyads rose to support her. On the other side Ṭalḥah ibn 'Ubaydillāh and az-Zubayr ibn al-'Awwām also reached Mecca from Medina. From Yemen Ya'lā ibn Munabbih who had been governor there during 'Uthmān's caliphate and the former of governor of Baṣrah, 'Abdullāh ibn 'Āmir ibn Kurayz also reached there, and joining together began preparing their plans. Battle had been decided upon but discussion was about the venue of confrontation. 'Ā'ishah's opinion was to make Medina the venue of the battle but some people opposed and held that it was difficult to deal with Medinites, and that some other place should be chosen as the venue. At last after much discussion it was decided to march towards Baṣrah as there was no dearth of men to support the cause. Consequently on the strength of 'Abdullāh ibn 'Āmir countless wealth, and the offer of six hundred thousand Dirhams and six hundred camels by Ya'lā ibn Munabbih they prepared an army of three thousand and set off to Baṣrah. There was a small incident on the way on account of which 'Ā'ishah refused to advance further. What happened was that at a place she heard the barking of dogs and enquired from the camel driver the name of the place. He said it was Ḥaw'ab. On hearing this name she recalled the Prophet's admonition when he had said to his wives, "I wish I could know at which of you the dogs of Ḥaw'ab would bark." So when she realised that she herself was that one she got the camel seated by patting and expressed her intention to abandon the march. But the device of her companions saved the deteriorating situation. 'Abdullāh ibn az-Zubayr swore to assure her that it was not Ḥaw'ab, Ṭalḥah seconded him and for her further assurance also sent for fifty persons to stand witness to it. When all the people were on one side what could a single woman do by opposing. Eventually they were successful and 'Ā'ishah resumed her forward march with the same enthusiasm.

When this army reached Baṣrah, people were first amazed to see the

riding animal of 'Ā'ishah. Jāriyah ibn Qudāmah came forward and said, "O' mother of the faithfuls, the assassination of 'Uthmān was one tragedy but the greater tragedy is that you have come out on this cursed camel and ruined your honour and esteem. It is better that you should get back." But since neither the incident at Haw'ab could deter her nor could the Qur'ānic injunction: "*Keep sitting in your houses*" (33:33) stop her, what effect could these voices produce. Consequently, she disregarded all this.

When this army tried to enter the city the Governor of Baṣrah 'Uthmān ibn Ḥunayf came forward to stop them and when the two parties came face to face they drew their swords out of the sheaths and pounced upon each other. When a good number had been killed from either side 'Ā'ishah intervened on the basis of her influence and the two groups agreed that till the arrival of Amīr al-mu'minin the existing administration should continue and 'Uthmān ibn Ḥunayf should continue on his post. But only two days had elapsed when they made a nightly attack on 'Uthmān ibn Ḥunayf, killed forty innocent persons, beat 'Uthmān ibn Ḥunayf, plucked every hair of his beard, took him in their custody and shut him up. Then they attacked public treasury and while ransacking it killed twenty persons on the spot, and beheaded fifty more after arresting them. Then they attacked the grain store, whereupon an elderly noble of Baṣrah Ḥukaym ibn Jabalah could not control himself and reaching there with his men said to 'Abdullāh ibn az-Zubayr, "Spare some of this grain for the city's populace. After all there should be a limit to oppression. You have spread killing and destruction all round and put 'Uthmān ibn Ḥunayf in confinement. For Allāh's sake keep off these ruining activities and release 'Uthmān ibn Ḥunayf. Is there no fear of Allāh in your hearts?" Ibn az-Zubayr said, "This is vengeance of 'Uthmān's life." Ḥukaym ibn Jabalah retorted, "Were those who have been killed assassins of 'Uthmān? By Allāh, if I had supporters and comrades I should have certainly avenged the blood of these Muslims whom you have killed without reason." Ibn az-Zubayr replied, "We shall not give anything out of this grain, nor will 'Uthmān ibn Ḥunayf be released." At last the battle raged between these two parties but how could a few individuals deal with such a big force? The result was that Ḥukaym ibn Jabalah, his son al-Ashraf ibn Ḥukaym ibn Jabalah, his brother ar-Ri'l ibn Jabalah and seventy persons of his tribe were killed. In short, killing and looting prevailed all round. Neither anyone's life was secure nor was there any way to save one's honour or property.



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When Amīr al-mu'minin was informed of the march to Baṣrah he set out to stop it with a force which consisted of seventy of those who had taken part in the battle of Badr and four hundred out of those companions who had the honour of being present at the Allegiance of Riḍwān (Divine Pleasure). When he stopped at the stage of *Dhiqār* he sent his son Ḥasan (p.b.u.h.) and 'Ammār ibn Yāsir to Kūfah to invite its people to fighting. Consequently, despite interference of Abū Mūsā al-Ash'arī seven thousand combatants from there joined Amīr al-mu'minin's army. He left that place after placing the army under various commanders. Eye witnesses state that when this force reached near Baṣrah first of all a contingent of *anṣār* appeared foremost. Its standard was held by Abū Ayyūb al-Anṣārī. After it appeared another contingent of 1000 whose commander was Khuzaymah ibn Thābit al-Anṣārī. Then another contingent came in sight. Its standard was borne by Abū Qatādah ibn ar-Rabi'. Then a crowd of a thousand old and young persons was seen. They had signs of prostration on their fore-heads and veils of fear of Allāh on their face. It seemed as if they were standing before the Divine Glory on the Day of Judgement. Their Commander rode a dark horse, was dressed in white, had black turban on his head and was reciting the Qur'ān loudly. This was 'Ammār ibn Yāsir. Then another contingent appeared. Its standard was in the hand of Qays ibn Sa'd ibn 'Ubādah. Then an army came to sight. Its leader wore white dress and had a black turban on his head. He was so handsome that all eyes were centred around him. This was 'Abdullāh ibn 'Abbās. Then followed a contingent of the companions of the Prophet. Their standard bearer was Qutham ibn al-'Abbās. Then after the passing of a few contingents a big crowd was seen, wherein there was such a large number of spears that they were overlapping and flags of numerous colours were flying. Among them a big and lofty standard was seen with distinctive position. Behind it was seen a rider guarded by sublimity and greatness. His sinews were well-developed and eyes were cast downwards. His awe and dignity was such that no one could look at him. This was the Ever Victorious Lion of Allāh namely 'Alī ibn Abi Ṭālib (p.b.u.h.). On his right and left were Ḥasan and Ḥusayn (p.b.u.t.). In front of him Muḥammad ibn al-Ḥanafīyyah walked in slow steps carrying the banner of victory and glory, and on the back were the young men of Banū Hāshim, the people of Badr and 'Abdullāh ibn Ja'far ibn Abi Ṭālib. When this army reached the place az-Zāwiyah, Amīr al-mu'minin alighted from the horse, and after performing four *rak'ah* of prayer put his cheeks on the ground. When he lifted his head the ground was drenched with tears and the tongue was uttering these words:

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*O' Sustainer of earth, heaven and the high firmament, this is Baṣrah.  
Fill our lap with its good and protect us from its evils.*

Then proceeding forward he got down in the battle-field of Jamal where the enemy was already camping. First of all Amir al-mu'minin announced in his army that no one should attack another, nor take the initiative. Saying this he came in front of the opposite army and said to Ṭalḥah and az-Zubayr, "You ask 'Ā'ishah by swearing in the name of Allāh and His Prophet whether I am not free from the blame of 'Uthmān's blood, and whether I used the same words for him which you used to say, and whether I pressurised you for allegiance or you swore it of your own free will." Ṭalḥah got exasperated at these words but az-Zubayr relented, and Amir al-mu'minin turned back after it, and giving the Qur'ān to Muslim (a young man from the tribe of 'Abd Qays) sent him towards them to pronounce to them the verdict of the Qur'ān. But people took both of them within their aim and covered this godly man with their arrows. Then 'Ammār ibn Yāsir went to canvass and convince them and caution them with the consequences of war but his words were also replied by arrows. Till now Amir al-mu'minin had not allowed an attack as a result of which the enemy continued feeling encouraged and went on raining arrows constantly. At last with the dying of a few valiant combatants consternation was created among Amir al-mu'minin's ranks and some people came with a few bodies before him and said, "O' Commander of the faithful you are not allowing us to fight while they are covering us with arrows. How long can we let them make our bosoms the victim of their arrows, and remain handfolded at their excesses?" At this Amir al-mu'minin did show anger but acting with restraint and endurance, came to the enemy in that very form without wearing armour or any arm and shouted, "Where is az-Zubayr?" At first az-Zubayr hesitated to come forward but he noticed that Amir al-mu'minin had no arms he came out. Amir al-mu'minin said to him, "O' az-Zubayr, you must remember that one day the Prophet told you that you would fight with me and wrong and excess would be on your side." az-Zubayr replied that he had said so. Then Amir al-mu'minin enquired "Why have you come then?" He replied that his memory had missed it and if he had recollected it earlier he would not have come that way. Amir al-mu'minin said, "Well, now you have recollected it" and he replied, "Yes." Saying this he went straight to 'Ā'ishah and told her that he was getting back. She asked him the reason and he replied, "Alī has reminded me a forgotten matter. I had gone astray, but now I have come on the right path and

would not fight 'Ali ibn Abi Ṭālib at any cost." 'Ā'ishah said, "You have caught fear of the swords of the sons of 'Abd al-Muṭṭalib," He said, "No" and saying this he turned the reins of his horse. However, it is gratifying that some consideration was accorded to the Prophet's saying, for at Ḥaw'ab even after recollection of the Prophet's words no more than transient effect was taken of it. On returning after this conversation Amir al-mu'mini observed that they had attacked the right and left flanks of his army. Noticing this Amir al-mu'minin said, "Now the plea has been exhausted. Call my son Muḥammad." When he came Amir al-mu'minin said, "My son, attack them now." Muḥammad bowed his head and taking the standard proceeded to the battle-field. But arrows were falling in such exuberance that he had to stop. When Amir al-mu'minin saw this he called out at him, "Muḥammad, why don't you advance?" He said, "Father, in this shower of arrows there is no way to proceed. Wait till the violence of arrows subsides." He said, "No, thrust yourself in the arrows and spears and attack." Muḥammad ibn al-Ḥanafiyyah advanced a little but the archers so surrounded him that he had to hold his steps. On seeing this a frown appeared on Amir al-mu'minin's fore-head and getting forward he hit the sword's handle on the Muḥammad's back and said, "This is the effect of your mother's veins." Saying this he took the standard from his hands and folding up his sleeves made such an attack that a tumult was created in the enemy's ranks from one end to the other. To whichever row he turned, it became clear and to whatever side he directed himself bodies were seen falling and heads rolling in the hoofs of horses. When after convulsing the rows he returned to his position he said to Muḥammad ibn al-Ḥanafiyyah, "Look, my son, battle is fought like this." Saying this he gave the standard to him and ordered him to proceed. Muḥammad advanced towards the enemy with a contingent of *anṣār*. The enemy also came out moving and balancing their spears. But the brave son of the valiant father convulsed rows over rows while the other warriors also made the battle-field glory and left heaps of dead bodies.

From the other side also there was full demonstration of spirit of sacrifice. Dead bodies were falling one over the other but they continued sacrificing their lives devotedly around the camel. Paritcularly the condition of Banū Ḍabbah was that although their hands were being severed from the elbows for holding the reins of the camel, and bosoms were being pierced yet they had the following battle-song on their tongues:



- a) *To us death is sweeter than honey. We are Bani Ḍabbah, camel rearers.*
- b) *We are sons of death when death comes. We announce the death of 'Uthmān with the edges of spears.*
- c) *Give us back our chief and there is an end to it.*

The low character and ignorance from faith of these Bani Ḍabbah, can be well understood by that one incident which al-Madā'ini has narrated. He writes that in Baṣrah there was a man with mutilated ear. He asked him its reason when he said, "I was watching the sight of dead bodies in the battle-field of Jamal when I saw a wounded man who sometimes raised his head and sometimes dashed it back on the ground. I approached near. Then the following two verses were on his lips :

- a) *Our mother pushed us into the deep waters of death and did not get back till we had thoroughly drunk.*
- b) *By misfortune we obeyed Banū Taym who are none but slave men and slave girls.*

"I told him it was not the time to recite verses; he should rather recall Allāh and recite the *kalimat ash-shahādah* (verse of testimony). On my saying this he saw me with angry looks and uttering a severe abuse and said, 'You are asking me to recite *kalimat ash-shahādah*, get frightened at the last moment and show impatience.' I was astonished to hear this and decided to return without saying anything further. When he saw me returning he said, 'Wait; for your sake I am prepared to recite, but teach me.' I drew close to teach him the *kalimah* when he asked me to get closer. When I got closer he caught my ear with his teeth and did not leave it till he tore it from the root. I did not think it proper to molest a dying man and was about to get back abusing and cursing him when he asked me to listen one more thing. I agreed to listen lest he had an unsatisfied wish. He said that when I should get to my mother and she enquired who had bitten my ear I should say that it was done by 'Umayr ibn al-Ahlab aḍ-Ḍabbī who had been deceived by a woman aspiring to become the commander of the faithful (head of the state)."



However, when the dazzling lightning of swords finished the lives of thousands of persons and hundreds of Banū Azd and Banū Ḍabbah were killed for holding the rein of the camel. Amīr al-mu'minīn ordered, "Kill the camel for it is Satan." Saying this he made such a severed attack that the cries of 'Peace' and 'Protection' rose from all round. When he reached near the camel he ordered Bujayr ibn Duljah to kill the camel at once. Consequently, Bujayr hit him with such full might that the camel fell in agony on the side of its bosom. No sooner than the camel fell the opposite army took to heels and the carrier holding 'Ā'ishah was left lonely and unguarded. The companions of Amīr al-mu'minīn took control of the carrier and under orders of Amīr al-mu'minīn, Muḥammad ibn Abī Bakr ascorted 'Ā'ishah to the house of Ṣafiyyah bint al-Ḥārith.

This encounter commenced on the 10th of Jumādā ath-thāniyah, 36 A.H., in the afternoon and came to an end the same evening. In it from Amīr al-mu'minīn's army of twenty two thousand, one thousand and seventy or according to another version five hundred persons were killed as martyrs while from 'Ā'ishah's army of thirty thousand, seventeen thousand persons were killed, and the Prophet's saying, "That people who assigned their affairs (of state) to a woman would never prosper" was fully corroborated. (*al-Imāmah wa's-siyāsah*; *Murūj adh-dhahab*; *al-'Iqd al-farid*; *at-Tārikh*, at-Ṭabarī)

2. Ibn Abī'l-Ḥadīd has written that as prophesied by Amīr al-mu'minīn, Baṣrah got under floods twice — once in the days of al-Qādir Billāh and once in the reign of al-Qā'im bī Amrī'l-lāh and the state of flooding was just this that while the whole city was under water but the top ends of the mosque were seen about the surface of the water and looked like a bird sitting on the side of its bosom.



## SERMON 14

**This also is in condemnation of the people of Baṣrah**

Your earth is close to the sea and away from the sky. Your wits have become light and your minds are full of folly. You are the aim of the archer, a morsel for the eater and an easy prey for the hunter.

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## SERMON 15

**After resuming the land grants made by 'Uthmān ibn 'Affān, he said :**

By Allāh, even if I had found that by such money women have been married or slave-maids have been purchased I would have resumed it because there is wide scope in dispensation of justice, and he who finds it hard to act justly should find it harder to deal with injustice.

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## SERMON 16

**Delivered when allegiance was sworn to him at Medina**

The responsibility for what I say is guaranteed and I am answerable for it. He to whom experiences have clearly shown the past exemplary punishments (given by Allāh to peoples) is prevented by piety from falling into doubts. You should know

## ١٤ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في مثل ذلك

أَرْضُكُمْ قَرِيبَةٌ مِنَ الْمَاءِ ، بَعِيدَةٌ مِنَ السَّمَاءِ . خَفَّتْ عُقُولُكُمْ ،  
وَسَفِهَتْ حُلُومُكُمْ<sup>(٢٠٨)</sup> ، فَأَنْتُمْ غَرَضٌ<sup>(٢٠٩)</sup> لِنَابِلٍ<sup>(٢١٠)</sup> ، وَأَكْلَةٌ لِكَلٍ ،  
وَفَرِيسَةٌ لِّصَائِلٍ<sup>(٢١١)</sup> .

## ١٥ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

فيما رده على المسلمين من قطائع عثمان<sup>(٢١٢)</sup>

وَاللَّهِ لَوْ وَجَدْتُهُ قَدْ تَزَوَّجَ بِهِ النِّسَاءَ ، وَمَلَكَ بِهِ الْإِمَاءَ ؛ لَرَدَدْتُهُ ؛  
فَإِنَّ فِي الْعَدْلِ سَعَةً . وَمَنْ ضَاقَ عَلَيْهِ الْعَدْلُ ، فَالْجَوْرُ عَلَيْهِ أَضْيَقُ !

## ١٦ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لما بويع في المدينة وفيها يخبر الناس بعلمه بما تؤول إليه أحوالهم  
وفيها يقسمهم إلى أقسام

ذِمَّتِي<sup>(٢١٣)</sup> بِمَا أَقُولُ رَهِينَةً<sup>(٢١٤)</sup> . وَأَنَا بِهِ زَعِيمٌ<sup>(٢١٥)</sup> . إِنَّ مَنْ صَرَّحَتْ لَهُ  
الْعَبْرُ<sup>(٢١٦)</sup> عَمَّا بَيْنَ يَدَيْهِ مِنَ الْمَثَلَاتِ<sup>(٢١٧)</sup> ، حَجَزَتْهُ<sup>(٢١٨)</sup> التَّقْوَى عَنْ تَقَحُّمِ

that the same troubles have returned to you which existed when the Prophet was first sent.

By Allāh who sent the Prophet with faith and truth you will be severely subverted, bitterly shaken as in sieving and fully mixed as by spooning in a cooking pot till your low persons become high and high ones become low, those who were behind would attain forward positions and those who were forward would become backward. By Allāh, I have not concealed a single word or spoken any lie and I had been informed of this event and of this time.

Beware that sins are like unruly horses on whom their riders have been placed and their reins have been let loose so that they would jump with them in Hell. Beware that piety is like trained horses on whom the riders have been placed with the reins in their hands, so that they would take the riders to Heaven. There is right and wrong and there are followers for each. If wrong dominates, it has (always) in the past been so, and if truth goes down that too has often occurred. It seldom happens that a thing that lags behind comes forward.

**ash-Sharif ar-Raḍi says:** In this small speech there is more beauty than can be appreciated, and the quantity of amazement aroused by it is more than the appreciation accorded to it. Despite what we have stated it has so many aspects of eloquence that cannot be expressed nor can anyone reach its depth, and no one can understand what I am saying unless one has attained this art and known its details.

*. . . No one appreciates it except those who know (Qur'an, 29:43)*



الشُّبُهَاتِ<sup>(٢١٩)</sup> . أَلَا وَإِنَّ بَلِيَّتَكُمْ قَدْ عَادَتْ كَهَيْئَتِهَا<sup>(٢٢٠)</sup> يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَالَّذِي بَعَثَهُ بِالْحَقِّ لَتُبْلَبُنَّ<sup>(٢٢١)</sup> بَلْبَةً ، وَلَتُغْرَبُنَّ<sup>(٢٢٢)</sup> غَرْبَةً ، وَلَتُسَاطُنَّ<sup>(٢٢٣)</sup> سَوْطَ الْقَدْرِ<sup>(٢٢٤)</sup> ، حَتَّىٰ يَعُودَ أَسْفَلُكُمْ أَعْلَاكُمْ ، وَأَعْلَاكُمْ أَسْفَلَكُمْ ، وَلَيَسْبِقَنَّ سَابِقُونَ كَانُوا قَصَرُوا ، وَلَيَقْصُرَنَّ سَابِقُونَ كَانُوا سَبَقُوا . وَاللَّهُ مَا كَتَمْتُ وَشَمَّةً<sup>(٢٢٥)</sup> ، وَلَا كَذَبْتُ كِذْبَةً ، وَلَقَدْ نُبِّئْتُ بِهَذَا الْمَقَامِ وَهَذَا الْيَوْمِ . أَلَا وَإِنَّ الْخَطَايَا خَيْرُ شُمْسٍ<sup>(٢٢٦)</sup> حُمِلَ عَلَيْهَا أَهْلُهَا ، وَخُلِعَتْ لُجْمُهَا<sup>(٢٢٧)</sup> ، فَتَقَحَّحَتْ<sup>(٢٢٨)</sup> بِهِمْ فِي النَّارِ . أَلَا وَإِنَّ التَّقْوَىٰ مَطَايَا ذُلٍّ<sup>(٢٢٩)</sup> ، حُمِلَ عَلَيْهَا أَهْلُهَا ، وَأُعْطُوا أَرْزَمَتَهَا ، فَأَوْرَدَتْهُمْ الْجَنَّةَ . حَقٌّ وَبَاطِلٌ ، وَلِكُلِّ أَهْلٍ ، فَلَيْنٌ أَمْرَ الْبَاطِلِ لَقَدِيمًا فَعَلَ ، وَلَيْنٌ قَلَّ الْحَقُّ فَلَرُبَّمَا وَلَعَلَّ<sup>(٢٣٠)</sup> ، وَلَقَلَّمَا أَذْبَرَ شَيْئًا فَاقْبَلَ !

قال السيد الشريف : وأقول : إن في هذا الكلام الأدنى من مواقع الإحسان ما لا تبلغه مواقع الاستحسان، وإن حظ العجب منه أكثر من حظ العجب به. وفيه — مع الحال التي وصفنا — زوائد من الفصاحة لا يقوم بها لسان ، ولا يَطَّلَعُ فَجْهًا إنسان<sup>(٢٣٠)</sup> ، ولا يعرف ما أقول إلا من ضرب في هذه الصناعة بحق ، وجرى فيها على عرق<sup>(٢٣١)</sup> . « وما يَعْقِلُهَا إِلَّا الْعَالِمُونَ » .

## From the same Sermon

He who has heaven and hell in his view has no other aim. He who attempts and acts quickly, succeeds, while the seeker who is slow may also entertain hope, and he who falls short of action faces destruction in Hell. On right and left there are misleading paths. Only the middle way is the (right) path which is the Everlasting Book and the traditions of the Prophet. From it the *sunnah* has spread out and towards it is the eventual return.

He who claims (otherwise) is ruined and he who concocts falsehood is disappointed. He who opposes<sup>1</sup> right with his face gets destruction. It is enough ignorance for a man not to know himself. He who is strong rooted<sup>2</sup> in piety does not get destruction, and the plantation of a people based on piety never remains without water. Hide yourselves in your houses and reform yourselves. Repentance is at your back. One should praise only Allāh and condemn only his own self.

1. In some versions after the words "*man abdā ṣafḥatahu liḥaqqi halaka*" the words "*inda jahālati'n-nās*" also occur. In that case the meaning of this sentence would be that he who stands in face of right dies in the estimation of the ignorant.

2. Piety is the name of heart and mind being affected and impressed by the Divine Greatness and Glory, as an effect of which the spirit of man becomes full of fear of Allāh, and its inevitable result is that engrossment in worship and prayer increases. It is impossible that heart may be full of Divine fear and there be no manifestation of it in actions and deeds. And since worship and submission reform the heart and nurture the spirit, purity of heart increases with the increase of worship. That is why in the Qur'ān "*taqwā*" (piety) has been applied sometimes to fear, sometimes to worship and devotion and sometimes to purity of heart and spirit. Thus in the verse "*wa iyyāyā fattaqūn*" (and Me you fear [16:2]) *taqwā* implies fear, in the verse, "*ittaqū'l-lāha ḥaqqa tuqātihi*" (worship Allāh as He ought to be worshipped [3:102]). *taqwā* implies worship and devotion and in the

ومن هذه الخطبة وفيها يقسم الناس الى ثلاثة اصناف

شُغِلَ مِنَ الْجَنَّةِ وَالنَّارِ أَمَامَهُ ! سَاعٍ سَرِيعٌ نَجَا ، وَطَالِبٌ بَطِيءٌ رَجَا ، وَمُقَصِّرٌ فِي النَّارِ هَوَى . الْيَمِينُ وَالشَّمَالُ مَضَلَّةٌ ، وَالطَّرِيقُ الْوَسْطَى هِيَ الْجَادَةُ (٢٣٢) ، عَلَيْهَا بَاقِي الْكِتَابِ وَآثَارُ النُّبُوَّةِ ، وَمِنْهَا مَنَفَذُ السُّنَّةِ ، وَإِلَيْهَا مَصِيرُ الْعَاقِبَةِ . هَلَكَ مَنْ أَدْعَى ، وَخَابَ مَنْ أَفْتَرَى . مَنْ أَبْدَى صَفْحَتَهُ لِلْحَقِّ هَلَكَ . وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ . لَا يَهْلِكُ عَلَى التَّقْوَى سِنْخٌ (٢٣٣) أَصْلٍ ، وَلَا يَظْمَأُ عَلَيْهَا زَرْعُ قَوْمٍ . فَاسْتَتَرُوا فِي بُيُوتِكُمْ ، وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ، وَالتَّوْبَةُ مِنْ وِرَائِكُمْ ، وَلَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ ، وَلَا يَلُمُ لَائِمٌ إِلَّا نَفْسَهُ .

\* \* \* \* \*

verse "*wa yakhsha'l-lāha wa yattaqhi faulāika humu'l-fāizūn*" (24:52) *taqwā* implies purity of spirit and cleanliness of heart .

In the traditions *taqwā* has been assigned three degrees. The first degree is that a man should follow the injunctions and keep aloof from prohibitions. The second degree is that recommendatory matters should also be followed and disliked things should be avoided. The third degree is that for fear of falling into doubts one may abstain from the permissibles as well. The first degree is for the common men, the second for the nobles and the third for high dignitaries. Allāh has referred to these three degrees in the following verse:

*On those who believe and do good, is no blame for what they ate, (before) when they did guard themselves and did believe, and did good, still (furthermore) they guard themselves and do good; and Allāh loveth the doers of good. (Qur'ān, 5:93)*

Amir al-mu'minin says that only action based on piety is lasting, and only that action will blossom and bear fruit which is watered by piety because worship is only that wherein the feeling of submissiveness exists. Thus, Allāh says:

*Is he therefore better who hath laid his foundation on fear of Allāh and (His) goodwill or he who layeth his foundation on the brink of a crumbling down with into the fire of Hell; . . . (Qur'ān, 9:109)*

Consequently, every such belief as is not based on knowledge and conviction is like the edifice, erected without foundation, wherein there is no stability or firmness while every action that is without piety is like the plantation which withers for lack of watering.

\* \* \* \* \*





## SERMON 17

About those who sit for dispensation of justice  
among people but are not fit for it.

Among<sup>1</sup> all the people the most detested before Allāh are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking about (foul) innovations and inviting towards wrong path. He is therefore a nuisance for those who are enamoured of him, is himself misled from the guidance of those preceding him, misleads those who follow him in his life or after his death, carries the weight of others' sins and is entangled in his own mis-deeds.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling like men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things.

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1. Amir al-mu'minin has held two categories of persons as the most detestable by Allāh and the worst among people. Firstly, those who are misguided even in basic tenets and are busy in the spreading of evil. Secondly, those who abandon the Qur'ān and *sunnah* and pronounce injunctions through their imagination. They create a circle of their devotees and popularize the religious code of law concocted by themselves. The misguidance and wrongfulness of such persons does not remain confined to their own selves but the seed of misguidance sown by them bears fruit and growing into the form of a big tree provides asylum to the misguided and this misguidance goes on multiplying. And since these very people are the real originators the weight of other's sins is also on their shoulders as the Qur'ān says:

*And certainly they shall bear their own burdens, and (other) burdens with their own burdens . . . (29:13)*

## ١٧ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في صفة من يتصدى للحكم بين الأمة وليس لذلك بأهل  
وفيها : أبغض الخلاق إلى الله صنفان

الصنف الأول : إِنَّ أَبْغَضَ الْخَلَائِقِ إِلَى اللَّهِ رَجُلَانِ : رَجُلٌ وَكَلَهُ  
اللَّهُ إِلَى نَفْسِهِ <sup>(٢٣٤)</sup> ؛ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ <sup>(٢٣٥)</sup> ، مَشْغُوفٌ <sup>(٢٣٦)</sup>  
بِكَلَامِ بِدْعَةٍ <sup>(٢٣٧)</sup> ، وَدُعَاءِ ضَلَالَةٍ ، فَهُوَ فِتْنَةٌ لِمَنْ أَفْتَتَنَ بِهِ ، ضَالٌّ  
عَنْ هَدْيٍ مَنْ كَانَ قَبْلَهُ ، مُضِلٌّ لِمَنْ أَفْتَدَى بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ ،  
حَمَالٌ خَطَايَا غَيْرِهِ ، رَهْنٌ بِخَطِيئَتِهِ <sup>(٢٣٨)</sup> .

الصنف الثاني : وَرَجُلٌ قَمَشَ جَهْلًا <sup>(٢٣٩)</sup> ، مُوَضِعٌ فِي جُهَالِ الْأُمَّةِ <sup>(٢٤٠)</sup> ،  
عَادٌ <sup>(٢٤١)</sup> فِي أَغْبَاشِ <sup>(٢٤٢)</sup> الْفِتْنَةِ ، عَمٌ <sup>(٢٤٣)</sup> بِمَا فِي عَقْدِ الْهُدْنَةِ <sup>(٢٤٤)</sup> ؛ قَدْ  
سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَلَيْسَ بِهِ ، بَكَرٌ فَاسْتَكْثَرَ مِنْ جَمْعٍ ؛ مَا قَلَّ  
مِنْهُ خَيْرٌ مِمَّا كَثُرَ ، حَتَّى إِذَا ارْتَوَى مِنْ مَاءٍ آجِنٍ <sup>(٢٤٥)</sup> ، وَآكْثَرَ <sup>(٢٤٦)</sup> مِنْ  
غَيْرِ طَائِلٍ <sup>(٢٤٧)</sup> ،

He sits among the people as a judge responsible for solving whatever is confusing to the others. If an ambiguous problem is presented before him he manages shabby argument about it of his own accord and passes judgement on its basis. In this way he is entangled in the confusion of doubts as in the spider's web, not knowing whether he was right or wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters the dry leaves.

By Allāh, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realise that what is beyond his reach is within the reach of others. If anything is not clear to him he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

I complain to Allāh about persons who live ignorant and die misguided. For them nothing is more worthless than Qur'ān if it is recited as if should be recited, nor anything more valuable than the Qur'ān if its verses are removed from their places, nor anything more vicious than virtue nor more virtuous than vice.





جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ<sup>(٢٤٨)</sup> مَا  
 التَّبَسَّ عَلَى غَيْرِهِ<sup>(٢٤٩)</sup> ، فَإِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ هَيَّا لَهَا حَشْوًا<sup>(٢٥٠)</sup>  
 رثًا<sup>(٢٥١)</sup> مِنْ رَأْيِهِ ، ثُمَّ قَطَعَ بِهِ ، فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ نَسْجِ  
 الْعَنْكَبُوتِ : لَا يَذَرِي أَصَابَ أَمْ أَخْطَأَ ؛ فَإِنْ أَصَابَ خَافَ أَنْ يَكُونَ  
 قَدْ أَخْطَأَ ، وَإِنْ أَخْطَأَ رَجَا أَنْ يَكُونَ قَدْ أَصَابَ . جَاهِلٌ خَبَاطُ<sup>(٢٥٢)</sup>  
 جَهَالَاتٍ ، عَاشَ<sup>(٢٥٣)</sup> رَكَّابُ عَشَوَاتِ<sup>(٢٥٤)</sup> ، لَمْ يَعْصَ عَلَى الْعِلْمِ  
 بِضُرْسٍ قَاطِعٍ . يَذَرُو<sup>(٢٥٥)</sup> الرُّوَايَاتِ ذَرَوَ الرِّيحِ الْهَشِيمِ<sup>(٢٥٦)</sup> .  
 لَا مَلِي<sup>(٢٥٧)</sup> - وَاللَّهِ - بِإِضْدَارِ مَا وَرَدَ عَلَيْهِ ، وَلَا أَهْلُ لِمَا قُرِظَ بِهِ<sup>(٢٥٨)</sup> ،  
 لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَهُ ، وَلَا يَرَى أَنَّ مِنْ وَرَاءِ مَا بَلَغَ مَذْهَبًا  
 لِغَيْرِهِ ، وَإِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ أَكْتَمَ بِهِ<sup>(٢٥٩)</sup> لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ ،  
 نَصْرُخُ مِنْ جَوْرِ قَضَائِهِ الدَّمَاءِ ، وَتَعَجُّ مِنْهُ الْمَوَارِيثُ<sup>(٢٦٠)</sup> . إِلَى اللَّهِ أَشْكُو  
 مِنْ مَعْشَرٍ يَعِيشُونَ جُهَالًا ، وَيَمُوتُونَ ضَلَالًا ، لَيْسَ فِيهِمْ سِلْعَةٌ أَبْوَرُ<sup>(٢٦١)</sup>  
 مِنَ الْكِتَابِ إِذَا تَلَّى حَقَّ تِلَاوَتِهِ ، وَلَا سِلْعَةٌ أَنْفَقُ<sup>(٢٦٢)</sup> بِنِعَاءٍ وَلَا أَغْلَى ثَمَنًا  
 مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ ، وَلَا عِنْدَهُمْ أَنْكَرُ مِنَ الْمَعْرُوفِ ،  
 وَلَا أَعْرَفُ مِنَ الْمُنْكَرِ !

## SERMON 18

**Amir al-mu'minin said in disparagement of the  
differences of view among the theologians.**

When<sup>1</sup> a problem is put before anyone of them he passes judgement on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then these judges go to the chief who had appointed them and he confirms all the verdicts, although their Allāh is One (and the same), their Prophet is one (and the same), their Book (the Qur'ān) is one (and the same).

Is it that Allāh ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him?

Or He prohibited them from it but they disobeyed Him? Or (is it that) Allāh sent an incomplete Faith and sought their help to complete it? Or they are His partners in the affairs, so that it is their share of duty to pronounce and He has to agree? Or is it that Allāh the Glorified sent a perfect faith but the Prophet fell short of conveying it and handing it over (to the people)? The fact is that Allāh the Glorified says:

*... We have not neglected anything in the Book (Qur'ān)  
... (Qur'ān, 6:38)*

And says that one part of the Qur'ān verifies another part and that there is no divergence in it as He says:

*... And if it had been from any other than Allāh, they  
would surely have found in it much discrepancy. (Qur'ān,  
4:82)*

## ١٨ - وَمِنْ كَلَامِ الرَّايِ

في ذم اختلاف العلماء في الفتيا  
وفيه يذم أهل الرأي ويكل أمر الحكم في أمور الدين للقرآن

ذم أهل الرأي

تَرَدُّ عَلَى أَحَدِهِمُ الْقَضِيَّةُ فِي حُكْمٍ مِنَ الْأَحْكَامِ فَيَحْكُمُ فِيهَا بِرَأْيِهِ ،  
ثُمَّ تَرَدُّ تِلْكَ الْقَضِيَّةُ بِعَيْنِهَا عَلَى غَيْرِهِ فَيَحْكُمُ فِيهَا بِخِلَافِ قَوْلِهِ ،  
ثُمَّ يَجْتَمِعُ الْقُضَاةُ بِذَلِكَ عِنْدَ الْإِمَامِ الَّذِي اسْتَقْضَاهُمْ <sup>(٢٦٣)</sup> ، فَيُصَوِّبُ  
آرَاءَهُمْ جَمِيعاً - وَاللَّهُمَّ وَاحِدٌ ! وَنَبِيُّهُمْ وَاحِدٌ ! وَكِتَابُهُمْ وَاحِدٌ !  
أَفَأَمَرَهُمُ اللَّهُ - سُبْحَانَهُ - بِالْاِخْتِلَافِ فَطَاعُوهُ ! أَمْ نَهَاَهُمْ عَنْهُ  
فَعَصَوْهُ !

الحكم للقرآن

أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ دِينًا نَاقِصًا فَاسْتَعَانَ بِهِمْ عَلَى إِتْمَامِهِ ! أَمْ كَانُوا  
شُرَكَاءَ لَهُ ، فَلَهُمْ أَنْ يَقُولُوا ، وَعَلَيْهِ أَنْ يَرْضَى ؟ أَمْ أَنْزَلَ اللَّهُ سُبْحَانَهُ  
دِينًا تَامًا فَقَصَرَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَبْلِيغِهِ وَأَدَائِهِ ، وَاللَّهُ  
سُبْحَانَهُ يَقُولُ : « مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ » وَفِيهِ تَبَيَانٌ لِكُلِّ  
شَيْءٍ ، وَذَكَرَ أَنَّ الْكِتَابَ يُصَدِّقُ بَعْضُهُ بَعْضًا ، وَأَنَّهُ لَا اخْتِلَافَ فِيهِ  
فَقَالَ سُبْحَانَهُ : « وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا »

Certainly the outside of the Qur'ān is wonderful and its inside is deep (in meaning). Its wonders will never disappear, its amazements will never pass away and intricacies cannot be cleared except through it

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1. It is a disputed problem that where there is no clear argument about a matter in the religious law, whether there does in reality exist an order about it or not. The view adopted by Abu'l-Ḥasan al-Ash'arī and his master Abū 'Alī al-Jubbā'ī is that in such a case Allāh has not ordained any particular course of action but He assigned the task of finding it out and passing a verdict to the jurists so that whatever they hold as prohibited would be deemed prohibited and whatever they regard permissible would be deemed permissible. And if one has one view and the other another then as many verdicts will exist as there are views and each of them would represent the final order. For example, if one scholar holds that barley malt is prohibited and another jurist's view is that it is permissible then it would really be both prohibited and permissible. That is, for one who holds it prohibited, its use would be prohibited while for the other its use would be permissible. About this (theory of) correctness Muhammad ibn Abdi'l-Karīm ash-Shahrastānī writes:

A group of theorists hold that in matters where *ijtihād* (research) is applied there is no settled view about permissibility or otherwise and lawfulness and prohibition thereof, but whatever the *mujtahid* (the researcher scholar) holds is the order of Allāh, because the ascertainment of the view of Allāh depends upon the verdict of the *mujtahid*. If it is not so there will be no verdict at all. And according to this view every *mujtahid* would be correct in his opinion. (*al-Milal wa'l-niḥal*, p.98)

In this case, the *mujtahid* is taken to be above mistake because a mistake can be deemed to occur where a step is taken against reality, but where there is no reality of verdict, mistake has no sense. Besides this, the *mujtahid* can be considered to be above mistake if it is held that Allāh, being aware of all the views that were likely to be adopted has ordained as many final orders as a result of which every view corresponds to some



كَثِيرًا» . وَإِنَّ الْقُرْآنَ ظَاهِرُهُ أُنِيقٌ<sup>(٢٦٤)</sup> وَبَاطِنُهُ عَمِيقٌ ، لَا تَفْنَى  
عَجَائِبُهُ ، وَلَا تَنْقُضِي غَرَائِبُهُ ، وَلَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِهِ .

\* \* \* \* \*

such order, or that Allāh has assured that the views adopted by the *mujtahids* should not go beyond what He has ordained, or that by chance the view of every one of them would, after all, correspond to some ordained order or other.

The Imāmiyyah sect, however, has different theory, namely that Allāh has neither assigned to anyone the right to legislate nor subjected any matter to the view of the *mujtahid*, nor in case of difference of views has He ordained numerous real orders. Of course, if the *mujtahid* cannot arrive at a real order then whatever view he takes after research and probe, it is enough for him and his followers to act by it. Such an order is the apparent order which is a substitute for the real order. In this case, he is excused for missing the real order, because he did his best for diving in the deep ocean and to explore its bottom, but it is a pity that instead of pearls he got only the sea-shell. He does not say that observers should except it as a pearl or it should sell as such. It is a different matter that Allāh who watches the endeavours may price it at half so that the endeavour does not go waste, nor his passion discouraged.

If the theory of correctness is adopted then every verdict on law and every opinion shall have to be accepted as correct as Maybudhi has written in *Fawātiḥ*:

In this matter the view adopted by al-Ash'ari is right. It follows that differing opinions should all be right. Beware, do not bear a bad idea about jurists and do not open your tongue to abuse them.

When contrary theories and divergent views are accepted as correct it is strange why the action of some conspicuous individuals are explained as mistakes of decision, since mistake of decision by the *mujtahid* cannot be imagined at all. If the theory of correctness is right the action of Mu'āwiyah and 'Ā'ishah should be deemed right; but if their actions can be deemed to be wrong then we should agree that *ijtihād* can also go wrong, and that the theory of correctness is wrong. It will then remain to be decided in its own context whether feminism did not impede the decision of 'Ā'ishah or whether it was a (wrong) finding of Mu'āwiyah or something else. However, this theory of correctness was propounded in order to cover mistakes and to give them the garb of Allāh's orders so that there should be no impedi-

ment in achieving objectives nor should anyone be able to speak against any misdeeds.

In this sermon Amir al-mu'minin has referred to those people who deviate from the path of Allāh and, closing their eyes to light, grope in the darkness of imagination, make Faith the victim of their views and opinions, pronounce new findings, pass orders by their own imagination and produce divergent results. Then on the basis of the theory of correctness they regard all these divergent and contrary orders as from Allāh, as though each of their order represents divine Revelation so that no order of theirs can be wrong nor can they stumble on any occasion. Thus, Amir al-mu'minin says in disproving this view that:

1) When Allāh is One, Book (Qur'ān) is one, and Prophet is one then the religion (that is followed) should also be one. And when the religion is one how can there be divergent orders about any matter, because there can be divergence in an order only in case he who passed the order has forgotten it, or is oblivious, or senselessness overtakes him, or he wilfully desires entanglement in these labrynth, while Allāh and the Prophet are above these things. These divergences cannot therefore be attributed to them. These divergences are rather the outcome of the thinkings and opinions of people who are bent on twisting the delineations of religion by their own imaginative performances.

2) Allāh must have either forbidden these divergences or ordered creating them. If He has ordered in their favour, where is that order and at what place? As for forbidding, the Qur'ān says:

. . . Say thou! 'Hath Allāh permitted you or ye forge a lie against Allāh?' (10:59)

That is, everything that is not in accordance with the Divine orders is a concoction, and concoction is forbidden and prohibited. For concocters, in the next world, there is neither success or achievement nor prosperity and good. Thus, Allāh says:

*And utter ye not whatever lie describe your tongues (saying): This*

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*is lawful and this is forbidden, to forge a lie against Allāh; verily, those who forge a lie against Allāh succeed not. (Qur'ān, 16:116)*

3) If Allāh has left religion incomplete and the reason for leaving it halfway was that He desired that the people should assist Him in completing the religious code and share with Him in the task of legislating, then this belief is obviously polytheism. If He sent down the religion in complete form the Prophet must have failed in conveying it so that room was left for others to apply imagination and opinion. This, Allāh forbid, would mean a weakness of the Prophet and a bad slur on the selection of Allāh.

4) Allāh has said in the Qur'ān that He has not left out anything in the Book and has clarified each and every matter. Now, if an order is carved out in conflict with the Qur'ān it would be outside the religious code and its basis would not be on knowledge and perception, or Qur'ān and *sunnah*, but it would be personal opinion and one's personal judgement which cannot be deemed to have accord with religion and faith.

5) Qur'ān is the basis and source of religion and the fountain head of the laws of *shari'ah*. If the laws of *shari'ah* were divergent there should have been divergence in it also, and if there were divergences in it, it could not be regarded as Divine word. When it is Divine word the laws of *shari'ah* cannot be divergent, so as to accept all divergent and contrary views as correct and imaginative verdicts taken as Qur'ānic dictates.

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## SERMON 19

Amir al-mu'minin was delivering a lecture from the pulpit of (the mosque of) Kūfah when al-Ash'ath ibn Qays<sup>1</sup> objected and said, "O' Amir al-mu'minin this thing is not in your favour but against you."<sup>2</sup> Amir al-mu'minin looked at him with anger and said:

How do you know what is for me and what is against me?! Curse of Allāh and others be on you. You are a weaver and son of a weaver. You are the son of an unbeliever and yourself a hypocrite. You were arrested once by the Unbelievers and once by the Muslims, but your wealth and birth could not save you from either. The man who contrives for his own people to be put to sword and invites death and destruction for them does deserve that the near ones should hate him and the remote ones should not trust him.

**as-Sayyid ar-Raḍī says:** This man was arrested once when an unbeliever and once in days of Islam. As for Amir al-mu'minin's words that the man contrived for his own people to be put to sword, the reference herein is to the incident which occurred to al-Ash'ath ibn Qays in confrontation with Khālīd ibn Walīd at Yamāmah, where he deceived his people and contrived a trick till Khālīd attacked them. After this incident his people nicknamed him "Urf an-Nār" which in the parlance stood for traitor.

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### AL-ASH'ATH IBN QAYS AL-KINDĪ

1. His original name was Ma'dī Karīb and surname Abū Muḥammad but because of his dishevelled hair he is better known as al-Ash'ath (one having dishevelled hair). When after Proclamation (of Prophethood) he came to Mecca along with his tribe, the Prophet invited him and his tribe to accept Islam. But all of them turned back without anyone accepting Islam. When after *hijrah* (immigration of the Holy Prophet) Islam became established and in full swing and deputations began to come to Medina in large numbers he also came to the Prophet's audience with Banū Kindah and accepted Islam. The author of *al-'Istī'āb* writes that after the Prophet this man again

## ١٩ — وَمَنْ كَذَّبَ بِلِقَائِهِ

قاله للأشعث بن قيس وهو على منبر الكوفة يخطب ، فمضى في بعض كلامه شيء اعترضه الأشعث فيه ، فقال : يا أمير المؤمنين ، هذه عليك لالك ، فخفض عليه السلام إليه بصره ثم قال :

مَا يُدْرِيكَ مَا عَلَيَّ مِمَّا لِي ، عَلَيْكَ لَعْنَةُ اللَّهِ وَلَعْنَةُ اللَّاعِنِينَ ! حَائِكُ  
أَبْنُ حَائِكٍ ! مُنَافِقُ أَبْنُ كَافِرٍ ! وَاللَّهِ لَقَدْ أَسْرَكَ الْكُفْرُ مَرَّةً وَالْإِسْلَامُ  
أُخْرَى ! فَمَا فَدَاكَ مِنْ وَاحِدَةٍ مِنْهُمَا مَالُكَ وَلَا حَسْبُكَ ! وَإِنَّ أَمْرًا دَلَّ  
عَلَى قَوْمِهِ السَّيْفَ ، وَسَاقَ إِلَيْهِمُ الْحَتْفَ ، لَحَرِيٌّ أَنْ يَمْقُتَهُ الْأَقْرَبُ ،  
وَلَا يَأْمَنُهُ الْأَبْعَدُ !

قال السيد الشريف : يريد عليه السلام أنه أسر في الكفر مرة وفي الإسلام مرة . وأما قوله : دل على قومه السيف : فأراد به حديثاً كان للأشعث مع خالد بن الوليد باليمامة ، غر فيه قومه ومكر بهم حتى أوقع بهم خالد ، وكان قومه بعد ذلك يسمونه « عُرْفَ النار » وهو اسم للغادر عندهم .

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turned unbeliever but when during the Caliphate of Abū Bakr he was brought to Medina as prisoner he again accepted Islam, though this time too his Islam was a show. Thus, ash-Shaykh Muḥammad ‘Abduh writes in his annotations on *Nahj al-balāghah*:

Just as ‘Abdullāh ibn Ubay ibn Salūl was a companion of the Prophet, al-Ash‘ath was a companion of ‘Alī and both were high ranking hypocrites.

He lost one of his eyes in the battle of Yarmūk. Ibn Qutaybah has included him in the list of the one-eyed. Abū Bakr’s sister Umm Farwah bint Abī Quḥāfah, who was once the wife of an al-Azdi and then of Tamīm ad-Dārimī, was on the third occasion married to this al-Ash‘ath. Three sons were born of her viz. Muḥammad, Ismā‘il and Is’ḥāq. Books on biography show that she was blind. Ibn Abī’l-Ḥadīd has quoted the following statement of Abū’l-Faraj wherefrom it appears that this man was equally involved in the assassination of ‘Alī (p.b.u.h.):

On the night of the assassination Ibn Muljam came to al-Ash‘ath ibn Qays and both retired to a corner of the mosque and sat there when Ḥujr ibn ‘Adī passed by that side and he heard al-Ash‘ath saying to Ibn Muljam, “Be quick now or else dawn’s light would disgrace you.” On hearing this Ḥujr said to al-Ash‘ath, “O’ one-eyed man, you are preparing to kill ‘Alī” and hastened towards ‘Alī ibn Abī Ṭālib, but Ibn Muljam had preceded him and struck ‘Alī with sword when Ḥujr turned back people were crying, “‘Alī has been killed.”

It was his daughter who killed Imām Ḥasan (p.b.u.h.) by poisoning him. Mas‘ūdi has written that:

His (Ḥasan’s) wife Ja’dah bint al-Ash‘ath poisoned him while Mu‘ā-wiyah had conspired with her that if she could contrive to poison Ḥasan he would pay her one hundred thousand Dirhams and marry her to Yazīd. (*Murūj adh-dhahab*, vol.2, p.650)

His son Muḥammad ibn al-Ash‘ath was active in playing fraud with Ḥadrat Muslim ibn ‘Aqīl in Kūfah and in shedding Imām Ḥusayn’s blood in Karbalā’. But despite all these points he is among those from whom al-Bukhārī, Muslim, Abū Dāwūd, at-Tirmidhī, an-Nasā’ī and Ibn Mājah have related traditions.



2. After the battle of Nahrawān, Amir al-mu'minin was delivering a sermon in the mosque of Kūfah about ill effects of "Arbitration" when a man stood up and said, "O' Amir al-mu'minin, first you desisted us from this Arbitration but thereafter you allowed it. We cannot understand which of these two was more correct and proper." On hearing this Amir al-mu'minin clapped his one hand over the other and said, "This is the reward of one who gives up firm view" that is, this is the outcome of your own actions as you had abandoned firmness and caution and insisted on "Arbitration," but al-Ash'ath mistook it to mean as though Amir al-mu'minin implied that "my worry was due to having accepted Arbitration," so he spoke out, "O' Amir al-mu'minin this brings blame on your own self" whereupon Amir al-mu'minin said harshly:

What do you know what I am saying, and what do you understand what is for me or against me. You are a weaver and the son of a weaver brought up by unbelievers and a hypocrite. Curse of Allāh and all the world be upon you.

Commentators have written several reasons for Amir al-mu'minin calling al-Ash'ath a weaver. First reason is, because he and his father like most of the people of his native place pursued the industry of weaving cloth. So, in order to refer to the lowliness of his occupation he has been called 'weaver'. Yamanese had other occupations also but mostly this profession was followed among them. Describing their occupations Khālid ibn Ṣafwān has mentioned this one first of all.

What can I say about a people among whom there are only weavers, leather dyers, monkey keepers and donkey riders. The hoopoe found them out, the mouse flooded them and a woman ruled over them. (*al-Bayān wa't-tabyīn*, vol.1, p.130)

The second reason is that "*ḥiyākah*" means walking by bending on either side, and since out of pride and conceit this man used to walk shrugging his shoulders and making bends in his body, he has been called "*ḥāyik*".

The third reason is — and it is more conspicuous and clear — that he has been called a weaver to denote his foolishness and lowliness because every low person is proverbially known as a weaver. Their wisdom and sagacity can be well gauged by the fact that their follies had become proverbial,

while nothing attains proverbial status without peculiar characteristics. Now, that Amīr al-mu'minin has also confirmed it no further argument or reasoning is needed.

The fourth reason is that by this is meant the person who conspires against Allāh and the Holy Prophet and prepares webs of which is the peculiarity of hypocrites. Thus, in *Wasā'il ash-Shi'ah* (vol.12, p.101) it is stated:

It was mentioned before Imām Ja'far aṣ-Ṣādiq (p.b.u.h.) that the weaver is accursed when he explained that the weaver implies the person who concocts against Allāh and the Prophet.

After the word weaver Amīr al-mu'minin has used the word hypocrite, and there is no conjunction in between them in order to emphasise the nearness of meaning thereof. Then, on the basis of this hypocrisy and concealment of truth he declared him deserving of the curse of Allāh and all others, as Allāh the Glorified says:

*Verily, those that conceal what we have sent of (Our) manifest evidences and guidance, after what we have (so) clearly shown for mankind in the Book (they are), those that Allāh doth curse them and (also) curse them all those who curse (such ones). (Qur'ān, 2:159)*

After this Amīr al-mu'minin says that "You could not avoid the degradation of being prisoner when you were unbeliever, nor did these ignominies spare you after acceptance of Islam, and you were taken prisoner." When an unbeliever the event of his being taken prisoner occurred in this way that when the tribe of Banū Murād killed his father Qays, he (al-'Ash'ath) collected the warriors of Banū Kindah and divided them in three groups. Over one group he himself took the command, and on the others he placed Kabs ibn Hāni' and al-Qash'am ibn Yazid al-Arqam as chiefs, and set off to deal with Banū Murād. But as misfortune would have it instead of Banū Murād he attacked Banū al-Ḥārith ibn Ka'b. The result was that Kabs ibn Hāni' and al-Qash'am ibn Yazid al-Arqam were killed and this man was taken prisoner alive. Eventually he got a release by paying three thousand camels as ransom. In Amīr al-mu'minin's words, "Your wealth or birth could not save you from either," the reference is not to real '*fidyah*' (release money) because he was actually released on payment of release money but the intention is that neither plenty of wealth nor his high posi-

tion and prestige in his tribe could save him from this ignominy, and he could not protect himself from being a prisoner.

The event of his second imprisonment is that when the Holy Prophet of Islam passed away from this world a rebellion occurred in the region of Ḥāḍramawt for repelling which Caliph Abū Bakr wrote to the governor of the place Ziyād ibn Labīd al-Bayāḍī al-Anṣārī that he should secure allegiance and collect *zakāt* and charities from those people. When Ziyād ibn Labīd went to the tribe of Banū 'Amr ibn Mu'āwiyah for collection of *zakāt* he took keen fancy for a she-camel of Shayṭān ibn Ḥujr which was very handsome and of huge body. He jumped over it and took possession of it. Shayṭān ibn Ḥujr did not agree to spare it and said to him to take over some other she-camel in its place but Ziyād would not agree. Shayṭān sent for his brother al-'Addā' ibn Ḥujr for his support. On coming he too had a talk but Ziyād insisted on his point and did not, by any means, consent to keep off his hand from that she-camel. At last both these brothers appealed to Masrūq ibn Ma'dī Karib for help. Consequently, Masrūq also used his influence so that Ziyād might leave the she-camel but he refused categorically, whereupon Masrūq became enthusiastic and untying the she-camel handed it over to Shayṭān. On this Ziyād was infuriated and collecting his men became ready to fight. On the other side Banū Walī'ah also assembled to face them, but could not defeat Ziyād and were badly beaten at his hands. Their women were taken away and property was looted. Eventually those who had survived were obliged to take refuge under the protection of al-Ash'ath. al-Ash'ath promised assistance on the condition that he should be acknowledged ruler of the area. Those people agreed to this condition and his coronation was also formally solemnised. After having his authority acknowledged he arranged an army and set out to fight Ziyād. On the other side Abū Bakr had written to the chief of Yemen, al-Muhājir ibn Abi Umayyah to go for the help of Ziyād with a contingent. al-Muhājir was coming with his contingent when they came face to face. Seeing each other they drew swords and commenced fighting at az-Zurqān. In the end al-Ash'ath fled from the battle-field and taking his remaining men closed himself in the fort of an-Nujayr. The enemy was such as to let them alone. They laid siege around the fort. al-Ash'ath thought how long could he remain shut up in the fort with this lack of equipment and men, and that he should think out some way of escape. So one night he stealthily came out of the fort and met Ziyād and al-Muhājir and conspired with them that if they gave asylum to nine members of his family he would get the fort gate opened.

## ٢٠ - وَمَا يَنْفِرُ مِنَ الْفَلَةِ وَيَنْبِهِ إِلَى الْفَرَارِ لَهُ

وفيه ينفر من الفلة وينبه إلى الفرار لله

فَإِنَّكُمْ لَوْ قَدْ عَايَنْتُمْ مَا قَدْ عَايَنَ مَنْ مَاتَ مِنْكُمْ لَجَزِعْتُمْ وَوَهَلْتُمْ<sup>(٢٦٥)</sup> ،  
وَسَمِعْتُمْ وَأَطَعْتُمْ ، وَلَكِنْ مَحْجُوبٌ عَنْكُمْ مَا قَدْ عَايَنُوا ، وَقَرِيبٌ مَا  
يُطْرَحُ الْحِجَابُ ! وَلَقَدْ بَصَّرْتُمْ إِنْ أَبْصَرْتُمْ ، وَأُسْمِعْتُمْ إِنْ سَمِعْتُمْ ،  
وَهَدَيْتُمْ إِنْ اهْتَدَيْتُمْ ، وَبِحَقٍّ أَقُولُ لَكُمْ : لَقَدْ جَاهَرَتْكُمْ الْعِبَرُ<sup>(٢٦٦)</sup> ،  
وَزُجِرْتُمْ بِمَا فِيهِ مُزْدَجَرٌ . وَمَا يُبَلِّغُ عَنِ اللَّهِ بَعْدَ رُسُلِ السَّمَاءِ<sup>(٢٦٧)</sup> إِلَّا  
الْبَشَرُ .

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## SERMON 20

### Death and taking lessons from it

If you could see what has been seen by those of you who have died, you would be puzzled and troubled. Then you would have listened and obeyed; but what they have seen is yet curtained off from you. Shortly, the curtain would be thrown off. You have been shown, provided you see and you have been made to listen provided you listen, and you have been guided if you accept guidance. I spoke unto you with truth. You have been called aloud by (instructive) examples and warned through items full of warnings. After the heavenly messengers (angels), only man can convey message from Allāh. (So what I am conveying is from Allāh).

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- = They accepted this term and asked him to write for them the names of those nine persons. He wrote down the nine names and made them over to them, but acting on his traditional wisdom forgot to write his own name in that list. After settling this he told his people that he has secured protection for them and the gate of the fort should be opened. When the gate was opened Ziyād forces pounced upon them. They said they had been promised protection whereupon Ziyād's army said that this was wrong and that al-Ash'ath had asked protection only for nine members of his house, whose names were preserved with them. In short eight hundred persons were put to sword and hands of several women were chopped off, while according to the settlement nine men were let off, but the case of al-Ash'ath became complicated. Eventually it was decided he should be sent to Abū Bakr and he should decided about him. At last he was sent to Medina in chains along with a thousand women prisoners. On the way relations and others, men and women, all hurled curses at him and the women were calling him traitor and one who got his own people put to sword. Who else can be a greater traitor? However, when he reached Medina Abū Bakr released him and on that occasion he was married to Umm Farwah.

## SERMON 21

### Advice to keep light in this world

Your aim (reward or punishment) is before you. Behind your back is the hour (of resurrection) which is driving you on. Keep (yourself) light and overtake (the forward ones). Your last ones are being awaited by the first ones (who have preceded).

**as-Sayyid ar-Raḍi says:** If this utterance of ‘Ali (p.b.u.h.) is weighed with any other utterance except the word of Allāh or of the Holy Prophet, it would prove heavier and superior in every respect. For example, ‘Ali’s saying “Keep light and overtake” is the shortest expression ever heard with the greatest sense conveyed by it. How wide is its meaning and how clear its spring of wisdom! We have pointed out the greatness and meaningfulness of this phrase in our book *al-Khaṣā’iṣ*.



## SERMON 22

When he received the Reports about Those Who had  
Broken their Oath of Allegiance to him

Beware! Satan has certainly started instigating his forces and has collected his army in order that oppression may reach its extreme ends and wrong may come back to its position. By Allāh they have not put a correct blame on me, nor have they done justice between me and themselves.



## ٢١ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

وهي كلمة جامعة للعظة والحكمة

فَإِنَّ الْغَايَةَ أَمَامَكُمْ ، وَإِنَّ وَرَاءَكُمْ السَّاعَةَ<sup>(٢٦٨)</sup> تَحْذُوكُمْ<sup>(٢٦٩)</sup> . تَخَفُّوْا<sup>(٢٧٠)</sup> .  
تَلَحُّقُوا ، فَإِنَّمَا يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ .

قال السيد الشريف : أقول : إن هذا الكلام لو وزن ، بعد كلام الله سبحانه وبعد كلام رسول الله صلى الله عليه وآله ، بكل كلام لمال به راجحاً ، وبرزّ عليه مابقاً . فأما قوله عليه السلام : « تخففوا تلحقوا » فما سمع كلام أقل منه مسموعاً ولا أكثر منه محصولاً ، وما أبعد غورها من كلمة ! وأنفع<sup>(٢٧١)</sup> نطفتها<sup>(٢٧٢)</sup> من حكمة ! وقد نبهنا في كتاب « الخصائص » على عظم قدرها وشرف جوهرها .

## ٢٢ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

حين بلغه خبر الناكثين ببيعته

ذم الناكثين

أَلَا وَإِنَّ الشَّيْطَانَ قَدْ ذَمَّرَ حِزْبَهُ<sup>(٢٧٣)</sup> ، وَاسْتَجَلَبَ جَلْبَهُ<sup>(٢٧٤)</sup> ، لِيَعُودَ  
الْجَوْرُ إِلَى أَوْطَانِهِ ، وَيَرْجِعَ الْبَاطِلُ إِلَى نِصَابِهِ<sup>(٢٧٥)</sup> . وَاللَّهُ مَا أَنْكَرُوا  
عَلَيَّ مُنْكَرًا ، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نَصِيفًا<sup>(٢٧٦)</sup> .

### Criticism of their action

They are demanding of me a right which they have abandoned, and a blood that they have themselves shed.<sup>1</sup> If I were a partner with them in it then they too have their share of it. But if they did it without me they alone have to face the consequences. Their biggest argument (against me) is (really) against themselves. They are suckling from a mother who is already dry, and bringing into life innovation that is already dead. How disappointing is this challenger (to battle)? Who is this challenger and for what is he being responded to? I am happy that the reasoning of Allāh has been exhausted before them and He knows (all) about them.

### The threat to Wage War against them

If they refuse (to obey) I will offer them the edge of the sword which is enough a curer of wrong and supporter of Right.

It is strange they send me word to proceed to them for spear-fighting and to keep ready for fighting with swords. May the mourning women mourn over them. I have ever been so that I was never frightened by fighting nor threatened by clashing. I enjoy full certainty of belief from my Allāh and have no doubt in my faith.

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1. When Amir al-mu'minīn was accused of 'Uthmān's assassination he delivered this sermon to refute that allegation, wherein he says about those who blamed him that: "These seekers of vengeance cannot say that I alone am the assassin and that no one else took part in it. Nor can they falsify witnessed events by saying that they were unconcerned with it. Why then have they put me foremost for this avenging? With me they should include themselves also. If I am free of this blame they cannot establish their freedom from it. How can they detach themselves from this punishment? The truth of the matter is that by accusing me of this charge their aim is that I should behave with them in the same manner to which they are accustomed. But they should not expect from me that I would revive the innovations of the previous regimes. As for fighting, neither was I ever afraid of it nor am I so now. Allāh knows my intention and He also knows that those standing on the excuse of taking revenge are themselves his assassins." Thus, history corroborates that the people who managed his ('Uth-



### يُذِمُّ عَلَيْهِمُ

وَإِنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكَوهُ ، وَدَمًا هُمْ سَفَكُوهُ : فَلَيْتَنِي كُنْتُ شَرِيكَهُمْ فِيهِ فَإِنَّ لَهُمْ لَنَصِيبَهُمْ مِنْهُ ، وَلَيْتَنِي كَانُوا وَلَوْهُ دُونِي ، فَمَا أَتَّبَعُهُ إِلَّا عِنْدَهُمْ ، وَإِنَّ أَعْظَمَ حُجَّتِهِمْ لَعَلَى أَنْفُسِهِمْ ، يَرْتَضِعُونَ أُمَّا قَدْ فَطَمَتْ<sup>(٢٧٧)</sup> ، وَيُحْيُونَ بِدَعَةٍ قَدْ أُمِيتَتْ . يَا خَيْبَةَ الدَّاعِي ! مَنْ دَعَا ! وَإِلَامَ أَجِيبَ ! وَإِنِّي لَرَاضٍ بِحُجَّةِ اللَّهِ عَلَيْهِمْ وَعَلِمِهِ فِيهِمْ .

### التَّهْدِيدُ بِالْحَرْبِ

فَإِنْ أَبَوْا أَعْطَيْتُهُمْ حَدَّ السَّيْفِ وَكَفَى بِهِ شَافِيًا مِنَ الْبَاطِلِ ، وَنَاصِرًا لِلْحَقِّ ! وَمِنْ أَلْعَجَبِ بَعْثُهُمْ إِلَيَّ أَنْ أَبْرُزَ لِلطَّعَانِ ! وَأَنْ أَضِيرَ لِلْجَلَادِ ؛ هَبْلَتُهُمْ<sup>(٢٧٨)</sup> الْهَبُولُ<sup>(٢٧٩)</sup> ! لَقَدْ كُنْتُ وَمَا أَهْدَدُ بِالْحَرْبِ ، وَلَا أَرْهَبُ بِالضَّرْبِ ! وَإِنِّي لَعَلَى يَقِينٍ مِنْ رَبِّي ، وَغَيْرِ شُبْهَةٍ مِنْ دِينِي .

mān's) assassination by agitation and had even prevented his burial in Muslims' graveyard by hurling stones at his coffin were the same who rose for avenging his blood. In this connection, the names of Ṭalḥah ibn Ubaydillāh, az-Zubayr ibn al-'Awwām and 'Ā'ishah are at the top of the list since on both occasions their efforts come to sight with conspicuousness. Thus Ibn Abi'l-Ḥadīd writes that:

Those who have written the account of assassination of 'Uthmān state that on the day of his killing Ṭalḥah's condition was that in order to obscure himself from the eyes of the people he had a veil on his face and was shooting arrows at 'Uthmān's house.

And in this connection, about az-Zubayr's ideas he writes:

Historians have also state that az-Zubayr used to say "Kill 'Uthmān. He has altered your faith." People said, "Your son is standing at his door and guarding him," and he replied, "Even my son may be lost, but 'Uthmān must be killed. 'Uthmān will be lying like a carcass on Ṣirāṭ tomorrow." (*Sharḥ Nahj al-balāghah*, vol.9, pp.35-36)

About 'Ā'ishah, Ibn 'Abd Rabbih writes:

al-Mughirah ibn Shu'bah came to 'Ā'ishah when she said, "O' Abū 'Abdillāh, I wish you had been with me on the day of Jamal; how arrows were piercing through my *hawdaj* (camel litter) till some of them stuck my body." al-Mughirah said, "I wish one of them should have killed you." She said, "Allāh may have pity you; why so?" He replied, "So that it would have been some atonement for what you had done against 'Uthmān." (*al-'Iqd al-farīd*, vol.4, p.294)

\* \* \* \* \*



## SERMON 23

### About keeping aloof from envy, and good behaviour towards kith and kin

Now then, verily Divine orders descend from heaven to earth like drops of rain, bringing to every one what is destined for him whether plenty or paucity. So if any one of you observes for his brother plenty of progeny or of wealth or of self, it should not be a worry for him. So long as a Muslim does not commit such an act that if it is disclosed he has to bend his eyes (in shame) and by which low people are emboldened, he is like the gambler who expects that the first draw of his arrow would secure him gain and also cover up the previous loss.

Similarly, the Muslim who is free from dishonesty expects one of the two good things: either call from Allāh and in that case whatever is with Allāh is the best for him, or the livelihood of Allāh. He has already children and property while his faith and respect are with him. Certainly, wealth and children are the plantations of this world while virtuous deed is the plantation of the next world. Sometimes Allāh joins all these in some groups.

Beware of Allāh against what He has cautioned you and keep afraid of Him to the extent that no excuse be needed for it. Act without show or intention of being heard, for if a man acts for some one else then Allāh makes him over to that one. We ask Allāh (to grant us) the positions of the martyrs, company of the virtuous and friendship of the prophets.



## ٢٣ - وَمِنْ خُطَبِ الْعَمَلِ وَالْإِيمَانِ

وتشتمل على تهذيب الفقراء بالزهد وتاديب الأغنياء بالشفقة

### تهذيب الفقراء.

أَمَّا بَعْدُ ، فَإِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كَقَطَرَاتِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قُسِمَ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ ، فَإِنْ رَأَى أَحَدُكُمْ لِأَخِيهِ غَفِيرَةً<sup>(٢٨٠)</sup> فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ فَلَا تَكُونَنَّ لَهُ فِتْنَةً ، فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ دَنَاءَةً تَظْهَرُ فَيَخْشَعُ لَهَا إِذَا ذُكِرَتْ ، وَيُغْرَى بِهَا لِإِقَامِ النَّاسِ ، كَانَ كَالْفَالَجِ<sup>(٢٨١)</sup> الْيَاسِرِ<sup>(٢٨٢)</sup> الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمَغْنَمَ ، وَيَرْفَعُ بِهَا عَنْهُ الْمَغْرَمُ . وَكَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ يَنْتَظِرُ مِنَ اللَّهِ إِحْدَى الْحُسَيْنَيْنِ : إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ ، وَإِمَّا رِزْقَ اللَّهِ فَإِذَا هُوَ ذُو أَهْلٍ وَمَالٍ ، وَمَعَهُ دِينُهُ وَحَسَبُهُ . وَإِنَّ أَلَمَالٍ وَالْبَيْنِينَ حَرْتُ الدُّنْيَا ، وَالْعَمَلَ الصَّالِحَ حَرْتُ الْآخِرَةِ ، وَقَدْ يَجْمَعُهُمَا اللَّهُ تَعَالَى لِأَقْوَامٍ ، فَأَحْذَرُوا مِنَ اللَّهِ مَا حَذَرَكُمْ مِنْ نَفْسِهِ ، وَأَخْشَوْهُ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ<sup>(٢٨٣)</sup> ، وَاعْمَلُوا فِي غَيْرِ رِيَاءٍ وَلَا سُمْعَةٍ ؛ فَإِنَّهُ مَنْ يَعْمَلْ لِغَيْرِ اللَّهِ يَكِلْهُ اللَّهُ<sup>(٢٨٤)</sup> لِمَنْ عَمِلَ لَهُ . نَسْأَلُ اللَّهَ مَنَازِلَ الشُّهَدَاءِ ، وَمُعَايِشَةَ السَّعْدَاءِ ، وَمُرَافَقَةَ الْأَنْبِيَاءِ .

O' people! surely no one (even though he may be rich) can do without his kinsmen, and their support by hands or tongues. They alone are his support from rear and can ward off from him his troubles, and they are the most kind to him when tribulations befall him. The good memory of a man that Allāh retains among people is better than the property which others inherit from him.

**In the same sermon**

Behold! If any one of you finds your near ones in want or starvation, he should not desist from helping them with that which will not increase if this help is not extended, nor decrease by thus spending it. Whoever holds up his hand from (helping) his kinsmen, he holds only one hand, but at the time of his need many hands remain held up from helping him. One who is sweet tempered can retain the love of his people for good.

**as-Sayyid ar-Raḍī says:** In this sermon "*al-ghafīrah*" means plenty or abundance, and this is derived from the Arab saying, "*al-jamm al-ghafīr*" or "*al-jammā' al-ghafīr*" meaning thick crowd. In some versions for "*al-ghafīrah*" "*afwatan*" appears. "*afwah*" means the good and selected part of anything. It is said "*akaltu 'afwata't-ta'ām*", to mean "I ate select meal." About "*wa man yaqbiḍ yadahu 'an 'ashiratihi*" appearing towards the end he points out how beautiful the meaning of this sentence is, Amir al-mu'minin implies that he who does not help his own kinsmen withholds only his hand but when he is in need of their assistance and would be looking for their sympathy and support then he would remain deprived of the sympathies and succour of so many of their extending hands and marching feet.

نأديب الاغنيا.

أَيُّهَا النَّاسُ ، إِنَّهُ لَا يَسْتَغْنِي الرَّجُلُ - وَإِنْ كَانَ ذَا مَالٍ - عَنْ عِزَّتِهِ ، وَدَفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَالسِّنَتِهِمْ ، وَهُمْ أَعْظَمُ النَّاسِ حَيْطَةً<sup>(٢٨٥)</sup> مِنْ وَرَائِهِ ، وَالْمُهْمُ لِسَعْتِهِ<sup>(٢٨٦)</sup> ، وَأَعْظَفُهُمْ عَلَيْهِ عِنْدَ نَازِلَةٍ إِذَا نَزَلَتْ بِهِ . وَلِسَانُ الصَّدَقِ<sup>(٢٨٧)</sup> يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرٌ لَهُ مِنْ أَلْمَالِ يَرِثُهُ غَيْرُهُ .

ومنها : أَلَا لَا يَعْدِلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخَصَاصَةَ<sup>(٢٨٨)</sup> أَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِنْ أَمْسَكَهُ وَلَا يَنْقُصُهُ إِنْ أَهْلَكَهُ<sup>(٢٨٩)</sup> ؛ وَمَنْ يَقْبِضُ يَدَهُ عَنْ عَشِيرَتِهِ ، فَإِنَّمَا تُقْبِضُ مِنْهُ عَنْهُمْ يَدٌ وَاحِدَةٌ ، وَتُقْبِضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ ؛ وَمَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَدِمُ مِنْ قَوْمِهِ أَلْمَدَّةَ .

قال السيد الشريف: أقول : الغفيرة ها هنا الزيادة والكثرة ، من قولهم للجمع الكثير : ألجم الغفير ، والجماء الغفير . ويروى « عِفْوَةٌ من أهل أو مال » والعِفْوَةُ : الخيار من الشيء ، يقال : أكلت عِفْوَةَ الطعام ، أي خياره . وما أحسن المعنى الذي أراده عليه السلام بقوله : « ومن يقبض يده عن عشيرته... » إلى تمام الكلام ، فإن المسك خير من عشيرته إنما يمسك نفع يد واحدة؛ فإذا احتاج إلى نصرتهم ، واضطر إلى مرافقتهم<sup>(٢٩٠)</sup> ، قعدوا عن نصره ، وتناقلوا عن صوته ، فمنع ترافد الأيدي الكثيرة ، وتناهض الأقدام الجمّة .

## SERMON 24

### Exhorting people for jihād

By my life there will be no regard for anyone nor slackening from me in fighting against one who opposes right or gropes in misguidance. O' creatures of Allāh, fear Allāh and flee unto Allāh from His wrath (seek protection in His Mercy). Tread on the path He has laid down for you and stand by what He has enjoined upon you. In that case 'Alī would stand surety for your success (salvation) eventually even though you may not get it immediately (i.e. in this world).

\* \* \* \* \*

## SERMON 25

When Amīr al-mu'minin received successive news that Mu'āwiyah's men were occupying cities,<sup>1</sup> and his own officers in Yemen namely 'Ubaydullāh ibn 'Abbās and Sa'id ibn Nimrān came to him retreating after being overpowered by Busr ibn Abi Arṭāt, he was much disturbed by the slackness of his own men in jihād and their difference with his opinion. Proceeding on to the pulpit he said:

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1. When after arbitration Mu'āwiyah's position was stabilised he began thinking of taking possession of Amīr al-mu'minīn's cities and extend his domain. He sent his armies to different areas in order that they might secure allegiance for Mu'āwiyah by force. In this connection he sent Busr ibn Abi Arṭāt to Ḥijāz and he shed blood of thousands of innocent persons from Ḥijāz upto Yemen, burnt alive tribes after tribes in fire and killed even children, so much so that he butchered two young boys of 'Ubaydullāh ibn 'Abbās the Governor of Yemen before their mother Juwayriyah bint Khālid ibn Qaraz al-Kināniyyah.



## ٢٤ - ﴿قَدْ خَلَّاهُ اللَّهُ﴾

وهي كلمة جامعة له ، فيها تسويغ قتال المخالف ، والدعوة إلى طاعة الله ،  
والترقي فيها لضمان الفوز

وَلَعَمْرِي مَا عَلَيَّ مِنْ قِتَالٍ مَنْ خَالَفَ الْحَقَّ ، وَخَابَطَ الْقَيَّ (٢٩١) ، مِنْ  
إِذْهَانَ (٢٩٢) وَلَا إِيْهَانَ (٢٩٣) . فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ ، وَفِرُّوا إِلَى اللَّهِ مِنْ  
اللَّهِ (٢٩٤) ، وَأَمْضُوا فِي الَّذِي نَهَجَهُ لَكُمْ (٢٩٥) ، وَقُومُوا بِمَا عَصَبَهُ بِكُمْ (٢٩٦) ،  
فَعَلَيَّ ضَامِنٌ لِفَلَجِكُمْ (٢٩٧) آجِلًا ، إِنْ لَمْ تُنَحِّوْهُ عَاجِلًا .

## ٢٥ - ﴿قَدْ خَلَّاهُ اللَّهُ﴾

وقد تواترت (٢٩٨) عليه الأخبار باستيلاء أصحاب معاوية على البلاد ،  
وقدم عليه عامله على اليمن ، وهما عبيد الله بن عباس وسعيد بن  
نمران لما غلب عليهما بُسْرُ بن أَبِي أَرْطَاة ، فقام عليه السلام على المنبر  
ضجراً بتناقل أصحابه عن الجهاد ، ومخالفتهم له في الرأي ، فقال :

Nothing (is left to me) but Kūfah which I can hold and extend (which is in my hand to play with). (O' Kūfah) if this is your condition that whirlwinds continue blowing through you then Allāh may destroy you.

Then he illustrated with the verse of a poet:

*O' 'Amr! By your good father's life. I have received only a small bit of fat from this pot (fat that remains sticking to it after it has been emptied).*

Then he continued:

I have been informed that Busr has overpowered Yemen. By Allāh, I have begun thinking about these people that they would shortly snatch away the whole country through their unity on their wrong and your disunity (from your own right), and separation, your disobedience of your Imām in matters of right and their obedience to their leader in matters of wrong, their fulfilment of the trust in favour of their master and your betrayal, their good work in their cities and your mischief. Even if I give you charge of a wooden bowl I fear you would run away with its handle.

O' my Allāh they are disgusted of me and I am disgusted of them. They are weary of me and I am weary of them. Change them for me with better ones and change me for them with worse one. O' my Allāh melt their hearts as salt melts in water. By Allāh I wish I had only a thousand horsemen of Banū Firās

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- = When Amīr al-mu'minin came to know of his slaughtering and blood shed he thought of sending a contingent to crush him but due to continuous fighting people had become weary and showed heartlessness instead of zeal. When Amīr al-mu'minin observed their shirking from war he delivered this sermon wherein he roused them to enthusiasm and self respect, and prompted them to *jihād* by describing before them the enemy's wrongfulness and their own short-comings. At last Jāriyah ibn Qudāmah as-Sa'di responded to his call and taking an army of two thousand set off in pursuit of Busr and chased him out of Amīr al-mu'minin's domain.

مَا هِيَ إِلَّا الْكُوفَةُ ، أَقْبِضْهَا وَأَبْسُطْهَا<sup>(٢٩٩)</sup> ، إِنْ لَمْ تَكُونِي إِلَّا أَنْتِ ،  
تَهْبُ أَعَاصِيرُكَ<sup>(٣٠٠)</sup> فَقَبَّحَكَ اللَّهُ !

وتمثل بقول الشاعر :

لَعَمْرُ أَبِيكَ الْخَيْرِ يَا عَمْرُو إِنَّنِي عَلَى وَضَرٍ<sup>(٣٠١)</sup> - مِنْ ذَا الْإِنَاءِ - قَلِيلِ

ثم قال عليه السلام .

أُنْبِئْتُ بُسْرًا قَدْ أَطْلَعَ الْيَمَنَ<sup>(٣٠٢)</sup> ، وَإِنِّي وَاللَّهِ لَأَظُنُّ أَنَّ هَؤُلَاءِ الْقَوْمَ  
سَيُدَالُونَ مِنْكُمْ<sup>(٣٠٣)</sup> بِاجْتِمَاعِهِمْ عَلَى بَاطِلِهِمْ ، وَتَفَرُّقِكُمْ عَنْ حَقِّكُمْ ،  
وَبِمَعْصِيَتِكُمْ إِمَامَكُمْ فِي الْحَقِّ ، وَطَاعَتِهِمْ إِمَامَهُمْ فِي الْبَاطِلِ ، وَبِأَدَائِهِمْ  
الْأَمَانَةَ إِلَى صَاحِبِهِمْ وَخِيَانَتِكُمْ ، وَبِصَلَاحِهِمْ فِي بِلَادِهِمْ وَفَسَادِكُمْ .  
فَلَوْ أَتَمَمْتُ أَحَدَكُمْ عَلَى قَعْبٍ<sup>(٣٠٤)</sup> لَخَشِيتُ أَنْ يَذْهَبَ بِعِلَاقَتِهِ<sup>(٣٠٥)</sup> .  
اللَّهُمَّ إِنِّي قَدْ مَلَيْتُهُمْ وَمَلُّونِي ، وَسَمِئْتُهُمْ وَسَمِئُونِي ، فَابْدِلْنِي بِهِمْ  
خَيْرًا مِنْهُمْ ، وَأَبْدِلْهُمْ بِي شَرًّا مِنِّي ، اللَّهُمَّ مِثْ قُلُوبَهُمْ<sup>(٣٠٦)</sup> كَمَا يَمِاثُ  
الْمِلْحُ فِي الْمَاءِ ، أَمَا وَاللَّهِ لَوَدِدْتُ أَنَّ لِي بِكُمْ أَلْفَ فَارِسٍ مِنْ بَنِي

ibn Ghanm (as the poet says):

*If you call them the horsemen would come to you like  
the summer cloud .*

(Thereafter Amīr al-mu'minīn alighted from the pulpit):

**as-Sayyid ar-Raḍī says:** In this verse the word “*armiyah*” is plural of “*ramiyy*” which means cloud and “*ḥamīm*” here means summer. The poet has particularised the cloud of summer because it moves swiftly. This is because it is devoid of water while a cloud moves slowly when it is laden with rain. Such clouds generally appear (in Arabia) in winter. By this verse the poet intends to convey that when they are called and referred to for help they approach with rapidity and this is borne by the first line “if you call them they will reach you.”

\* \* \* \* \*

## SERMON 26

### Arabia before proclamation of Prophethood

Allāh sent Muḥammad (p.b.u.h.a.h.p.) as a warner (against vice) for all the worlds and a trustee of His revelation, while you people of Arabia were following the worst religion and you resided among rough stones and venomous serpents. You drank dirty water and ate filthy food. You shed blood of each other and cared not for relationship. Idols are fixed among you and sins are clinging to you.

\* \* \* \* \*



فِرَاسِ بْنِ غَنَمٍ .

هَذَا لِكَ ، لَوْ دَعَوْتَ ، أَتَاكَ مِنْهُمْ فَوَارِسٌ مِثْلُ أَرْمِيَةِ الْحَمِيمِ

ثم نزل عليه السلام من المنبر

قال السيد الشريف : أقول : الأرمية جمع رمي وهو السحاب ، والحميم ها هنا : وقت الصيف ، وإنما خص الشاعر سحاب الصيف بالذكر لأنه أشد جفولاً ، وأسرع خُفُوفاً (٣٠٧) ، لأنه لا ماء فيه ، وإنما يكون السحاب ثقیل السير لامتلائه بالماء ، وذلك لا يكون في الأكثر إلا زمان الشتاء ، وإنما أراد الشاعر وصفهم بالسرعة إذا دُعُوا ، والإغاثة إذا استغيثوا ، والدليل على ذلك قوله :

« هنالك ، لو دعوت ، أتاك منهم ... »

## ٢٦ - وَحَيْثُ كَانَ الْعِلْمُ وَالْإِيمَانُ

وفيهما يصف العرب قبل البعثة ثم يصف حاله قبل البيعة له

للعرب قبل البعثة

إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَذِيرًا لِلْعَالَمِينَ ،  
وَأَمِينًا عَلَى التَّنْزِيلِ ، وَأَنْتُمْ مَعْشَرُ الْعَرَبِ عَلَى شَرِّ دِينٍ ، وَفِي شَرِّ دَارٍ ،  
مُنِيخُونَ (٣٠٨) بَيْنَ حِجَارَةٍ خُشْنٍ (٣٠٩) ، وَحَيَاتٍ صُمٍّ (٣١٠) ، تَشْرَبُونَ الْكَدِرَ  
وَتَأْكُلُونَ الْجَشِبَ (٣١١) ، وَتَسْفِكُونَ دِمَاءَكُمْ ، وَتَقْطَعُونَ أَرْحَامَكُمْ .  
الْأَضْمَامُ فِيكُمْ مَنْصُوبَةٌ ، وَالْأَثَامُ بِكُمْ مَعْصُوبَةٌ (٣١٢) .

**Part of the same sermon on the attentiveness of the people  
after the death of the Holy Prophet**

I looked and found that there is no supporter for me except my family, so I refrained from thrusting them unto death. I kept my eyes closed despite motes in them. I drank despite choking of throat. I exercised patience despite trouble in breathing and despite having to take sour colocynth as food.

**Part of the same sermon on the settlement between  
Mu'āwiyah and 'Amr ibn al-Āṣ**

He did not swear allegiance till he got him agree that he would pay him its price. The hand of this purchaser (of allegiance) may not be successful and the contract of the seller may face disgrace. Now you should take up arms for war and arrange equipment for it. Its flames have grown high and its brightness has increased. Clothe yourself with patience for it is the best to victory.<sup>1</sup>

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1. Amir al-mu'minin had delivered a sermon before setting off for Nahrawān. These are three parts from it. In the first part he has described the condition of Arabia before Proclamation (of Prophethood); in the second he has referred to circumstances which forced him to keep quiet and in the third he has described the conversation and settlement between Mu'āwiyah and 'Amr ibn al-Āṣ. The position of this mutual settlement was that when Amir al-mu'minin sent Jarīr ibn 'Abdillāh al-Bajālī to Mu'āwiyah to secure his allegiance he detained Jarīr under the excuse of giving a reply, and in the meantime he began exploring how far the people of Syria would support him. When he succeeded in making them his supporters by rousing them to avenge 'Uthmān's blood he consulted his brother 'Utbah ibn Abi Sufyān. He suggested, "If in this matter 'Amr ibn Āṣ was associated he would solve most of the difficulties through his sagacity, but he would not be easily prepared to stabilise your authority unless he got the price he desired for it. If you are ready for this he would prove the best counsellor and helper." Mu'āwiyah liked this suggestion, sent for 'Amr ibn Āṣ and discussed with him, and eventually it was settled that he would avenge 'Uthmān's blood by holding Amir al-mu'minin liable for it in exchange for the governorship of Egypt, and by whatever means possible would not let Mu'āwiyah's authority in Syria suffer. Consequently, both of them fulfilled the agreement and kept their words fully.

ومنها صفة قبل البيعة له

فَنَظَرْتُ فَإِذَا لَيْسَ لِي مُعِينٌ إِلَّا أَهْلُ بَيْتِي ، فَضَنَنْتُ بِهِمْ عَنْ أَلَمَاتِي .  
وَأَغْضَيْتُ<sup>(٣١٣)</sup> عَلَى الْقَذَى ، وَشَرِبْتُ عَلَى الشَّجَا<sup>(٣١٤)</sup> ، وَصَبَرْتُ عَلَى  
أَخْذِ الْكَظَمِ<sup>(٣١٥)</sup> ، وَعَلَى أَمْرٍ مِنْ طَعْمِ الْعَلَقَمِ .

ومنها : وَلَمْ يُبَايِعْ حَتَّى شَرَطَ أَنْ يُؤْتِيَهُ عَلَى الْبَيْعَةِ ثَمَنًا ، فَلَا  
ظَفِرَتْ يَدُ الْبَائِعِ ، وَخَزِيَتْ<sup>(٣١٦)</sup> أَمَانَةُ الْمُبْتَاعِ<sup>(٣١٧)</sup> ، فَخُذُوا لِلْحَرْبِ  
أُهْبَتَهَا<sup>(٣١٨)</sup> ، وَأَعِدُّوا لَهَا عُدَّتَهَا ، فَقَدْ شَبَّ لَهَا<sup>(٣١٩)</sup> ، وَعَلَا سَنَاها<sup>(٣٢٠)</sup> ،  
وَأَسْتَشْعِرُوا<sup>(٣٢١)</sup> الصَّبْرَ ، فَإِنَّهُ أَدْعَى إِلَى النَّصْرِ .

\* \* \* \* \*

## SERMON 27

### Exhorting people for *jihād*

Now then, surely *jihād* is one of the doors of Paradise, which Allāh has opened for His chief friends. It is the dress of piety and the protective armour of Allāh and His trustworthy shield. Whoever abandons it Allāh covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing *jihād*. He has to suffer ignominy and justice is denied to him.

Beware! I called you (insistingly) to fight these people night and day, secretly and openly and exhorted you to attack them before they attacked you, because by Allāh, no people have been attacked in the hearts of their houses but they suffered disgrace; but you put it off to others and forsook it till destruction befell you and your cities were occupied. The horsemen of Banū Ghāmid<sup>1</sup> have reached al-Anbār and killed Ḥassān ibn Ḥassān al-Bakri. They have removed your horsemen from the garrison.

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1. After the battle of Ṣiffin, Mu'āwiyah had spread killing and bloodshed all round, and started encroachments on cities within Amīr al-mu'minin's domain. In this connection he duped Sufyān ibn 'Awf al-Ghāmidī with a force of six thousand to attack Hit, al-Anbār and al-Madā'in. First he reached al-Madā'in but finding it deserted proceeded to al-Anbār. Here a contingent of five hundred soldiers was posted as guard from Amīr al-mu'minin's side, but it could not resist the fierce army of Mu'āwiyah. Only a hundred men stuck to their position and they did face them stoutly as far as they could but collecting together the enemy's force made such severe attack that they too could no more resist and the chief of the contingent Ḥassān ibn Ḥassān al-Bakri was killed along with thirty others. When the battlefield was clear the enemy ransacked al-Anbār with full freedom and left the city completely destroyed.



## ٢٧ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

وقد قالها يستنهض بها الناس حين ورد خبر غزو الأنبار بجيش معاوية فلم ينهضوا . وفيها يذكر فضل الجهاد ، ويستنهض الناس ، ويذكر علمه بالحرب ، ويلقي عليهم التبعة لعدم طاعته

### فضل الجهاد

أَمَّا بَعْدُ ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ ، فَتَحَهُ اللَّهُ لِيَخَاصَّةِ أَوْلِيَائِهِ ، وَهُوَ لِبَاسُ التَّقْوَى ، وَدِرْعُ اللَّهِ الْحَصِينَةُ ، وَجَنَّتُهُ<sup>(٣٢٢)</sup> الْوَثِيقَةُ . فَمَنْ تَرَكَهُ رَغْبَةً عَنْهُ<sup>(٣٢٣)</sup> أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ ، وَشَمِلَهُ أَلْبَاءُ<sup>(٣٢٤)</sup> ، وَدَيْثٌ<sup>(٣٢٥)</sup> بِالصَّغَارِ وَالْقَمَاءِ<sup>(٣٢٦)</sup> ، وَضُرِبَ عَلَى قَلْبِهِ بِالْإِسْهَابِ<sup>(٣٢٧)</sup> ، وَأُدِيلَ الْحَقُّ مِنْهُ<sup>(٣٢٨)</sup> بِتَضْيِيعِ الْجِهَادِ ، وَسِيمَ الْخُسْفِ<sup>(٣٢٩)</sup> ، وَمُنِعَ النَّصْفُ<sup>(٣٣٠)</sup> .

### استنهاض الناس

أَلَا وَإِنِّي قَدْ دَعَوْتُكُمْ إِلَى قِتَالِ هَؤُلَاءِ الْقَوْمِ لَيْلًا وَنَهَارًا ، وَسِرًّا وَإِعْلَانًا ، وَقُلْتُ لَكُمْ : أَغْزُوهُمْ قَبْلَ أَنْ يَغْزُواكُمْ ، فَوَاللَّهِ مَا غُزِيَ قَوْمٌ قَطُّ فِي عُقْرِ دَارِهِمْ<sup>(٣٣١)</sup> إِلَّا ذَلُّوا . فَتَوَاكَلْتُمْ<sup>(٣٣٢)</sup> وَتَخَاذَلْتُمْ حَتَّى شُنْتُ عَلَيْكُمْ الْغَارَاتِ<sup>(٣٣٣)</sup> ، وَمَلِكْتُ عَلَيْكُمْ الْأَوْطَانَ . وَهَذَا أَخُو غَامِدٍ وَقَدْ وَرَدَتْ خَيْلُهُ الْأَنْبَارَ<sup>(٣٣٤)</sup> ، وَقَدْ قَتَلَ حَسَّانَ بْنَ حَسَّانَ الْبَكْرِيَّ ، وَأَزَالَ خَيْلَكُمْ عَنْ مَسَالِحِهَا<sup>(٣٣٥)</sup> .

I have come to know that every one of them entered upon Muslim women and other women under protection of Islam and took away their ornaments from legs, arms, necks and ears and no woman could resist it except by pronouncing the verse, "*We are for Allāh and to Him we shall return.*" (Qur'ān, 2:156) Then they got back laden with wealth without any wound or loss of life. If any Muslim dies of grief after all this he is not to be blamed but rather there is justification for him before me.

How strange! how strange! By Allāh my heart sinks to see the unity of these people on their wrong and your dispersion from your right. Woe and grief befall you. You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allāh is being disobeyed and you remain agreeable to it. When I ask you to move against them in Summer you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till cold clears from us. These

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= When Amīr al-mu'minīn got the news of this attack he ascended the pulpit, and exhorted the people for crushing the enemy and called them to *jihād*, but from no quarter was there any voice or response. He alighted from the pulpit utterly disgusted and worried and in the same condition set off for the enemy on foot. When people observed this their sense of self respect and shame was also awakened and they too followed him. Amīr al-mu'minīn stopped at an-Nukhaylah. People then surrounded and insisted upon him to get back as they were enough with the enemy, when their insistence increased beyond reckoning, Amīr al-mu'minīn consented to return and Sa'īd ibn Qays al-Hamdānī proceeded forward with a force of eight thousand. But Sufyān ibn 'Awf al-Ghāmīdī had gone, so Sa'īd came back without any encounter. When Sa'īd reached Kūfah then - according to the version of Ibn Abī'l-Ḥadīd - Amīr al-mu'minīn was so deeply grieved and indisposed during those days to an extent of not wishing to enter the mosque, but instead sat in the corridor of his residence (that connects the entrance of the mosque) and wrote this sermon and gave it to his slave Sa'd to read it over to the people. But al-Mubarrad (*al-Kāmil*, vol.1, pp.104-107) has related from 'Ubaydullāh ibn Ḥaḥṣ at-Taymī, Ibn 'Ā'ishah, that Amīr al-mu'minīn delivered this sermon on a high pace in an-Nukhaylah. Ibn Maytham has held this view preferable.

وَلَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ  
 الْمُسْلِمَةِ ، وَالْأُخْرَى الْمُعَاهَدَةِ <sup>(٣٣٥)</sup> ، فَيَنْتَزِعُ حِجْلَهَا <sup>(٣٣٦)</sup> وَقُلُوبَهَا <sup>(٣٣٧)</sup> .  
 وَقَلَّادِهَا وَرُعْثَهَا <sup>(٣٣٨)</sup> ، مَا تَحْتَنِعُ مِنْهُ إِلَّا بِالِاسْتِرْجَاعِ وَالِاسْتِرْحَامِ <sup>(٣٣٩)</sup> .  
 ثُمَّ أَنْصَرَفُوا وَافِرِينَ <sup>(٣٤٠)</sup> مَا نَالَ رَجُلًا مِنْهُمْ كَلِمٌ <sup>(٣٤١)</sup> ، وَلَا أُرِيقَ لَهُمْ  
 دَمٌ ؛ فَلَوْ أَنَّ أَمْرًا مُسْلِمًا مَاتَ مِنْ بَعْدِ هَذَا أَسْفًا مَا كَانَ بِهِ مَلُومًا ،  
 بَلْ كَانَ بِهِ عِنْدِي جَدِيرًا ؛ فَيَا عَجَبًا ! عَجَبًا - وَاللَّهِ - يُمِيتُ الْقَلْبَ  
 وَيَجْلِبُ لَهُمُ مِنَ اجْتِمَاعِ هَؤُلَاءِ الْقَوْمِ عَلَى بَاطِلِهِمْ ، وَتَفَرُّقِكُمْ عَنْ  
 حَقِّكُمْ ! فَقُبْحًا لَكُمْ وَتَرَحًّا <sup>(٣٤٢)</sup> ، حِينَ صِرْتُمْ غَرَضًا <sup>(٣٤٣)</sup> يَرْمَى : يُغَارُ  
 عَلَيْكُمْ وَلَا تُغَيِّرُونَ ، وَتُغْزَوْنَ وَلَا تَغْزُونَ ، وَيُعْصَى اللَّهُ وَتَرْضَوْنَ !  
 فَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي أَيَّامِ الْحَرِّ قُلْتُمْ : هَذِهِ حَمَارَةٌ الْقَيْظِ <sup>(٣٤٤)</sup> ،  
 أَمْهَلْنَا يُسَبِّخُ عَنَّا الْحَرُّ <sup>(٣٤٥)</sup> ، وَإِذَا أَمَرْتُكُمْ بِالسَّيْرِ إِلَيْهِمْ فِي الشِّتَاءِ  
 قُلْتُمْ : هَذِهِ صَبَارَةٌ الْقُرِّ <sup>(٣٤٦)</sup> ، أَمْهَلْنَا يَنْسَلِخُ عَنَّا الْبَرْدُ ؛ كُلُّ هَذَا

are just excuses for evading heat or cold because if you run away from heat and cold; you would be, by Allāh, running away (in a greater degree) from sword (war).

O' you semblances of men, not men, your intelligence is that of children and your wit is that of the occupants of the curtained canopies (women kept in seclusion from the outside world). I wish I had not seen you nor known you. By Allāh, this acquaintance has brought about shame and resulted in repentance. May Allāh fight you! you have filled my heart with puss and loaded my bosom with rage. You made me drink mouthful of grief one after the other. You shattered my counsel by disobeying and leaving me so much so that Quraysh started saying that the son of Abi Ṭālib is brave but does not know (tactics of) war. Allāh bless them! Is any one of them more fierce in war and more older in it than I am? I rose for it although yet within twenties, and here I am, have crossed over sixty, but one who is not obeyed can have no opinion.

\* \* \* \* \*

## SERMON 28

About the transient nature of this world and  
importance of the next world

So now, surely this world has turned its back and announced its departure while the next world has appeared forward and proclaimed its approach. Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Is there no one to offer repent-



فِرَاراً مِنَ الْحَرِّ وَالْقَرِّ ؛ فَإِذَا كُنْتُمْ مِنَ الْحَرِّ وَالْقَرِّ تَفِرُّونَ ؛ فَانْتُمْ وَاللَّهُ  
مِنَ السَّيْفِ أَفَرُّ !

### البرم بالناس

يَا أَشْبَاهَ الرَّجَالِ وَلَا رِجَالِ ! حُلُومُ الْأَطْفَالِ ، وَعُقُولُ رَبَّاتِ الْحِجَالِ <sup>(٣٤٧)</sup> ،  
لَوَدِدْتُ أَنِّي لَمْ أَرَكُمْ وَلَمْ أَعْرِفْكُمْ مَعْرِفَةً - وَاللَّهِ - جَرَّتْ نَدَمًا ، وَأَعْقَبَتْ  
سَدَمًا <sup>(٣٤٨)</sup> . قَاتَلَكُمْ اللَّهُ ! لَقَدْ مَلَأْتُمْ قَلْبِي قَيْحًا <sup>(٣٤٩)</sup> ، وَشَحَنْتُمْ <sup>(٣٥٠)</sup>  
صَدْرِي غَيْظًا ، وَجَرَّعْتُمُونِي نَغَبَ <sup>(٣٥١)</sup> التَّهْمَامِ <sup>(٣٥٢)</sup> أَنْفَاسًا <sup>(٣٥٣)</sup> ، وَأَفْسَدْتُمْ  
عَلَيَّ رَأْيِي بِالْعِضْيَانِ وَالْخِذْلَانِ ؛ حَتَّى لَقَدْ قَالَتْ قُرَيْشٌ : إِنَّ ابْنَ أَبِي  
طَالِبٍ رَجُلٌ شُجَاعٌ ، وَلَكِنْ لَا عِلْمَ لَهُ بِالْحَرْبِ .  
لِلَّهِ أَبُوهُمْ ! وَهَلْ أَحَدٌ مِنْهُمْ أَشَدَّ لَهَا مِرَاسًا <sup>(٣٥٤)</sup> ، وَأَقْدَمُ فِيهَا مَقَامًا  
مَنِّي ! لَقَدْ نَهَضْتُ فِيهَا وَمَا بَلَغْتُ الْعِشْرِينَ ، وَهَانَدَا قَدْ ذَرَفْتُ عَلَى  
السَّيْنِ <sup>(٣٥٥)</sup> ! وَلَكِنْ لَا رَأْيَ لِمَنْ لَا يُطَاعُ !

## ٢٨ - وَمِنْ خُطْبَةِ الْعَلِيِّ عَلَيْهِ السَّلَامُ

وهو فصل من الخطبة التي أولها « الحمد لله غير مقنوط من رحمته »  
وفيه أحد عشر تنبيها

أَمَّا بَعْدُ ، فَإِنَّ الدُّنْيَا أَذْبَرَتْ ، وَآذَنْتُ <sup>(٣٥٦)</sup> بِوَدَاعٍ ، وَإِنَّ الْآخِرَةَ  
قَدْ أَقْبَلَتْ وَأَشْرَفَتْ بِاطِّلَاعٍ <sup>(٣٥٧)</sup> ، أَلَا وَإِنَّ الْيَوْمَ الْمِصْمَارَ <sup>(٣٥٨)</sup> ، وَغَدَا  
السَّبَّاقَ ، وَالسَّبَقَةُ الْجَنَّةُ <sup>(٣٥٩)</sup> ، وَالْغَايَةُ النَّارُ ؛ أَفَلَا تَائِبٌ مِنْ خَطِيئَتِهِ

ance over his faults before his death? Or is there no one to perform virtuous acts before the day of trial?

Beware, surely you are in the days of hopes behind which stands death. Whoever acts during the days of his hope before approach of his death, his action would benefit him and his death would not harm him. But he who fails to act during the period of hope before the approach of death his action is a loss and his death is a harm to him. Beware, and act during a period of attraction just as you act during a period of dread. Beware, surely I have not seen a coveter for Paradise asleep nor a dreader from Hell to be asleep. Beware, he whom right does not benefit must suffer the harm of the wrong, and he whom guidance does not keep firm will be led away by misguidance towards destruction.

Beware, you have been ordered insistingly to march and been guided how to provide for the journey. Surely the most frightening thing which I am afraid of about you is to follow desires and to widen the hopes. Provide for yourself from this world what would save you tomorrow (on the Day of Judgement).

**as-Sayyid ar-Raḍi says:** If there could be an utterance which would drag by neck towards renunciation in this world and force to action for the next world, it is this sermon. It is enough to cut off from the entanglements of hopes and to ignite the flames of preaching (for virtue) and warning (against vice). His most wonderful words in this sermon are "Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell," because besides sublimity of words, greatness of meaning, true similes and factual illustrations, there are wonderful secrets and delicate implications therein.

It is his saying that the place to proceed to is Paradise while the place of doom is Hell. Here he has used two different words to convey two different meanings. For Paradise he has used the word "the place to proceed to" but for Hell this word has not been used. One proceeds to a place which he likes and desires,

قَبْلَ مَنِيَّتِهِ <sup>(٣٦٠)</sup> ! أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ <sup>(٣٦١)</sup> ! أَلَا وَإِنَّكُمْ فِي  
 أَيَّامِ أَمَلٍ مِنْ وَرَائِهِ أَجَلٌ ؛ فَمَنْ عَمِلَ فِي أَيَّامِ أَمَلِهِ قَبْلَ حُضُورِ أَجَلِهِ  
 فَقَدْ نَفَعَهُ عَمَلُهُ ، وَلَمْ يَضُرَّهُ أَجَلُهُ . وَمَنْ قَصَرَ فِي أَيَّامِ أَمَلِهِ قَبْلَ  
 حُضُورِ أَجَلِهِ . فَقَدْ خَسِرَ عَمَلُهُ ، وَضُرَّهُ أَجَلُهُ ! أَلَا فَاعْمَلُوا فِي الرَّغْبَةِ  
 كَمَا تَعْمَلُونَ فِي الرَّهْبَةِ <sup>(٣٦٢)</sup> . أَلَا وَإِنِّي لَمْ أَرَ كَالْجَنَّةِ نَامَ طَالِبُهَا ، وَلَا  
 كَالنَّارِ نَامَ هَارِبُهَا . أَلَا وَإِنَّهُ مَنْ لَا يَنْفَعُهُ الْحَقُّ يَضُرُّهُ الْبَاطِلُ ، وَمَنْ  
 لَا يَسْتَقِيمُ بِهِ الْهُدَى ، يَجْرُ بِهِ الضَّلَالُ إِلَى الرَّدَى . أَلَا وَإِنَّكُمْ قَدْ  
 أَمَرْتُمْ بِالظَّنِّ <sup>(٣٦٣)</sup> . وَدَلِلْتُمْ عَلَى الزَّادِ ؛ وَإِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ  
 اثْنَانِ : اتِّبَاعُ الْهَوَى ، وَطُولُ الْأَمَلِ ، فَتَزَوَّدُوا فِي الدُّنْيَا مِنَ الدُّنْيَا  
 مَا تَخْرُزُونَ بِهِ أَنْفُسَكُمْ <sup>(٣٦٤)</sup> غَدًا .

قال السيد الشريف - رضي الله عنه - وأقول : إنَّه لو كان كلامُ يأخذ بالأعناق إلى  
 الزهد في الدنيا ، ويضطر إلى عمل الآخرة لكان هذا الكلام ، وكفى به قطعاً لعلائق الآمال ،  
 وقادحاً زناد الاتعاض والازدجار ، ومن أعجبه قوله عليه السلام : « أَلَا وَإِنَّ الْيَوْمَ الْمِضْمَارَ  
 وَغَدًا السِّبَاقَ ، وَالسَّبْقَةُ الْجَنَّةُ وَالْغَايَةُ النَّارُ » فإن فيه - مع فخامة اللفظ ، وعظم  
 قدر المعنى ، وصادق التمثيل ، وواقع التشبيه - سرّاً عجيباً ، ومعنى لطيفاً ، وهو قوله عليه  
 السلام : « وَالسَّبْقَةُ الْجَنَّةُ ، وَالْغَايَةُ النَّارُ » فخالف بين اللفظين لاختلاف المعنيين ، ولم  
 يقل : « السَّبْقَةُ النَّارُ » كما قال : « السَّبْقَةُ الْجَنَّةُ » ؛ لأن الاستباق إنما يكون إلى أمر

and this can be true for Paradise only. Hell does not have the attractiveness that it may be liked or proceeded to. We seek Allāh's protection from it. Since for Hell it was not proper to say "to be proceeded to" Amir al-mu'minin employed the word "doom" implying the last place of stay where one reaches even though it may mean grief and worry or happiness and pleasure.

This word is capable of conveying both senses. However, it should be taken in the sense of "*al-maṣīr*" or "*al-ma'āl*", that is, last resort. Qur'ānic verse is "*say thou 'Enjoy ye (your pleasures yet a while) for your last resort is unto the (hell) fire*" (14:30). Here to say "*sabqatakum*" that is, 'the place for you to proceed to' in place of the word "*maṣīrakum*" that is, your doom or last resort would not be proper in any way. Think and ponder over it and see how wonderous is its inner implication and how far its depth goes with beauty. Amir al-mu'minin's utterance is generally on these lines. In some versions the word "*sabqah*" is shown as "*subqah*" which is applied to reward fixed for the winner in race. However, both the meanings are near each other, because a reward is not for an undesirable action but for good and commendable performance.

\* \* \* \* \*

## SERMON 29

### About those who found pretexts at the time of jihād

O' people, your bodies are together but your desires are divergent. Your talk softens the hard stones and your action attracts your enemy towards you. You claim in your sittings that you would do this and that, but when fighting approaches, you say (to war), 'turn thou away' (i.e. flee away). If one calls you (for help) the call receives no heed. And he who deals hardly with you his heart has no solace. The excuses are amiss like that of debtor unwilling to pay. The ignoble cannot ward off oppression. Right cannot be achieved without effort. Which is the house besides this one to protect? And with which leader (Imām) would you go for fighting after me?



محبوب، وغرض مطلوب، وهذه صفة الجنة وليس هذا المعنى موجوداً في النار، نعوذ بالله منها! فلم يجوز أن يقول: « والسَّبَقَةُ النَّارُ » بل قال: « والغَايَةُ النَّارُ »: لأن الغاية قد ينتهي إليها من لا يسره الانتهاء إليها، ومن يسره ذلك، فصلح أن يعبر بها عن الأمرين معاً، فهي في هذا الموضع كالمصير والمآل، قال الله تعالى: « قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ » ولا يجوز في هذا الموضع أن يقال: سبقتكم - بسكون الباء - إلى النار، فتأمل ذلك، فباطنه عجيب، وغوره بعيد لطيف. وكذلك أكثر كلامه عليه السلام. وفي بعض النسخ: وقد جاء في رواية أخرى « والسَّبَقَةُ الْجَنَّةُ » - بضم السين - والسَّبَقَةُ عندهم: اسم لما يجعل السابق إذا سبق من مال أو عرض؛ والمعنيان متقاربان، لأن ذلك لا يكون جزاءً على فعل الأمر المذموم وإنما يكون جزاءً على فعل الأمر المحمود.

## ٢٩ - وَمِنْ هَذِهِ الْأَمْثِلِ السَّالِمَةِ

بعد غارة الضحاك بن قيس صاحب معاوية على الحاج بعد قصة الحكين  
وفيها يستنهض أصحابه لما حدث في الأطراف

أَيُّهَا النَّاسُ، الْمُجْتَمِعَةُ أَبْدَانُهُمْ، الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ<sup>(٣٦٥)</sup>، كَلَامُكُمْ  
يُوهِي<sup>(٣٦٦)</sup> الصَّمَّ الصَّلَابَ<sup>(٣٦٧)</sup>، وَفِعْلُكُمْ يُطْمَعُ فِيكُمْ الْأَعْدَاءُ! تَقُولُونَ  
فِي الْمَجَالِسِ: كَيْتَ وَكَيْتَ<sup>(٣٦٨)</sup>، فَإِذَا جَاءَ الْقِتَالُ قُلْتُمْ: حِيَدِي  
حِيَادٍ<sup>(٣٦٩)</sup>! مَا عَزَّتْ دَعْوَةٌ مِنْ دَعَاكُمْ، وَلَا اسْتَرَا حَ قَلْبُ مَنْ قَاسَاكُمْ،  
أَعَالِيلُ بِأَصَالِيلِ<sup>(٣٧٠)</sup>، وَسَأَلْتُمُونِي التَّطْوِيلَ<sup>(٣٧١)</sup>، دِفَاعَ ذِي الدِّينِ  
الْمَطُولِ<sup>(٣٧٢)</sup>. لَا يَمْنَعُ الضَّيْمَ الدَّلِيلُ! وَلَا يُدْرِكُ الْحَقُّ إِلَّا بِالْجِدِّ! أَيْ  
دَارٍ بَعْدَ دَارٍ كُمْ تَمْنَعُونَ، وَمَعَ أَيِّ إِمَامٍ بَعْدِي تُقَاتِلُونَ؟ الْمَغْرُورُ وَاللَّهُ

By Allāh! deceived is one whom you have deceived while, by Allāh! he who is successful with you receives only useless arrows. You are like broken arrows thrown over the enemy. By Allāh! I am now in the position that I neither confirm your views nor hope for your support, nor challenge the enemy through you. What is the matter with you? What is your ailment? What is your cure? The other party is also men of your shape (but they are so different in character). Will there be talk without action, carelessness without piety and greed in things not right?!<sup>1</sup>

\* \* \* \* \*

### SERMON 30

**Disclosing real facts about assassination of 'Uthmān ibn 'Affān<sup>2</sup>**  
**Amir al-mu'minin said:**

If I had ordered his assassination I should have been his killer, but if I had refrained others from killing him I would have been his helper. The position was that he who helped him cannot now say that he is better than the one who deserted him while he who deserted him cannot say that he is better than the one who helped him. I am putting before you his case. He appropriated (wealth) and did it badly. You protested against it and committed excess therein. With Allāh lies the real verdict between the appropriator and the protester.

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1. After the battle of Nahrawan, Mu'āwiyah sent ad-Dahhāk ibn Qays al-Fihri with a force of four thousand towards Kūfah with the purpose that he should create disorder in this area, kill whomever he finds and keep busy in bloodshed and destructing so that Amir al-mu'minin should find no rest or peace of mind. He set off for the achievement of this aim, and shedding innocent blood and spreading destruction all round reached upto the place of ath-Tha'labiyyah. Here he attacked a caravan

مَنْ غَرَرْتُمُوهُ ، وَمَنْ فَازَ بِكُمْ فَقَدْ فَازَ - وَاللَّهِ - بِالسَّهْمِ الْأَخْيَبِ (٣٧٣) ،  
 وَمَنْ رَمَى بِكُمْ فَقَدْ رَمَى بِأَفْوَقِ (٣٧٤) نَاصِلٍ (٣٧٥) . أَصَبَحْتُ وَاللَّهِ لَا أُصَدِّقُ  
 قَوْلَكُمْ ، وَلَا أَطْمَعُ فِي نَصْرِكُمْ ، وَلَا أُوعِدُ الْعَدُوَّ بِكُمْ . مَا بِالْكُمْ ؟ مَا  
 دَوَاؤُكُمْ ؟ مَا طِبُّكُمْ ؟ أَلْقَوْمُ رِجَالٍ أَمْثَالِكُمْ . أَقُولَا بِغَيْرِ عِلْمٍ ! وَغَفْلَةٍ  
 مِنْ غَيْرِ وَرَعٍ ! وَطَمَعًا فِي غَيْرِ حَقٍّ !

### ٣٠ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في معنى قتل عثمان

وهو حكم له على عثمان وعليه وعلى الناس بما فعلوا وبراعة له من دمه

لَوْ أَمَرْتُ بِهِ لَكُنْتُ قَاتِلًا ، أَوْ نَهَيْتُ عَنْهُ لَكُنْتُ نَاصِرًا ، غَيْرَ أَنَّ  
 مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ : خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ ، وَمَنْ خَذَلَهُ  
 لَا يَسْتَطِيعُ أَنْ يَقُولَ : نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي . وَأَنَا جَامِعٌ لَكُمْ أَمْرُهُ ،  
 أَسْتَأْثِرُ فَاسَاءَ الْأَثَرَةُ (٣٧٦) ، وَجَزِعْتُمْ فَاسَأْتُمْ الْجَزَعَ (٣٧٧) ، وَلِلَّهِ حُكْمٌ  
 وَاقِعٌ فِي الْمُسْتَأْثِرِ وَالْجَارِعِ .

of pilgrims (to Mecca) and looted all their wealth and belongings. Then at al-Quṭṭānah he killed the nephew of ‘Abdullāh ibn Mas‘ūd, the Holy Prophet’s companion, namely ‘Amr ibn ‘Uways ibn Mas‘ūd together with his followers. In this manner he created havoc and bloodshed all round. When Amir al-mu‘minin came to know of this wreck and ruin he called his men to battle in order to put a stop to this vandalism, but people seemed to avoid war. Being disgusted with their lethargy and lack of enthusiasm he ascended the pulpit and delivered this sermon, wherein he has roused the men to feel shame and not to try to avoid war but to rise for the protection of their country like brave men without employing wrong and lame excuses. At last Ḥujr ibn ‘Adī al-Kindī rose with a force of four thousand for crushing the enemy and overtook him at Tadmur. Only a small encounter has taken place between the parties when night came on and he fled away with only nineteen killed on his side. In Amir al-mu‘minin’s army also two persons fell as martyrs.

2. ‘Uthmān is the first Umayyad Caliph of Islam who ascended the Caliphate on the 1st Muḥarram, 24 A.H. at the age of seventy and after having wielded full control and authority over the affairs of the Muslims for twelve years was killed at their hands on the 18th Dhi’l-ḥijjah, 35 A.H. and buried at Ḥashsh Kawkab.

This fact cannot be denied that ‘Uthmān’s killing was the result of his weaknesses and the black deeds of his officers, otherwise, there is no reason that Muslims should have unanimously agreed on killing him while no one except a few persons of his house stood up to support and defend him. Muslims would have certainly given consideration to his age, seniority, prestige and distinction of companionship of the Prophet but his ways and deeds had so marred the atmosphere that no one seemed prepared to sympathize and side with him. The oppression and excesses perpetrated on high ranking companions of the Prophet had roused a wave of grief and anger among the Arab tribes. Everyone was infuriated and looked at his haughtiness and wrong doings with disdainful eyes. Thus, due to Abū Dharr’s disgrace, dishonour and excrement Banū Ghifār and their associate tribes, due to ‘Abdullāh ibn Mas‘ūd’s merciless beating Banū Hudhayl and their associates, due to breaking of the ribs of ‘Ammār ibn Yāsir Banū Makhzūm and their associates Banū Zuhrah, and due to the plot for the killing of Muḥammad ibn Abī Bakr, Banū Taym all had a storm of rage in their hearts. The Muslims of



other cities were also brimful of complaints at the hands of his officers who under intoxication of wealth and the effects of luxury did whatever they wished and crushed whomever they wanted. They had no fear of punishment from the centre nor apprehension of any enquiry. People were fluttering to get out of their talons of oppression but no one was ready to listen to their cries of pain and restlessness; feelings of hatred were rising but no care was taken to put them down. The companions of the Prophet were also sick of him as they saw that peace was destroyed, administration was topsy turvy and Islam's features were being metamorphosed. The poor and the starving were craving for dried crusts while Banū Umayyah were rolling in wealth. The Caliphate had become a handle for belly-filling and a means of amassing wealth. Consequently, they too did not lag behind in preparing the ground for killing him. Rather, it was at their letters and messages that people from Kūfah, Baṣrah and Egypt had collected in Medina. Observing this behaviour of the people of Medina, 'Uthmān wrote to Mu'āwiyah:

So now, certainly the people of Medina have turned heretics, have turned faith against obedience and broken the (Oath of) allegiance. So you send to me the warriors of Syria on brisk and sturdy horses.

The policy of action adopted by Mu'āwiyah on receipt of this letter also throws light on the condition of the companions. Historian at-Ṭabari writes after this:

When the letter reached Mu'āwiyah he pondered over it and considered it bad to openly oppose the companions of the Prophet since he was aware of their unanimity.

In view of these circumstances to regard the killing of 'Uthmān as a consequence of timely enthusiasm and temporary feelings and to hurl it at some insurgents is to veil the fact, since all the factors of his opposition existed within Medina itself, while those coming from without had collected for seeking redress of their grievances at their call. Their aim was only improvement of the position, not killing or bloodshed. If their complaints had been heard then occasion for this bloodshed would not have arisen. What happened was that when, having been disgusted with the oppression and excesses of 'Abdullāh ibn Sa'd ibn Abi Sarḥ who was foster brother of 'Uthmān the people of Egypt proceeded towards Medina and camped

in the valley of Dhākhushub near the city. They sent a man with a letter to ‘Uthmān and demanded that oppression should be stopped, the existing ways should be changed and repentance should be offered for the future. But instead of giving a reply ‘Uthmān got this man turned out of the house and did not regard their demands worth attention. On this these people entered the city to raise their voice against this pride and haughtiness, and complained to the people of this behaviour besides other excesses. On the other side many people from Kūfah and Baṣrah had also arrived with their complaints and they, after joining these ones, proceeded forward with the backing of the people of Medina and confined ‘Uthmān within his house, although there was no restriction on his going and coming to the mosque. But in his sermon on the very first Friday he severely rebuked these people and even held them accursed, whereupon people got infuriated and threw pebbles at him as a result of which he lost control and fell from the pulpit. After a few days his coming and going to the Mosque was also banned.

When ‘Uthmān saw matters deteriorating to this extent he implored Amīr al-mu‘minīn very submissively to find some way for his rescue and to disperse the people in whatever way he could. Amīr al-mu‘minīn said, “On what terms can I ask them to leave when their demands are justified?” ‘Uthmān said, “I authorise you in this matter. Whatever terms you would settle with them I would be bound by them.” So Amīr al-mu‘minīn went and met the Egyptians and talked to them. They consented to get back on the condition that all the tyrannies should be wiped off and Muḥammad ibn Abī Bakr made governor by removing Ibn Abī Sarḥ. Amīr al-mu‘minīn came back and put their demand before ‘Uthmān who accepted it without any hesitation and said that to get over these excesses time was required. Amīr al-mu‘minīn pointed out that for matters concerning Medina delay had no sense. However, for other places so much time could be allowed that the Caliph’s message could reach them. ‘Uthmān insisted that for Medina also three days were needed. After discussion with the Egyptians Amīr al-mu‘minīn agreed to it also and took all the responsibility thereof upon himself. Then they dispersed at his suggestion. Some of them went to Egypt with Muḥammad ibn Abī Bakr while some went to the valley of Dhākhushub and stayed there and this whole matter ended. On the second day of this event Marwān ibn al-Ḥakam said to ‘Uthmān. “It is good, these people have gone, but to stop people coming from other cities you should issue a statement so that they should not come this way and sit quiet at

their places and that statement should be that some people collected in Medina on hearing some irresponsible talk but when they came to know that whatever they heard was wrong they were satisfied and have gone back." 'Uthmān did not want to speak such a clear lie but Marwān canvassed him that he agreed, and speaking in the Holy Prophet's Mosque, he said :

These Egyptians had received some news about their Caliph and when satisfied that they were all baseless and wrong they went back to their cities.

No sooner he said this than there was great hue and cry in the Mosque, and people began to shout to 'Uthmān, "Offer repentance, fear Allāh; what is this lie you are uttering?" 'Uthmān was confused in this commotion and had to offer repentance. Consequently, he turned to the Ka'bah, moaned in the audience of Allāh and returned to his house.

Probably after this very event Amir al-mu'minin advised 'Uthmān that, "You should openly offer repentance about your past misdeeds so that these uprisings should subside for good otherwise if tomorrow people of some other place come you will again cling to my neck to rid you of them." Consequently, he delivered a speech in the Prophet's Mosque wherein admitting his mistakes he offered repentance and swore to remain careful in future. He told the people that when he alighted from the pulpit their representatives should meet him, and he would remove their grievances and meet their demands. On this people acclaimed this action of his and washed away their ill-feelings with tears to a great extent. When he reached his house after finishing from here Marwān sought permission to say something but 'Uthmān's wife Nā'ilah bint Farāfiṣah intervened. Turning to Marwān she said, "For Allāh's sake you keep quiet. You would say only such a thing as would bring but death to him." Marwān took it ill and retorted, "You have no right to interfere in these matters. You are the daughter of that very person who did not know till his death how to perform ablution." Nā'ilah replied with fury, "You are wrong, and are laying a false blame. Before uttering anything about my father you should have cast a glance on the features of your father. But for the consideration of that old man I would have spoken things at which people would have shuddered but would have confirmed every such word." When 'Uthmān saw the conversation getting prolonged he stopped them and asked Marwān to tell him what he wished. Marwān said, "What is it you have said in the Mosque, and what repentance



you have offered? In my view sticking to the sin was a thousand times better than this repentance because however much the sins may multiply there is always scope for repentance, but repentance by force is no repentance. You have said what you have but now see the consequences of this open announcement, that crowds of people are at your door. Now go forward and fulfil their demands." Uthmān then said, "Well, I have said what I have said, now you deal with these people. It is not in my power to deal with them." Consequently, finding out his implied consent Marwān came out and addressing the people spoke out, "Why have you assembled here? Do you intend to attack on to ransack? Remember, you cannot easily snatch away power from our hands, take out the idea from your hearts that you would subdue us. We are not to be subdued by anyone. Take away your black faces from here. Allāh may disgrace and dishonour you.

When people noticed this changed countenance and altered picture they rose from there full of anger and rage and went straight to Amir al-mu'minin and related to him the whole story. On hearing it Amir al-mu'minin was infuriated and immediately went to 'Uthmān and said to him. "Good Heavens. How badly you have behaved with the Muslims. You have forsaken faith for the sake of a faithless and characterless man and have lost all wit. At least you should have regard and consideration for your own promise. What is this that at Marwān's betokening you have set off with folded eyes. Remember he will throw you in such a dark well that you will never be able to come out of it. You have become the carrier animal of Marwān so that he can ride on you howsoever he desires and put you on whatever wrong way he wishes. In future I shall never intervene in your affair nor tell people anything. Now you should manage your own affairs."

Saying all this Amir al-mu'minin got back and Na'ilah got the chance, she said to 'Uthmān, "Did I not tell you to get rid of Marwān otherwise he would put such a stain on you that it would not be removed despite all effort. Well, what is the good in following the words of one who is without any respect among the people and low before their eyes. Make 'Ali agree otherwise remember that restoring the disturbed state of affairs is neither within your power nor in that of Marwān." 'Uthmān was impressed by this and sent man after Amir al-mu'minin but he refused to meet him. There was no seige around 'Uthmān but shame deterred him. With what face could he come out of the house? But there was no way without coming out. Consequently, he came out quietly in the gloom of night and reaching



Amir al-mu'minin's place, he moaned his helplessness and loneliness, offered excuses, and also assured him of keeping promises but Amir al-mu'minin said, "You make a promise in the Prophet's Mosque standing before all the people but it is fulfilled in this way that when people go to you they are rebuked and even abuses are hurled at them. When this is the state of your undertakings which the world has seen, then how and on what ground can I trust any word of yours in future. Do not have any expectation from me now. I am not prepared to accept any responsibility on your behalf. The tracks are open before you. Adopt whichever way you like and tread whatever track you choose." After this talk 'Uthmān came back and began blaming Amir al-mu'minin in retort to the effect that all the disturbances were rising at his instance and that he was not doing anything despite being able to do everything.

On this side the result of repentance was as it was. Now let us see the other side. When after crossing the border of Hījāz, Muḥammad ibn Abī Bakr reached the place Aylah on the coast of the Red Sea people caught sight of a camel rider who was making his camel run so fast as though the enemy was chasing him. These people had some misgivings about him and therefore called him and enquired who he was. He said he was the slave of 'Uthmān. They enquired wherefor he was bound. He said Egypt. They enquired to whom he was going. He replied to the Governor of Egypt. People said that the Governor of Egypt was with them. To whom was he going then? He said he was to go to Ibn Abī Sarḥ. People asked him if any letter was with him. He denied. They asked for what purpose he was going. He said he did not know that. One of these people thought that his clothes should be searched. So the search was made, but nothing was found on him. Kinānah ibn Bishr at-Tujibi said, "See his water-skin." People said, "Leave him, how can there be a letter in water! Kinānah said, "You do not know what cunning these people play." Consequently, the water-skin was opened and seen. There was a lead pipe in it wherein was a letter. When it was opened and read the Caliph's order in it was that "When Muḥammad ibn Abī Bakr and his party reaches you then from among them kill so and so, arrest so and so, and put so and so in jail, but you remain on your post." On reading this all were stunned and thus began to look at one another in astonishment.

A Persian hemistich says:

*Mind was just burst in astnonishment as to what wonder it was!*

Now proceeding forward was riding into the mouth of death, consequently they returned to Medina taking the slave with them. Reaching there they placed that letter before all the companions of the Prophet. Whoever heard this incident remained stunned with astonishment, and there was no one who was not abusing 'Uthmān. Afterwards a few companions went to 'Uthmān along with these people, and asked whose seal was there on this letter. He replied that it was his own. They enquired whose writing it was. He said it was his secretary's. They enquired whose slave was that man. He replied that it was his. They enquired whose riding beast it was. He replied that it was that of the Government. They enquired who had sent it. He said he had no knowledge of it. People then said, "Good Heavens. Everything is yours but you do not know who had sent it. If you are so helpless, you leave this Caliphate and get off from it so that such a man comes who can administer the affairs of the Muslims." He replied, "It is not possible that I should put off the dress of Caliphate which Allāh has put on me. Of course, I would offer repentance." The people said, "Why should you speak of repentance which has already been flouted on the day when Marwān was representing you on your door, and whatever was wanting has been made up by this letter. Now we are not going to be duped into these bluffs. Leave the Caliphate and if our brethren stand in our way we will hold them up; but if they prepare for fighting we too will fight. Neither our hands are stiff nor our swords blunt. If you regard all Muslims equally and uphold justice hand over Marwān to us to enable us to enquire from him on whose strength and support he wanted to play with the precious lives of Muslims by writing this letter." But he rejected this demand and refused to hand over Marwān to them, whereupon people said that the letter had been written at his behest.

However, improving conditions again deteriorated and they ought to have deteriorated because despite lapse of the required time every thing was just as it had been and not a jot of difference had occurred. Consequently, the people who had stayed behind in the valley of Dhākhushub to watch the result of repentance again advanced like flood and spread over the streets of Medina, and closing the borders from every side surrounded his house.

During these days of siege a companion of the Prophet, Niyar ibn 'Iyād desired to talk to 'Uthmān, went to his house and called him. When he peeped out from the above he said, "O 'Uthmān, for Allāh's sake give up this Caliphate and save Muslims from this bloodshed." While he was

just conversing, one of 'Uthmān's men aimed at him with an arrow and killed him, whereupon people were infuriated and shouted that Niyar's killer should be handed over to them. 'Uthmān said it was not possible that he would hand over his own support to them. This stubbornness worked like fan on fire and in the height of fury people set fire to his door and began advancing for entering, when Marwān ibn al-Ḥakam, Sa'īd ibn al-Āṣ and Mughirah ibn al-Akhnas together with their contingents pounced upon the besiegers and killing and bloodshed started at his door. People wanted to enter the house but they were being pushed back. In the meanwhile, 'Amr ibn Ḥazm al-Anṣārī whose house was adjacent to that of 'Uthmān opened his door and shouted for advancing from that side. Thus through this house the besiegers climbed on the roof of 'Uthmān's house and descending down from there drew their swords. Only a few scuffles had taken place when all except people of 'Uthmān's house, his well-wishers and Banū Umayyah ran away in the streets of Medina and a few hid themselves in the house of Umm Ḥabibah bint Abī Sufyān (Mu'āwiyah's sister) the rest were killed with 'Uthmān defending him to the last. (*aṭ-Ṭabaqāt*, Ibn Sa'd, vol.3, Part 1, pp.50–58; *aṭ-Ṭabarī*, vol.1, pp.2998–3025; *al-Kāmil*, Ibn al-Athir, vol.3, pp.167–180; Ibn Abī'l-Ḥadīd, vol.2, pp.144–161).

At his killing several poets wrote elegies. That a couplet from the elegy by Abū Hurayrah is presented:

*Today people have only one grief but I have two griefs – the loss of my money bag and the killing of 'Uthmān.*

After observing these events the stand of Amīr al-mu'minin becomes clear, namely that he was neither supporting the group that was instigating at 'Uthmān's killing nor can be included in those who stood for his support and defence but when he saw that what was said was not acted upon he kept himself aloof.

When both the parties are looked at then among the people who had raised their hands off from 'Uthmān's support are seen 'Ā'ishah, and according to the popular versions (which is not right) the then living persons out of the ten Pre-informed ones (who had been pre-informed in this world by the Prophet for their being admitted in Paradise), out of those who took part in the consultative committee (formed for 'Uthmān's selection for caliphate) *anṣār*, original *muhājirūn*, people who took part in the battle of Badr and other conspicuous and dignified individuals, while on the side (of 'Uthmān)

## SERMON 31

When before the commencement of the Battle of Jamal Amir al-mu'minin sent 'Abdullāh ibn 'Abbās to az-Zubayr ibn al-'Awwām with the purpose that he should advise him back to obedience, he said to him on that occasion;

Do not meet Ṭalḥah (ibn 'Ubaydillāh). If you meet him you will find him like an unruly bull whose horns are turned towards its ears. He rides a ferocious riding beast and says it has been tamed. But you meet az-Zubayr because he is soft-tempered. Tell him that your maternal cousin says that, "(It looks as if) in the Ḥijāz you knew me (accepted me), but (on coming here to) Iraq you do not know me (do not accept me). So, what has dissuaded (you) from what was shown (by you previously)?"

as-Sayyid ar-Raḍī says: The last sentence of this sermon "*famā 'adā mim mā badā*" has been heard only from Amir al-mu'minin.

\* \* \* \* \*

## SERMON 32

About the disparagement of the world  
and categories of its people

O' people! we have been borne in such a wrongful and thankless period wherein the virtuous is deemed vicious and the oppressor goes on advancing in his excesses. We do not make use of what we know and do not discover what we do not know. We do not fear calamity till it befalls.

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= are seen only a few slaves of the Caliph and a few individuals from Banū Umayyah. If people like Marwān and Sa'id ibn al-'Āṣ cannot be given precedence over the original *muhājirūn* their actions too cannot be given precedence over the actions of the latter. Again, if *ijmā'* (consensus of opinion) is not meant for particular occasions only then it would be difficult to question this overwhelming unanimity of the companions.



### ٣١ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لما أنفذ عبد الله بن عباس إلى الزبير يستفنيه إلى طاعته قبل حرب الجمل

لَا تَلْقَيْنَ طَلْحَةَ ، فَإِنَّكَ إِنْ تَلَقَّاهُ تَجِدُهُ كَالثَّوْرِ عَاقِصاً قَرْنَهُ <sup>(٣٧٨)</sup> ،  
يَرْكَبُ الصَّعْبَ <sup>(٣٧٩)</sup> وَيَقُولُ : هُوَ الذَّلُولُ . وَلَكِنْ أَلَقَ الزُّبَيْرُ ، فَإِنَّهُ  
أَلَيْنُ عَرِيكَةً <sup>(٣٨٠)</sup> ، فَقُلْ لَهُ : يَقُولُ لَكَ ابْنُ خَالِكَ : عَرَفْتَنِي بِالْحِجَازِ  
وَأَنْكَرْتَنِي بِالْعِرَاقِ ، فَمَا عَدَا مِمَّا بَدَأَ <sup>(٣٨١)</sup> .

قال السيد الشريف : وهو — عليه السلام — أول من سمعت منه هذه الكلمة ، أعني :  
« فما عدا مما بدا » .

### ٣٢ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وفيهما يصف زمانه بالجزور ، ويقسم الناس فيه خمسة أصناف ، ثم يزهد في الدنيا

معنى جزور الزمان

أَيُّهَا النَّاسُ ، إِنَّا قَدْ أَصْبَحْنَا فِي دَهْرٍ عَنُودٍ <sup>(٣٨٢)</sup> ، وَزَمَنٍ كَنُودٍ <sup>(٣٨٣)</sup> ،  
يُعَدُّ فِيهِ الْمُحْسِنُ مُسِيئاً ، وَيَزْدَادُ الظَّالِمُ فِيهِ عُتُوًّا ، لَا نَنْتَفِعُ بِمَا  
عَلِمْنَا ، وَلَا نَسْأَلُ عَمَّا جَهِلْنَا ، وَلَا نَتَخَوُّ قَارِعَةً <sup>(٣٨٤)</sup> حَتَّى تَحُلَّ بِنَا .

People are of four categories. Among them is one who is prevented from mischief only by his low position, lack of means and paucity of wealth.

Then there is he who has drawn his sword, openly commits mischief, has collected his horsemen and foot-man and has devoted himself to securing wealth, leading troops, rising on the pulpit and has allowed his faith to perish. How bad is the transaction that you allow, (enjoyment of) this world to be a price for yourself as an alternative for what there is with Allāh for you.

And among them is he who seeks (benefits of) this world through actions meant for the next world, but does not seek (good of) next world through actions of this world. He keeps his body calm (in dignity), raises small steps, holds up his clothes, embellishes his body for appearance of trust-worthiness and uses the position of Allāh's connivance as a means of committing sins.

Then there is one whose weakness and lack of means have held him back from conquest of lands. This keeps down his position and he has named it contentment and he clothes himself with the robe of renunciation although he has never had any connexion with these qualities.

Then there remain a few people in whose case the remembrance of their return (to Allāh on Doomsday) keeps their eyes bent, and the fear of resurrection moves their tears. Some of them are scared away (from the world) and dispersed; some are frightened and subdued; some are quiet as if muzzled; some are praying sincerely, some are grief-stricken and pain-ridden whom

### اصناف المسيئين

وَالنَّاسُ عَلَى أَرْبَعَةِ أَصْنَافٍ : مِنْهُمْ مَنْ لَا يَمْنَعُهُ الْفَسَادُ فِي الْأَرْضِ إِلَّا مَهَانَةً نَفْسِهِ ، وَكَلالَةً حَدِّهِ <sup>(٣٨٥)</sup> ، وَنَضِيزُ وَفَرِهِ <sup>(٣٨٦)</sup> ، وَمِنْهُمْ الْمُصْلِتُ لِسَيْفِهِ ، وَالْمُعْلِنُ بِشَرِّهِ ، وَالْمُجْلِبُ بِخَيْلِهِ <sup>(٣٨٧)</sup> وَرَجْلِهِ <sup>(٣٨٨)</sup> ، قَدْ أَشْرَطَ نَفْسَهُ <sup>(٣٨٩)</sup> ، وَأَوْبَقَ دِينَهُ <sup>(٣٩٠)</sup> لِحُطَامٍ <sup>(٣٩١)</sup> يَنْتَهِزُهُ <sup>(٣٩٢)</sup> ، أَوْ مِقْنَبٍ <sup>(٣٩٣)</sup> يَقُودُهُ ، أَوْ مِنْبَرٍ يَفْرَعُهُ <sup>(٣٩٤)</sup> . وَلَيْسَ الْمُتَجَرُّ أَنْ تَرَى الدُّنْيَا لِنَفْسِكَ ثَمَنًا ، وَمِمَّا لَكَ عِنْدَ اللَّهِ عَوْضًا ! وَمِنْهُمْ مَنْ يَطْلُبُ الدُّنْيَا بِعَمَلِ الْآخِرَةِ ، وَلَا يَطْلُبُ الْآخِرَةَ بِعَمَلِ الدُّنْيَا ، قَدْ طَامَنَ <sup>(٣٩٥)</sup> مِنْ شَخْصِهِ ، وَقَارَبَ مِنْ خَطْوِهِ ، وَشَمَّرَ مِنْ ثَوْبِهِ ، وَزَخَرَفَ مِنْ نَفْسِهِ لِلْأَمَانَةِ ، وَاتَّخَذَ سِتْرَ اللَّهِ ذَرِيعَةً <sup>(٣٩٦)</sup> إِلَى الْمَعْصِيَةِ . وَمِنْهُمْ مَنْ أَبْعَدَهُ عَنْ طَلَبِ الْمُلْكِ ضُؤُولَةُ نَفْسِهِ <sup>(٣٩٧)</sup> ، وَأَنْقِطَاعُ سَبَبِهِ ، فَقَصَرَتْهُ الْحَالُ عَلَى حَالِهِ ، فَتَحَلَّى بِأَسْمِ الْقِنَاعَةِ ، وَتَزَيَّنَ بِلِبَاسِ أَهْلِ الزَّهَادَةِ ، وَلَيْسَ مِنْ ذَلِكَ فِي مَرَاحٍ <sup>(٣٩٨)</sup> وَلَا مَخْدَى <sup>(٣٩٩)</sup>

### الراغبون في الله

وَبَقِيَ رِجَالٌ غَضَّ أَبْصَارَهُمْ ذِكْرُ الْمَرْجِعِ ، وَأَرَاقَ دُمُوعُهُمْ خَوْفُ الْمَحْشَرِ ، فَهُمْ بَيْنَ شَرِيدٍ نَادٍ <sup>(٤٠٠)</sup> ، وَخَائِفٍ مَقْمُوعٍ <sup>(٤٠١)</sup> ، وَسَاكِتٍ مَكْعُومٍ <sup>(٤٠٢)</sup> ، وَدَاعٍ مُخْلِصٍ ، وَتَكْلَانٍ <sup>(٤٠٣)</sup> مُوجِعٍ ، قَدْ أَخْمَلَتْهُمْ <sup>(٤٠٤)</sup>

fear has confined to namelessness and disgrace has shrouded them, so they are in (the sea of) bitter water, their mouths are closed and their hearts are bruised. They preached till they were tired, they were oppressed till they were disgraced and they were killed till they remained few in number.

The world in your eyes should be smaller than the bark of acacia and the clippings of wool. Seek instruction from those who preceded you before those who follow you take instruction from you, and keep aloof from it realising its evil because it cuts off even from those who were more attached to it than you.

**as-Sayyid ar-Raḍī** says: Some ignorant persons attributed this sermon to Mu'āwiyah but it is the speech of Amir al-mu'minīn. There should be no doubt about it. What comparison is there between gold and clay or sweet and bitter water. This has been pointed out by the skilful guide and the expert critic 'Amr ibn Baḥr al-Jāḥiẓ as he has mentioned this sermon in his book, *al-Bayān wa't-tabyīn* (vol.2, pp.59-61). He has also mentioned who attributed it to Mu'āwiyah and then states that it is most akin to be the speech of 'Alī and most in accord with his way of categorising people and information about their oppression, disgrace, apprehension and fear. (On the other hand) we never found Mu'āwiyah speaking on the lives of renunciates or worshippers.



أَلْتَقِيَهُ<sup>(٤٠٥)</sup> ، وَشَمَلَتْهُمْ أَلْذَلَّةُ ، فَهُمْ فِي بَحْرِ أَجَاجٍ<sup>(٤٠٦)</sup> ، أَفَوَاهُهُمْ  
ضَامِزَةٌ<sup>(٤٠٧)</sup> ، وَقُلُوبُهُمْ قَرِحَةٌ<sup>(٤٠٨)</sup> ، قَدْ وَعَظُوا حَتَّى مَلُّوا<sup>(٤٠٩)</sup> ، وَقَهَرُوا  
حَتَّى ذَلُّوا ، وَقُتِلُوا حَتَّى قَلُّوا .

### الغزويد هي الدنيا

فَلَتَكُنِ الدُّنْيَا فِي أَعْيُنِكُمْ أَضْغَرَ مِنْ حُثَالَةٍ<sup>(٤١٠)</sup> أَلْقَرِظِ<sup>(٤١١)</sup> ، وَقَرَّاضَةٍ  
الْجَلَمِ<sup>(٤١٢)</sup> ، وَأَتَّعُوا بِمَنْ كَانَ قَبْلَكُمْ ، قَبْلَ أَنْ يَتَّعَظَ بِكُمْ مَنْ بَعْدَكُمْ ؛  
وَأَرْفُضُوهَا ذَمِيمَةً ، فَإِنَّهَا قَدْ رَفَضَتْ مَنْ كَانَ أَشْغَفَ بِهَا مِنْكُمْ<sup>(٤١٣)</sup> .

قال الشريف - رضي الله عنه - : أقول : وهذه الخطبة ربما نسبها من لا علم له إلى  
معاوية ، وهي من كلام أمير المؤمنين عليه السلام الذي لا يشك فيه ، وأين الذهب من الرّغام<sup>(٤١٤)</sup> !  
وأين العذب من الأجاج ! وقد دلّ على ذلك الدليل الخريّيت<sup>(٤١٥)</sup> ونقده الناقد البصير  
عمرو بن بحر الجاحظ ؛ فإنه ذكر هذه الخطبة في كتاب « البيان والتبيين » وذكر من نسبها  
إلى معاوية ، ثم تكلم من بعدها بكلام في معناها ، جملة أنه قال : وهذا الكلام بكلام علي  
عليه السلام أشبه ، وبمذهبه في تصنيف الناس ، وفي الإخبار عما هم عليه من القهر والإذلال ،  
ومن النّعية والخوف ، أليق . قال : ومتى وجدنا معاوية في حال من الأحوال يسلك في كلامه  
مسلك الزهاد ، ومذاهب العبّاد !

### SERMON 33

Abdullāh ibn ‘Abbās says that when Amir al-mu’minin set out for war with the people of Baṣrah he came to his audience at Dhiqār and saw that he was stitching his shoe. Then Amir al-mu’minin said to me, “What is the price of this shoe?” I said: “It has no value now.” He then said, “By Allāh, it should have been more dear to me than ruling over you but for the fact that I have establish right and ward off wrong.” Then he came out and spoke:

Verily, Allāh sent Muḥammad (p.b.u.h.a.h.p.) when none among the Arabs read a book or claimed prophethood. He guided the people till he took them to their (correct) position and their salvation. So their spears (i.e. officers) became straight and their conditions settled down.

By Allāh, surely I was in their lead till it took shape with its walls. I did not show weakness or cowardice. My existing march is also like that. I shall certainly pierce the wrong till right comes out of its side.



## ٣٣ - خطبة علي عليه السلام

عند خروجه لقتال أهل البصرة ، وفيها حكمة مبعث الرسل ،  
ثم يذكر فضله ويدم الخارجين

قال عبد الله بن عباس - رضي الله عنه - : دخلت على أمير المؤمنين عليه السلام بذئ قار وهو يخصف نعله<sup>(٤١٦)</sup> ، فقال لي : ما قيمة هذا النعل ؟ فقلت : لا قيمة لها ! فقال عليه السلام : والله لهي أحب إلي من إمرتكم ، إلا أن أقيم حقاً ، أو أدفع باطلاً ، ثم خرج فخطب الناس فقال :

### حكمة بعثة النبي

إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا ، وَلَا يَدْعِي نُبُوَّةً ، فَسَاقَ النَّاسَ حَتَّى بَوَّأَهُمْ مَحَلَّتَهُمْ<sup>(٤١٧)</sup> ، وَبَلَغَهُمْ مَنَاجَاتَهُمْ ، فَاسْتَقَامَتِ قَنَاتُهُمْ<sup>(٤١٨)</sup> ، وَأَطْمَأَنَّتْ صِفَاتُهُمْ<sup>(٤١٩)</sup> .

### فضل علي

أَمَّا وَاللَّهِ إِنْ كُنْتُ لَفِي سَاقَتِهَا<sup>(٤٢٠)</sup> حَتَّى تَوَلَّيْتُ بِحَذَائِفِيرَهَا<sup>(٤٢١)</sup> : مَا عَجَزْتُ وَلَا جَبُنْتُ ، وَإِنَّ مَسِيرِي هَذَا لِمِثْلِهَا ؛ فَلَا نَقْبَنَّ<sup>(٤٢٢)</sup> الْبَاطِلَ حَتَّى يَخْرُجَ الْحَقُّ مِنْ جَنْبِهِ .

What (cause of conflict) is there between me and the Quraysh? By Allāh, I have fought them when they were unbelievers and I shall fight them when they have been misled. I shall be the same for them today as I was for them yesterday.

By Allāh, the Quraysh only take revenge against us because Allāh has given us (i.e. the Holy Prophet and his progeny) preference over them. So, we have allowed them into our domain, whereupon they have become as the former poet says;

*By my life, you continued drinking fresh milk every morning,  
And (continued) eating fine stoned dates with butter;  
We have given you the nobility which you did not possess  
before;  
And surrounded (protected) you with thoroughbred horses  
and tawny-coloured spears (strong spears)<sup>1</sup>.*

1. In fact, the aim of the poet here is to say that the condition of the addressee's life, from the moral and material point of view, had been worse in the past, and that the poet and his tribe have given him the best means of leading their lives. But as the result of this improved condition the addressee has completely lost himself and forgotten his past condition and thinks that he had had this kind of life previously.

Now, Amir al-mu'minin wants to convey the same idea here to the Quraysh as Fāṭimah (p.b.u.h.) the holy daughter of the Holy Prophet said in her speech on Fadak:

(O' People) . . . *You were on the brink of the pit of Hell Fire (Qur'an, 3:103). You were as worthless as the mouthful of water. You were minority like the handful greedy and a spark of the hasty. You were as down-trodden as the dust under feet. You drank dirty water. You ate untanned skin. You were abased and condemned. But Allāh has rescued you through my father Muḥammad (p.b.u.h. a.h.p.) . . .*



توبيخ الخارجين عليه

مَالِي وَلِقُرَيْشٍ ! وَاللَّهِ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ ، وَلَأَقَاتِلَنَّهُمْ مَفْتُونِينَ ،  
وَأِنِّي لَصَاحِبُهُمْ بِالْأَمْسِ ، كَمَا أَنَا صَاحِبُهُمْ الْيَوْمَ ! وَاللَّهِ مَا تَنْقِمُ مِنَّا  
قُرَيْشٌ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ ، فَأَدْخَلَنَاهُمْ فِي حِيزِنَا ، فَكَانُوا كَمَا  
قَالَ الْأَوَّلُ :

أَدَمْتَ لَعَمْرِي شُرْبَكَ الْمَخْضَ<sup>(٤٢٣)</sup> صَابِحاً  
وَأَكَلْتَ بِالزُّبْدِ الْمُقَشَّرَةِ الْبُجْرَا  
وَنَحْنُ وَهَبْنَاكَ الْعَلَاءَ وَلَمْ تَكُنْ عَلِيًّا ، وَحُطْنَا حَوْلَكَ الْجُرْدَ وَالسُّمْرَا

## SERMON 34

To prepare the people for fighting with the people of Syria  
(ash-Shām)<sup>1</sup> Amīr al-mu'minīn said:

Woe to you. I am tired of rebuking you. Do you accept this worldly life in place of the next life? Or disgrace in place of dignity? When I invite you to fight your enemy your eyes revolve as though you are in the clutches of death, and in the senselessness of last moments. My pleadings are not understood by you and you remain stunned. It is as though your hearts are affected with madness so that you do not understand. You have lost my confidence for good. Neither are you a support for me to lean upon, nor a means to honour and victory. Your example is that of the camels whose protector has disappeared, so that if they are collected from one side they disperse away from the other side.

By Allāh, how bad are you for igniting flames of war. You are intrigued against but do not intrigue (against the enemy). Your boundaries are decreasing but you do not get enraged over it. Those against you do not sleep but you are unmindful. By Allāh, those who leave matters one for the other are subdued. By Allāh, I believed about you that if battle rages and death hovers around you, you will cut away from son of Abī Ṭālib like the severing of head from the trunk.<sup>2</sup>

By Allāh, he who makes it possible for his adversity to so overpower him as to remove the flesh (from his bones), crush his bones and cut his skin into pieces, then it means that his helplessness is great and his heart surrounded within the sides of his chest is weak. You may become like this if you wish.

## ٣٤ - وَمِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

في استنفار الناس إلى أهل الشام بعد فراغه من أمر الخوارج ،  
وفيهما يتأنف بالناس ، وينصح لهم بطريق السداد

أَفْ لَكُمْ<sup>(٤٢٤)</sup> ! لَقَدْ سَمِتُ عِتَابَكُمْ ! أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنْ  
الْآخِرَةِ عَوْضًا ؟ وَبِالذَّلِّ مِنَ الْعِزِّ خَلْفًا ؟ إِذَا دَعَوْتُكُمْ إِلَى جِهَادِ عَدُوِّكُمْ  
دَارَتْ أَعْيُنُكُمْ<sup>(٤٢٥)</sup> ، كَأَنَّكُمْ مِنَ الْمَوْتِ فِي غَمْرَةٍ<sup>(٤٢٦)</sup> ، وَمِنْ الْذُّهُولِ  
فِي سَكْرَةٍ. يَرْتَجِ<sup>(٤٢٧)</sup> عَلَيْكُمْ حَوَارِي<sup>(٤٢٨)</sup> فَتَعْمَهُونَ<sup>(٤٢٩)</sup> ، وَكَأَنَّ قُلُوبَكُمْ  
مَالُوسَةٌ<sup>(٤٣٠)</sup> ، فَانْتُمْ لَا تَعْقِلُونَ. مَا أَنْتُمْ لِي بِثِقَةٍ سَجِيسَ اللَّيَالِي<sup>(٤٣١)</sup> ،  
وَمَا أَنْتُمْ بِرُكْنٍ يَمَالُ<sup>(٤٣٢)</sup> بِكُمْ ، وَلَا زَوَافِرٍ<sup>(٤٣٣)</sup> عِزٌّ يُفْتَقَرُ إِلَيْكُمْ. مَا أَنْتُمْ  
إِلَّا كَابِلٌ ضَلَّ رُعَاتَهَا ، فَكُلَّمَا جُمِعَتْ مِنْ جَانِبٍ انْتَشَرَتْ مِنْ آخَرٍ ،  
لَيْئَسَ - لَعَمْرُ اللَّهِ - سَعْرٌ<sup>(٤٣٤)</sup> نَارِ الْحَرْبِ أَنْتُمْ ! تُكَادُونَ وَلَا تَكِيدُونَ ،  
وَتَنْتَقِصُ أَطْرَافُكُمْ فَلَا تَمْتَعُضُونَ<sup>(٤٣٥)</sup> ؛ لَا يَنَامُ عَنْكُمْ وَأَنْتُمْ فِي غَفْلَةٍ  
سَاهُونَ ، غُلِبَ وَاللَّهِ الْمُتَخَذِلُونَ ! وَآيُمُ اللَّهِ إِنِّي لَأَظُنُّ بِكُمْ أَنَّ نَوْ  
حِمِسَ<sup>(٤٣٦)</sup> الْوَعَى<sup>(٤٣٧)</sup> ، وَأَسْتَحِرَّ الْمَوْتَ<sup>(٤٣٨)</sup> ، قَدْ أَنْفَرَجْتُمْ عَنْ ابْنِ  
أَبِي طَالِبٍ أَنْفِرَاجَ الرَّأْسِ<sup>(٤٣٩)</sup> . وَاللَّهِ إِنْ أَمَرَأَّ يُمْكِنُ عَدُوَّهُ مِنْ نَفْسِهِ  
يَعْرِقُ لَحْمَهُ<sup>(٤٤٠)</sup> ، وَيَهْشِمُ عَظْمَهُ ، وَيَقْرِي<sup>(٤٤١)</sup> جِلْدَهُ ، لِعَظِيمِ عَجْزِهِ ،  
ضَعِيفُ مَا ضَمَّتْ عَلَيْهِ جَوَانِحُ صَدْرِهِ<sup>(٤٤٢)</sup> . أَنْتَ فَكُنْ ذَاكَ إِنْ شِئْتَ ؛

But for me, before I allow it I shall use my sharp edged swords of al-Mashrafiyyah which would cut as under the bones of the head and fly away arms and feet. Thereafter, Allāh will do whatever He wills.

O' people, I have a right over you and you have a right over me. As for your right over me, that is to counsel you, to pay you your dues fully, to teach you that you may not remain ignorant and instruct you in behaviourism that you may act upon. As for my right over you, it is fulfilment of (the obligation of) allegiance, well-wishing in presence or in absence, response when I call you and obedience when I order you.

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1. The word "ash-Shām" was a name used for a vast geographical area occupied by Muslim countries in those days. This area included present-day Syria, Lebanon and Palestine. Its capital was Damascus. Wherever the word Syria is mentioned (in this book) it should be understood in its larger meaning.

2. This sentence is employed for such severance after which there is no occasion or possibility of joining. The author of *Durrah Najafiyyah* has quoted several views in its explanation:

- i) Ibn Durayd's view is that it means that, "Just as when the head is severed its joining again is impossible in the same way as you will not join me after once deserting me."
- ii) al-Mufaddal says *ar-ra's* (head) was the name of a man, and a village of Syria, Bayt ar-ra's is named after him. This man left his home and went away somewhere and never again returned to his village after which the proverb sprang up "you went as *ar-ra's* had gone."
- iii) One meaning of it is that "Just as if the joints of the bones of the head are opened they cannot be restored, in the same way as you will not join me after cutting from me."



فَأَمَّا أَنَا فَوَاللَّهِ دُونَ أَنْ أُعْطِيَ ذَلِكَ ضَرْبٌ بِالْمَشْرِفِيَّةِ<sup>(٤٤٣)</sup> تَطِيرُ مِنْهُ فَرَّاشٌ  
 أَلْهَامِ<sup>(٤٤٤)</sup> ، وَتَطِيحُ<sup>(٤٤٥)</sup> السَّوَاعِدُ وَالْأَقْدَامُ ، وَيَفْعَلُ اللَّهُ بَعْدَ ذَلِكَ  
 مَا يَشَاءُ .

### طريق السداد

أَيُّهَا النَّاسُ ، إِنَّ لِي عَلَيْكُمْ حَقًّا ، وَلَكُمْ عَلَيَّ حَقٌّ : فَأَمَّا حَقُّكُمْ عَلَيَّ  
 فَالنَّصِيحَةُ لَكُمْ ، وَتَوْفِيرُ فَيْئِكُمْ<sup>(٤٤٦)</sup> عَلَيْكُمْ ، وَتَعْلِيمُكُمْ كَيْلًا تَجْهَلُوا ،  
 وَتَأْدِيبُكُمْ كَيْمًا تَعْلَمُوا . وَأَمَّا حَقِّي عَلَيْكُمْ فَالْوَفَاءُ بِالْبَيْعَةِ ، وَالنَّصِيحَةُ  
 فِي الْمَشْهَدِ وَالْمَغِيبِ ، وَالْإِجَابَةُ حِينَ أَدْعُوكُمْ ، وَالطَّاعَةُ حِينَ أَمُرُّكُمْ .

\* \* \* \* \*

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- iv) It has also been said that this sentence is in the sense of separating completely. After copying this meaning from the *Sharḥ* of ash-Shaykh Quṭbu'd-Dīn ar-Rāwandī, the commentator Ibn Abi'l-Ḥadīd has written that this meaning is not correct because when the word "*ar-ra's*" is used in the sense of whole it is not preceded by "*alif*" and "*lām*".
- v) It is also taken to mean that "You will so run away from me as one (fleeing for life) to save his head." Besides this, one or two other meanings have also been stated but being remote they are disregarded.

First of all it was used by the philosopher of Arabia Aktham ibn Ṣayfī while teaching unity and concord to his children. He says:

O' my children do not cut away (from each other) at the time of calamities like the cutting of head, because after that you will never get together.





## SERMON 35

Amir al-mu'minin said after Arbitration.<sup>1</sup>

All praise is due to Allāh even though time has brought (for us) crushing calamity and great occurrence. And I stand witness that there is no god but Allāh the One, there is no partner for Him nor is there with Him any god other than Himself, and that Muḥammad is His slave and His Prophet (May Allāh's blessing and greeting be upon him and his progeny).

So now, certainly the disobedience of sympathetic counsellor who has knowledge as well as experience brings about disappointment and result in repentance. I had given you my orders about this arbitration and put before you my hidden view, if Qaṣir's<sup>2</sup> orders were fulfilled but you rejected it (my orders) like rough opponents and disobedient insurgents till the counsellor himself fell in doubt about his counsel and the flint (of his wit) ceased to give flame. Consequently, mine and your position became as the poet of Hawāzin says:

*I gave you my orders at Mun'arajī'l-liwā but you did not see the good of my counsel till the noon of next day (when it was too late).<sup>3</sup>*

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1. When the Syrians' spirit was broken by the bloody swords of the Iraqis, and the incessant attacks of the night of al-Ḥarir lowered their morale and ended their aspirations 'Amr ibn al-ʿĀṣ suggested to Mu'āwiyah the trick that the Qur'ān should be raised on spears and shouts urged forth to treat it as the arbitrator. Its effect would be that some people would try to stop the war and others would like to continue it. We would thus divide them and be able to get the war postponed for another occasion. Consequently, copies of the Qur'ān were raised on spears. The result was that some brainless persons raised hue and cry and created division and



## ٣٥ - مِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

بعد التحكيم وما بلغه من أمر الحكيم  
وفيها حمد الله على بلائه ، ثم بيان سبب البلوى

الحمد على البلاء .

الْحَمْدُ لِلَّهِ وَإِنْ أَتَى الدَّهْرُ بِالْخُطْبِ الْفَادِحِ<sup>(٤٤٧)</sup> ، وَالْحَدَّثِ<sup>(٤٤٨)</sup>  
الْجَلِيلِ . وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ ، لَيْسَ مَعَهُ إِلَهٌ غَيْرُهُ ،  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .

سبب البلوى

أَمَّا بَعْدُ ، فَإِنَّ مَعْصِيَةَ النَّاصِحِ الشَّفِيقِ الْعَالِمِ الْمُجَرَّبِ تُورِثُ  
الْحُسْرَةَ ، وَتُعْقِبُ النَّدَامَةَ . وَقَدْ كُنْتُ أَمَرْتُكُمْ فِي هَذِهِ الْحُكُومَةِ أَمْرِي ،  
وَنَخَلْتُ لَكُمْ مَخْزُونًا رَأْيِي<sup>(٤٤٩)</sup> ، لَوْ كَانَ يُطَاعُ لِقَصِيرٍ<sup>(٤٥٠)</sup> أَمْرٌ ! فَأَبَيْتُمْ  
عَلَيَّ إِبَاءَ الْمُخَالِفِينَ الْجَفَاءَ ، وَالْمُنَابِذِينَ الْعُصَاةَ ، حَتَّى ارْتَابَ النَّاصِحُ  
بِنُضْحِهِ ، وَضَنَّ الزُّنْدُ بِقَدْحِهِ<sup>(٤٥١)</sup> ، فَكُنْتُ أَنَا وَإِيَّاكُمْ كَمَا قَالَ أَخُو  
هَوَازِنَ<sup>(٤٥٢)</sup> :

أَمَرْتُكُمْ أَمْرِي بِمُنْعَرَجِ اللَّوِيِّ<sup>(٤٥٣)</sup> فَلَمْ تَسْتَبِينُوا النُّصْحَ إِلَّا ضُحَى الْغَدِ

disturbance in the army and the efforts of simple Muslims turned slow after having been near victory. Without understanding anything they began to shout that they should prefer the verdict of the Qur'ān over war.

When Amīr al-mu'minīn saw the Qur'ān being the instrument of their activities, he said:

"O' people do not fall in this trap of deceit and trickery. They are putting up this device only to escape the ignominy of defeat. I know the character of each one of them. They are neither adherants of the Qur'ān nor have they any connexion with the faith or religion. The very purpose of our fighting has been that they should follow the Qur'ān and act on its injunctions. For Allāh's sake do not fall in their deceitful device. Go ahead with determination and courage and stop only after vanquishing the dying foe." Nevertheless, the deceitful instrument of wrong had worked. The people took to disobedience and rebellion. Mis'ar ibn Fadakī at-Tamīmī and Zayd ibn Ḥuṣayn aṭ-Ṭā'ī each with twenty thousand men came forward and said to Amīr al-mu'minīn, 'O' 'Alī, if you do not respond to the call of the Qur'ān we will deal with you in the same manner as we did with 'Uthmān. You end the battle at once and bow before the verdict of the Qur'ān. Amīr al-mu'minīn tried his best to make them understand but Satan was standing before them in the garb of the Qur'ān. He did not allow them to do so, and they compelled Amīr al-mu'minīn that he should send someone to call Mālīk ibn al-Ḥārith al-Ashtar from the battlefield. Being obliged, Amīr al-mu'minīn sent Yazīd ibn Hānī to call Mālīk back. When Mālīk heard this order he was bewildered and said, "Please tell him this is not the occasion to leave the position. He may wait a bit then I will come to his audience with the tidings of victory." Hānī conveyed this message on return but people shouted that Amīr al-mu'minīn must have sent word to him secretly to continue. Amīr al-mu'minīn said he never got any occasion to send any secret message to him. Whatever he said was said before them. People said he should be sent again and that if Mālīk delayed his return Amīr al-mu'minīn should forsake his life. Amīr al-mu'minīn again sent Yazīd ibn Hānī and sent word that rebellion had occurred, he should return in whatever condition he was. So Hānī went and told Mālīk "You hold victory dear or the life of Amīr al-mu'minīn. If his life is dear you should raise hands off the battle and go to him." Leaving the chances of victory Mālīk stood up and came to the audience of Amīr al-mu'minīn with grief and disappointment. Chaos raged there. He rebuked the people very much but matters had taken such a turn that could not be corrected.

It was then settled that either party should nominate an arbitrator so that they should settle the (matter of) Caliphate according to the Qur'ān. From Mu'āwiyah's side 'Amr ibn al-Āṣ was decided upon and from Amir al-mu'minin's side people proposed the name of Abū Mūsā al-Ash'arī. Seeing this wrong selection Amir al-mu'minin said, "Since you have not accepted my order about arbitration at least now agree that do not make Abū Mūsā the arbitrator. He is not a man of trust. Here is 'Abdullāh ibn 'Abbās and here is Mālīk al-Ashtar. Select one of them." But they did not at all listen to him and struck to his name. Amir al-mu'minin said, "All right, do whatever you want. The day is not far when you will cut your own hands through your misdeeds."

After the nomination of arbitrators when the deed of agreement was being written, then with 'Alī ibn Abī Ṭālib (p.b.u.h.) the word Amir al-mu'minin was also written. 'Amr ibn al-Āṣ said, "This should be rubbed off. If we regarded him Amir al-mu'minin, why should this battle have been fought?" At first Amir al-mu'minin refused to rub it off but when they did not in any way agree, he rubbed it off and said, "This incident is just similar to the one at al-Ḥudaybiyah when the unbelievers stuck on the point that the words 'Prophet of Allāh' with the name of the Prophet should be removed and the Prophet did remove it." On this 'Amr ibn al-Āṣ got angry and said, "Do you treat us as unbelievers." Amir al-mu'minin said, "On what day have you had anything to do with believers and when have you been their supporters." However, after this settlement, the people dispersed, and after mutual consultation these two arbitrators decided that by removing both 'Alī and Mu'āwiyah from the Caliphate the people should be accorded the power to choose whomever they desired. When time came to its announcement there was a meeting at Dumatul-Jandal, a place between Iraq and Syria, and then two arbitrators also reached there to announce the judgement on the fate of the Muslims. Acting cunningly 'Amr ibn al-Āṣ said to Abū Mūsā, "I regard it ill manner to precede you. You are older in years and age so first you make the announcement." Abū Mūsā succumbed to his flattery and came out proudly and stood before the gathering. Addressing them he said, "O' Muslims we have jointly settled that 'Alī ibn Abī Ṭālib and Mu'āwiyah should be removed and the right to choose a Caliph be accorded to the Muslims. They should choose whomever they like." Saying this he sat down. Now the turn was for 'Amr ibn al-Āṣ and he said, "O' Muslims you have heard that Abū Mūsā has removed 'Alī ibn Abī Ṭālib. I also agree with it. As for Mu'āwiyah, there is no question of removing

him. Therefore I place him in his position.” No sooner that he said this there were cries all round. Abū Mūsā cried hoarse that it was a trick, a deceit and told ‘Amr ibn al-‘Āṣ that, “You have played a trick, and your example is that of a dog on which if you load something he would gasp, or leave him he would gasp.” ‘Amr ibn al-‘Āṣ said, “Your example is like the ass on whom books are loaded.” However, ‘Amr ibn al-‘Āṣ’s trick was effective and Mu‘āwiyah’s shaking feet were again stabilised.

This was the short sketch of the Arbitration whose basis was laid in the Qur’ān and *sunnah*. But was it a verdict of the Qur’ān or the result of those deceitful contrivances which people of this world always employ to retain their authority? Could these pages of history be made a torch-guide for the future and the Qur’ān and *sunnah* be not used as a means of securing authority or as an instrument of worldly benefits.

When Amīr al-mu’minīn got the news of this lamentable result of arbitration, he climbed on the pulpit and delivered this sermon every word of which savours of his grief and sorrow and at the same time it throws light on soundness of his thinking, correctness of his opinion and foresighted sagacity.

2. This is a proverb which is used on an occasion where the advice of a counsellor is rejected and afterwards it is repented. The fact of it was that the ruler of al-Ḥirah namely Jadhimah al-Abrash killed the ruler of al-Jazīrah named ‘Amr ibn Ḥarib whereafter his daughter az-Zabbā’ was made the ruler of al-Jazīrah. Soon after accession to the throne she thought out this plan to avenge her father’s blood, that she sent a message to Jadhimah that she could not alone carry on the affairs of the state and that if he could become her patron by accepting her as his wife she would be grateful. Jadhimah was more than puffed up at this proposal, and prepared himself to set off for al-Jazīrah with a thousand horsemen. His slave Qaṣīr advised him much that this was just a deceit and trick and that he should not place himself in this danger; but his wit had been so blinded that he could not think over why az-Zabbā’ should select the Murderer of her father for her life companionship. Anyhow, he set off and when he reached the border of al-Jazīrah although az-Zabbā’s army was present for his reception but she neither gave any special reception nor offered any warm welcome. Seeing this state Qaṣīr was again suspicious and he advised Jadhimah to get back, but nearness to the goal had further fanned his passion. He paid no



heed and stepping further entered the city. Soon on arrival there he was killed. When Qaṣīr saw this he said, "Had the advice of Qaṣīr been followed." From that time this proverb gained currency.

3. The poet of Hawāzin implies Durayd ibn aṣ-Ṣimmah. He wrote this couplet after the death of his brother 'Abdullāh ibn aṣ-Ṣimmah. Its facts are that 'Abdullāh along with his brother led an attack of two groups of Banū Jusham and Banī Naṣr who were both from Hawāzin, and drove away many camels. On return when they intended to rest at Mun 'arajī'l-Liwā, Durayd said it was not advisable to stay there lest the enemy attacks from behind, but 'Abdullāh did not agree and stayed there. The result was that as soon as dawn appeared the enemy attacked and killed 'Abdullāh on the spot. Durayd also received wounds but he slipped away alive, and after this he wrote a few couplets out of which one couplet is this wherein he has referred to the destruction resulting from his advice having been rejected.



## SERMON 36

### Warning the people of Nahrawān<sup>1</sup> of their fate

I am warning you that you will be killed on the bend of this canal and on the leve of this low area while you will have no clear excuse before Allāh nor any open authority with you. You have come out of your houses and then divine decree entangled you. I had advised you against this arbitration but you rejected my advice like adversaries and opponerts till I turned my ideas in the direction of your wishes. You are a group whose heads are devoid of wit and intelligence. May you have no father! (Allāh's woe be to you!) I have not put you in any calamity nor wished you harm.

1. The cause of the battle of Nahrawān was that when after Arbitration Amīr al-mu'minīn was returning to Kūfah, the people who were foremost in pleading acceptance of Arbitration began to say that appointment of anyone other than Allāh as arbitrator is heresy, and that, Allāh forbid, by accepting the Arbitration Amīr al-mu'minīn turned heretic. Consequently, by distorting the meaning of "There is no authority save with Allāh" they made simple Muslims share their views and separating from Amīr al-mu'minīn encamped at Ḥanirā' near Kūfah. When Amīr al-mu'minīn learned of these plottings he sent Ṣa'sa'ah ibn Ṣūḥān al-'Abdī and Ziyād ibn an-Naḍr al-Ḥārithī in the company of Ibn 'Abbās towards them and afterwards himself went to the place of their stay and dispersed them after discussion.

When these people reached Kūfah they began to spread the news that Amīr al-mu'minīn had broken the agreement of Arbitration and that he is again ready to fight against the Syrians. When Amīr al-mu'minīn learned this he contradicted it whereupon these people stood up in rebellion and encamped twelve miles from Baghdad in the low area of the canal called Nahrawān.

On the other side, after hearing the verdict of Arbitration Amīr al-

## ٣٦ - (عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ)

في تخويف أهل النهروان<sup>(٤٥٤)</sup>

فَأَنَا نَذِيرٌ لَكُمْ أَنْ تُصْبِحُوا صَرَغِي<sup>(٤٥٥)</sup> بِأَثْنَاءِ هَذَا النَّهْرِ ، وَبِأَهْضَامِ<sup>(٤٥٦)</sup>  
هَذَا الْغَائِطِ<sup>(٤٥٧)</sup> ، عَلَى غَيْرِ بَيِّنَةٍ مِنْ رَبِّكُمْ ، وَلَا سُلْطَانٍ مُبِينٍ مَعَكُمْ : قَدْ  
طَوَّحْتُ<sup>(٤٥٨)</sup> بِكُمْ الدَّارَ ، وَاخْتَبَلَكُمُ الْقَدَارُ<sup>(٤٥٩)</sup> ، وَقَدْ كُنْتُ نَهَيْتُكُمْ  
عَنْ هَذِهِ الْحُكُومَةِ فَابَيْتُكُمْ عَلَى إِبَاءِ الْمُنَابِذِينَ ، حَتَّى صَرَفْتُ رَأْيِي إِلَى  
هَوَاكُمُ ، وَأَنْتُمْ مَعَاشِرُ أَخَفَاءِ آلِهَا<sup>(٤٦٠)</sup> ، سُفَهَاءُ الْأَخْلَامِ<sup>(٤٦١)</sup> ؛ وَلَمْ  
آتِ - لَا أَبَا لَكُمْ - بُجْرًا<sup>(٤٦٢)</sup> ، وَلَا أَرَدْتُ لَكُمْ ضُرًّا .

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mu'minin rose for fighting the army of Syria and wrote to the Khārijites that the verdict passed by the two arbitrators in pursuance of their heart's wishes instead of the Qur'ān and *sunnah* was not acceptable to him, that he had therefore decided to fight with them and they should support him for crushing the enemy. But the Khārijites gave him this reply, "When you had agreed to Arbitration in our view you had turned heretic. Now if you admit your heresy and offer repentance we will think over this matter and decide what we should do." Amīr al-mu'minin understood from their reply that their disobedience and mis-guidance had become very serious. To entertain any kind of hope from them now was futile. Consequently, ignoring them he encamped in the valley of an-Nukhaylah with a view to marching towards Syria. When the army had been arrayed he came to know that the men desired to deal with the people of Nahrawān first, and to move towards Syria afterwards. Amīr al-mu'minin, however, said that they should be left as they were, that they themselves should first move towards Syria while the people of Nahrawān could be dealt with afterwards. People said that they were prepared to obey every order of his with all their might whether he moved this way or that way. The army had not moved when news about the rebellion of Khārijites began to reach, and it was learnt that they had butchered the governor of Nahrawān namely 'Abdullāh ibn Khabbāb ibn al-Aratt and his slave maid with the child in her womb, and have killed three women of Banū Tayyī' and Umm Sinān aṣ-Ṣaydāwīyyah. Amīr al-mu'minin sent al-Ḥārith ibn Murrah al-'Abdī for investigation but he too was killed by them. When their rebellion reached this stage it was necessary to deal with them. Consequently, the army turned towards Nahrawān. On reaching there Amīr al-mu'minin sent them word that those who had killed 'Abdullāh ibn Khabbāb ibn al-Aratt and innocent women should be handed over to him for avenging blood. Those people replied that they had killed these persons jointly and that they considered it lawful to shed the blood of all the people on his side. Even at this Amīr al-mu'minin did not take the initiative for the battle, but sent Abū Ayyūb al-Anṣārī with a message of peace. So he spoke to them aloud, "Whoever comes under this banner or separates from that party and goes to Kūfah or al-Madā'in would get amnesty and he would not be questioned. As a result of this Farwah ibn Nawfal al-Ashja'i said that he did not know why they were at war with Amīr al-mu'minin. Saying this he separated along with five hundred men. Similarly group after group began to separate and some of them joined Amīr al-mu'minin. Those who remained numbered four thousand, and according to at-Tabarī's account they numbered two



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thousand eight hundred. These people were not in any way prepared to listen to the voice of truth, and were ready to kill or be killed. Amīr al-mu'minīn had stopped his men to take the initiative but the Khārijites put arrows in their bows and broke and threw away the sheathes of their swords. Even at this juncture Amīr al-mu'minīn warned them of the dire consequences of war and this sermon is about that warning and admonition. But they were so brimming with enthusiasm that they leapt on Amīr al-mu'minīn's force all of a sudden. This onslaught was so severe that the foot men lost ground but they soon fixed themselves firmly that the attack of arrows and spears could not dislodge them from their position and they soon so cleared away the Khārijites that except for nine persons who fled away to save their lives not a single person was left alive. From Amīr al-mu'minīn's army only eight persons fell as martyrs. The battle took place on the 9th Ṣafar, 38 A.H.



## SERMON 37

Amir al-mu'minin's utterance which runs like a Sermon  
About his own steadfastness in religion and  
precedence in (acceptance of) belief.

I discharged duties when others lost courage (to do so), and I came forward when others hid themselves. I spoke when others remained mum. I strove with Divine light when others remained standing. I was the quietest of them in voice but the highest in going forward. I cleaved to its rein and applied myself solely to its pledge, like the mountain which neither sweeping wind could move nor storm could shake. No one could find fault with me nor could any speaker speak ill of me.

The low is in my view worthy of honour till I secure (his) right for him while the strong is in my view weak till I take (other's) right from him. We are happy with the destiny ordained by Allāh and have submitted to the command of Allāh. Do you think I would speak lie about the Prophet of Allāh? By Allāh, I am surely the first to testify him, so I will not be the first to falsify him. I looked at my affairs and found that my obedience should have precedence over my allegiance while my pledge with him is a burden on my neck.

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## SERMON 38

About naming of doubt as such and  
disparagement of those in doubt

Doubt is named doubt because it resembles truth. As for lovers of Allāh, their conviction serves them as light and the direction of the right path (itself) serves as their guide; while the enemies of Allāh, in time of doubt call to misguidance in the

## ٣٧ — وَمِنْ كَلِمَاتِهِ الْمُبَارَكَةِ

يجري مجرى الخطبة

وفيه يذكر فضائله — عليه السلام — قاله بعد وقعة النهروان

فَقُمْتُ بِالْأَمْرِ حِينَ فَشَلُّوا<sup>(٤٦٣)</sup> ، وَتَطَلَّعْتُ حِينَ تَقَبَّعُوا<sup>(٤٦٤)</sup> ، وَنَطَقْتُ حِينَ تَعْتَعُوا<sup>(٤٦٥)</sup> ، وَمَضَيْتُ بِنُورِ اللَّهِ حِينَ وَقَفُوا . وَكُنْتُ أَخْفَضَهُمْ صَوْتًا ، وَأَعْلَاهُمْ فَوْتًا<sup>(٤٦٦)</sup> ، فَطَرْتُ بِعِزِّهَا<sup>(٤٦٧)</sup> ، وَأَسْتَبَدَّدْتُ بِرِهَانِهَا<sup>(٤٦٨)</sup> . كَالْجَبَلِ لَا تُحَرِّكُهُ الْقَوَاصِفُ ، وَلَا تُزِيلُهُ الْعَوَاصِفُ . لَمْ يَكُنْ لِأَحَدٍ فِي مَهْمَزٍ وَلَا لِقَائِلٍ فِي مَغْمَزٍ<sup>(٤٦٩)</sup> . الدَّلِيلُ عِنْدِي عَزِيزٌ حَتَّى آخُذَ الْحَقَّ لَهُ ، وَالْقَوِيُّ عِنْدِي ضَعِيفٌ حَتَّى آخُذَ الْحَقَّ مِنْهُ . رَضِينَا عَنِ اللَّهِ قَضَاءَهُ ، وَسَلَّمْنَا لِلَّهِ أَمْرَهُ . أَتَرَانِي أَكْذِبُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ وَاللَّهِ لَأَنَا أَوَّلُ مَنْ صَدَّقَهُ ، فَلَا أَكُونُ أَوَّلَ مَنْ كَذَبَ عَلَيْهِ . فَنَظَرْتُ فِي أَمْرِي ، فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي ، وَإِذَا أَلِمِثَاقِي فِي عُقْبِي لِغَيْرِي .

## ٣٨ — وَمِنْ كَلِمَاتِهِ الْمُبَارَكَةِ

وفيهما علة تسمية الشبهة شبهة ثم بيان حال الناس فيها

وإِنَّمَا سُمِّيَتْ الشُّبْهَةُ شُبْهَةً لِأَنَّهَا تُشَبِّهُ الْحَقَّ : فَأَمَّا أَوْلِيَاءُ اللَّهِ فَضِيَائُهُمْ فِيهَا الْيَقِينُ ، وَدَلِيلُهُمْ سَمْتُ الْهُدَى<sup>(٤٧٠)</sup> وَأَمَّا أَعْدَاءُ اللَّهِ فَدَعَاؤُهُمْ فِيهَا

darkness of doubt and their guide is blindness (of intelligence). One who fears death cannot escape it nor can one who fears for eternal life secure it.

\* \* \* \* \*

## SERMON 39

### In disparagement of those who shrink from fighting

I am faced with men who do not obey when I order and do not respond when I call them. May you have no father! (Woe to you!) What are you waiting for to rise for the cause of Allāh? Does not faith join you together, or sense of shame rouse you? I stand among you shouting and I am calling you for help, but you do not listen to my word, and do not obey my orders, till circumstance show out their bad consequences. No blood can be avenged through you and no purpose can be achieved with you. I called you for help of your brethren but made noises like the camel having pain in stomach, and became loose like the camel of thin back. Then a wavering weak contingent came to me from amongst you: “*as if they are being led to death and they are only watching.*”<sup>1</sup> (Qur’ān, 8:6)

**as-Sayyid ar-Raḍī says:** Amir al-mu’minin’s word “*muta-dhā’ib*” means “*muḍṭarib*” (i.e. moved or troubled), as they say “*tadhā’abat ar-riḥ*” (i.e. the winds blow in troubled manner). Similarly the wolf is called “*dhi’b*” because of its trouble movement.

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1. Mu’āwiyah sent a contingent of two thousand soldiers under an-Nu’mān ibn Bashir to assault ‘Aynu’t-Tamr. This place was a defence base of Amir al-mu’minin near Kūfah whose incharge was Mālik ibn Ka’b al-Arḥabī. Although there were a thousand combatants under him, but at the moment only hundred men were present there. When Mālik noticed the offensive force advancing he wrote to Amir al-mu’minin for help. When Amir al-mu’minin received the message he asked the people for his help but only three hundred men got ready as a result of which Amir al-mu’-



الضَّلَالُ ، وَدَلِيلُهُمُ الْعَمَى ، فَمَا يَنْجُو مِنَ الْمَوْتِ مَنْ خَافَهُ ، وَلَا يُعْطَى الْبَقَاءُ مَنْ أَحَبَّهُ .

### ٣٩ - وَمِنْ خُطْبَةِ الْإِمَامِ عَلِيِّهِ السَّلَامُ

خطبها عند علمه بغزوة النعمان بن بشير صاحب معاوية لعين التمر ، وفيها يبدي عنده ، ويستنهض الناس لنصرته

مُنِيتُ بِمَنْ لَا يُطِيعُ إِذَا أَمَرْتُ<sup>(١٧١)</sup> وَلَا يُجِيبُ إِذَا دَعَوْتُ ، لَا أَبَا لَكُمْ ! مَا تَنْتَظِرُونَ بِنَصْرِكُمْ رَبِّكُمْ ؟ أَمَا دِينَ يَجْمَعُكُمْ ، وَلَا حَمِيَّةَ تُحْمِسُكُمْ<sup>(١٧٢)</sup> ! أَقُومُ فِيكُمْ مُسْتَضْرِحًا<sup>(١٧٣)</sup> ، وَأُنَادِيكُمْ مُتَغَوِّثًا<sup>(١٧٤)</sup> ، فَلَا تَسْمَعُونَ لِي قَوْلًا ، وَلَا تُطِيعُونَ لِي أَمْرًا ، حَتَّى تَكْشِفَ الْأُمُورُ عَنْ عَوَاقِبِ الْمَسَاءَةِ ، فَمَا يُدْرِكُ بِكُمْ ثَارٌ ، وَلَا يُبْلَغُ بِكُمْ مَرَامٌ ، دَعَوْتُكُمْ إِلَى نَصْرِ إِخْوَانِكُمْ فَجَرَجَرْتُمْ<sup>(١٧٥)</sup> جَرَجَرَةَ الْجَمَلِ الْأَسْرِ<sup>(١٧٦)</sup> ، وَتَشَاقَلْتُمْ تَشَاقُلَ النَّضْوِ الْأَذْبَرِ<sup>(١٧٧)</sup> ، ثُمَّ خَرَجَ إِلَيَّ مِنْكُمْ جُنَيْدٌ مُتَذَائِبٌ ضَعِيفٌ « كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ » .

قال السيد الشريف : أقول : قوله عليه السلام : « مُتَذَائِبٌ » أي مضطرب ، من قولهم : تذاذبت الريح ، أي اضطرب هبوبها . ومنه سمي الذئب ذئباً ، لاضطراب مشيته .

minin was much disgusted and delivered this sermon in their admonition. When Amīr al-mu'minin reached his house after delivering the sermon 'Adī ibn Ḥātim at-Ṭā'i came and said, "O' Amīr al-mu'minin a thousand men of Banū Ṭayyi' are under me. If you say I shall send them off." Amīr al-mu'minin said, "It does not look nice that people of one tribe only should meet the enemy. You prepare your force in the Valley of an-Nukhaylah." Accordingly he went there and called people to *jihād*, when besides Banū Ṭayyi' one thousand other combatants also assembled. They were still preparing to set off when word reached from Mālik ibn Ka'b that there was no need for help as he had repulsed the enemy.

The reason of this was that Mālik had sent off 'Abdullāh ibn Ḥawālah al-Azdī hastily to Qarazah ibn Ka'b al-Anṣārī and Mikhnaf ibn Sulaym al-Azdī so that if there was delay in the arrival of support from Kūfah he could get help from here in time. 'Abdullāh went to both, but got no help from Qarazah. However, Mikhnaf ibn Sulaym got read fifty persons under 'Abd ar-Raḥmān ibn Mikhnaf and they reached there near evening. Up to that time the two thousand men (of the enemy) had not been able to subdue the hundred men of Mālik. When an-Nu'mān saw these fifty men he thought that their forces had started coming in so he fled away from the battlefield. Even in their retreat Mālik attacked them from rear and killed three of their men.





## SERMON 40

**When Amīr al-mu'minīn heard the cry of Khārijites  
that "Verdict is only that of Allāh" he said :**

The sentence is right but what (they think) it means, is wrong. It is true that verdict lies but with Allāh, but these people say that (the function of) governance is only for Allāh. The fact is that there is no escape for men from ruler good or bad. The faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it. During the rule, Allāh would carry everything to end. Through the ruler tax is collected, enemy is fought, roadways are protected and the right of the weak is taken from the strong till the virtuous enjoys peace and allowed protection from (the oppression of) the wicked.

**Another version :**

When Amīr al-mu'minīn heard the cry of the Khārijites on the said verdict he said :

I am expecting the verdict (destiny) of Allāh on you.

Then he continued :

As for good government the pious man performs good acts in it, while in a bad government the wicked person enjoys till his time is over and death overtakes him.

\* \* \* \* \*



## ٤٠ —

في الخوارج لما سمع قولهم : « لا حكم إلا لله »

قال عليه السلام : كَلِمَةٌ حَقٌّ يُرَادُ بِهَا بَاطِلٌ ! نَعَمْ إِنَّهُ لَا حُكْمَ إِلَّا لِلَّهِ ، وَلَكِنَّ هَؤُلَاءِ يَقُولُونَ : لَا إِمْرَةَ إِلَّا لِلَّهِ ، وَإِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ ، وَيَسْتَمْنِعُ فِيهَا الْكَافِرُ ، وَيُبَلِّغُ اللَّهُ فِيهَا الْأَجَلَ ، وَيُجْمَعُ بِهِ الْفَيءُ ، وَيُقَاتَلُ بِهِ الْعَدُوُّ ، وَتَأْمَنُ بِهِ السُّبُلُ ، وَيُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ ؛ حَتَّى يَسْتَرِيحَ بَرٌّ ، وَيُسْتَرَاخَ مِنْ فَاجِرٍ .

وفي رواية أخرى أنه عليه السلام لما سمع تحكيمهم قال :

حُكْمَ اللَّهِ أَنْتَظِرُ فِيكُمْ .

وقال : أَمَّا الْإِمْرَةُ الْبَرَّةُ فَيَعْمَلُ فِيهَا التَّقِيُّ ؛ وَأَمَّا الْإِمْرَةُ الْفَاجِرَةُ فَيَتَمَتَّعُ فِيهَا الشَّقِيُّ ؛ إِلَى أَنْ تَنْقَطِعَ مُدَّتُهُ ، وَتُذْرِكَ مَنِيَّتُهُ .

\* \* \* \* \*

## SERMON 41

### In condemnation of treason

O' people! Surely fulfilment of pledge is the twin of truth. I do not know a better shield (against the assaults of sin) than it. One who realises the reality of return (to the next world) never betrays. We are in a period when most of the people regard betrayal as wisdom. In these days the ignorant call it excellence of cunning. What is the matter with them? Allāh may destroy them. One who has been through thick and thin of life finds the excuses to be preventing him from orders and prohibitions of Allāh but he disregards them despite capability (to succumb to them and follows the commands of Allāh), while one who has no restraints of religion seizes the opportunity (and accepts the excuses for not following the commands of Allāh).

\* \* \* \* \*

## SERMON 42

### About heart's desires and extended hopes

O' people what I fear most about you are two things — acting according to desires and extending of hopes. As regards acting according to desires, this prevents from truth; and as regards extending of hopes, it makes one forget the next world. You should know this world is moving rapidly and nothing has remained out of it except last particles like the dregs of a vessel which has been emptied by some one. Beware, the next world is advancing, and either of them has sons i.e. followers. You should become sons of the next world and not become sons of this world because on the Day of Judgement every son would cling to his mother. Today is the Day of action and there is no

## ٤١ - ﴿مَنْ ظَنَّنَا عَدُوًّا فَلْيَكُنْ لَهُ عَدُوًّا﴾

وفيها ينهى عن الفخر ويحذر منه

أَيُّهَا النَّاسُ ، إِنَّ الْوَفَاءَ تَوْأَمُ الصِّدْقِ <sup>(٤٧٨)</sup> ، وَلَا أَعْلَمُ جُنَّةً <sup>(٤٧٩)</sup> أَوْقَى <sup>(٤٨٠)</sup> مِنْهُ ، وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعِ . وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدْ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدَرَ كَيْسًا <sup>(٤٨١)</sup> ، وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيَلَةِ . مَا لَهُمْ ! قَاتَلَهُمُ اللَّهُ ! قَدْ يَرَى الْحَوْلُ الْقَلْبَ <sup>(٤٨٢)</sup> وَجَهَ الْحِيَلَةِ وَدُونَهَا مَا نَعُ مِنْ أَمْرِ اللَّهِ وَنَهْيِهِ ، فَيَدْعُهَا رَأْيَ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا ، وَيَنْتَهَزُ فُرْصَتَهَا مَنْ لَا حَرِيَجَةَ لَهُ فِي الدِّينِ <sup>(٤٨٣)</sup> .

## ٤٢ - ﴿مَنْ ظَنَّنَا عَدُوًّا فَلْيَكُنْ لَهُ عَدُوًّا﴾

وفيه يحذر من اتباع الهوى وطول الأمل في الدنيا

أَيُّهَا النَّاسُ ، إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ أَثْنَانِ : اتِّبَاعُ الْهَوَىٰ وَطُولُ الْأَمَلِ <sup>(٤٨٤)</sup> ؛ فَا مَّا اتَّبَاعُ الْهَوَىٰ فَيَصُدُّ عَنِ الْحَقِّ ، وَامَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ . أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَاءً <sup>(٤٨٥)</sup> ؛ فَلَمْ يَبْقَ مِنْهَا إِلَّا صُبَابَةٌ <sup>(٤٨٦)</sup> كَصُبَابَةِ الْإِنَاءِ أَصْطَبَهَا صَابُهَا <sup>(٤٨٧)</sup> . أَلَا وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ ، وَلِكُلِّ مِنْهُمَا بَنُونَ ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا ، فَإِنَّ كُلَّ وَلَدٍ سَيُلْحَقُ بِأُمِّهِ يَوْمَ الْقِيَامَةِ ، وَإِنَّ الْيَوْمَ

reckoning while tomorrow is the Day of reckoning but there would be no (opportunity for) action.

**as-Sayyid ar-Raḍi** says: *‘al-ḥadhdhā’* ” means rapid but some people have read it *‘jadhdhā’* ”. According to this version the meaning would be that the cycle of worldly enjoyments would end soon.



### SERMON 43

**After Amīr al-mu‘minin** had sent Jarir ibn ‘Abdillāh al-Bajali to Mu‘āwiyah (for securing his allegiance) some of his companions suggested preparation to fight with him then he said:

My preparation for war with the people of Syria (ash-Shām) while Jarir ibn ‘Abdillāh al-Bajali is still there would be closing the door for Syria and prevention of its people from good action (i.e. allegiance) if they intend doing it. However, I have fixed a time limit for Jarir after which he would not stay without either deception or in disobedience. My opinion is in favour of patience, so wait a while. (In the meantime) I do not dislike your getting ready.

I have observed this matter thoroughly from all sides but I do find any way except war or heresy. Certainly, there was over the people a ruler (before me) who brought about new (un-Islamic) things and compelled the people to speak out. So they did speak, then rose up and thereafter changed the whole system.



عَمَلٌ وَلَا حِسَابٌ ، وَغَدَاً حِسَابٌ ، وَلَا عَمَلٌ .

قال الشريف: أقول: الحذاء، السريعة، ومن الناس من يرويه «جذاء» (٤٨٨).

### ٤٣ — وَمِنْ عَمَلِهِ

وقد أشار عليه أصحابه بالاستعداد لحرب أهل الشام بعد إرساله جرير بن عبد الله البجلي إلى معاوية ولم ينزل معاوية على بيعته

إِنَّ اسْتِعْدَادِي لِحَرْبِ أَهْلِ الشَّامِ وَجَرِيرٌ عِنْدَهُمْ ، إِغْلَاقٌ لِلشَّامِ ،  
وَصَرْفٌ لِأَهْلِهِ عَنْ خَيْرٍ إِنْ أَرَادُوهُ . وَلَكِنْ قَدْ وَقْتُ لِحَرْبِهِ وَقْتًا لَا يُقِيمُ  
بَعْدَهُ إِلَّا مَخْدُوعًا أَوْ عَاصِيًا . وَالرَّأْيُ عِنْدِي مَعَ الْآنَاةِ (٤٨٩) فَارْوِدُوا (٤٩٠) ،  
وَلَا أَكْرَهُ لَكُمْ الْإِعْدَادَ (٤٩١) .

وَلَقَدْ ضَرَبْتُ أَنْفَ هَذَا الْأَمْرِ وَعَيْنَهُ (٤٩٢) ، وَقَلَّبْتُ ظَهْرَهُ وَبَطْنَهُ ،  
فَلَمْ أَرِ فِيهِ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِمَا جَاءَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ . إِنَّهُ  
قَدْ كَانَ عَلَى الْأُمَّةِ وَالْأَحْذَثِ أَحْدَثًا ، وَأَوْجَدَ النَّاسَ مَقَالًا (٤٩٣) ،  
فَقَالُوا ، ثُمَّ نَقَمُوا فَغَيَّرُوا .

## SERMON 44

When Maṣqalah<sup>1</sup> ibn Hubayrah ash-Shaybāni fled to Mu'āwiyah because he had purchased some prisoners of Banū Nājiyah from an executive of Amir al-mu'minin, but when he demanded the price latter avoided and ran to Syria, Amir al-mu'minin said:

Allāh may be bad to Maṣqalah. He acted like the noble but fled away like a slave. Before his admirer could speak (about him) he silenced him and before his eulogist could testify to his good deeds he closed his mouth. If he had stayed behind we would have taken from him what he could easily pay and waited for the balance till his money increased.

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1. When after Arbitration the Khārijites rose, a man of Banī Nājiyah from them named al-Khirrit ibn Rāshid an-Nāji stood up for instigating people and set off towards al-Madā'in with a group killing and marauding. Amir al-mu'minin sent Ziyād ibn Khaṣafah with three hundred men to check him. When the two forces met at al-Madā'in they attacked each other with swords. Only one encounter or so had taken place when the gloom of evening prevailed and the battle had to be stopped. When morning appeared Ziyād's men noticed that five dead bodies of the Khārijites were lying and they themselves had cleared off the battlefield. Seeing this Ziyād set off for Baṣrah along with his men. There he came to know that the Khārijites had gone to Ahwāz. Ziyād did not move onwards for paucity of force and informed Amir al-mu'minin of it. Amir al-mu'minin called back Ziyād and sent Ma'qil ibn Qays ar-Riyāhi with two thousand experienced combatants towards Ahwāz and wrote to the governor of Baṣrah 'Abdullāh ibn 'Abbās to send two thousand swordsmen of Baṣrah for the help of Ma'qil. Consequently, the contingent from Baṣrah also joined them at Ahwāz and after proper organization they got ready for attacking the enemy. But al-Khirrit marched on along with his men to the hills of Rāmhurmuz. These people also followed him and overtook him near these hills. Both arrayed their forces and started attacking each other. The result of this encounter was also that three hundred and seventy Khārijites were killed in the battlefield while the rest ran away. Ma'qil informed Amir al-mu'minin of his performance and of the enemy's running away when Amir al-mu'minin directed him to chase them and so to shatter their power that they should not be able to raise heads again. On

## ٤٤ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لما هرب مصقلة بن هبيرة الشيباني إلى معاوية ، وكان قد ابتاع  
سبني بني ناجية من عامل أسير المؤمنين عليه السلام وأعتقهم ،  
فلما طالبه بالمال خاس به<sup>(٤٩٤)</sup> وهرب إلى الشام

قَبَّحَ اللَّهُ<sup>(٤٩٥)</sup> مَصْقَلَةَ ! فَعَلَ فِعْلَ السَّادَةِ ، وَفَرَّ فِرَارَ الْعَبِيدِ ! فَمَا  
أَنْطَقَ مَا دِحَهُ حَتَّى أَسْكَتَهُ ، وَلَا صَدَّقَ وَاصِفَهُ حَتَّى بَكَّتَهُ<sup>(٤٩٦)</sup> ، وَلَوْ  
أَقَامَ لَأَخَذْنَا مَيْسُورَهُ<sup>(٤٩٧)</sup> ، وَأَنْتَظَرْنَا بِمَالِهِ وَفُورَهُ<sup>(٤٩٨)</sup> .

\* \* \* \* \*

receipt of this order he moved on and overtook him on the coast of the Persian Gulf, where al-Khirrit had by persuasion secured the cooperation of the people and enlisting men from here and there, had collected a considerable force. When Ma'qil reached there, he raised the flag of peace and announced that those who had collected from here and there should get away. They would not be molested. The effect of this announcement was that save for his own community all others deserted him. He organized those very men and commenced the battle but valourous combatants of Baṣrah and Kūfah displayed such excellent use of swords that in a short time one hundred and seventy men of the insurgents were killed while an-Nu'mān ibn Ṣuhbān ar-Rāsibī encountered al-Khirrit (ibn Rāshid an-Nāji) and eventually felled him and killed him. Soon upon his fall the enemy lost ground and they fled away from the battlefield. Thereafter Ma'qil collected all the men, women and children from their camps at one place. From among them those who were Muslims were released after swearing of allegiance. Those who had turned heretics were called upon to resume Islam. Consequently except one old Christian all others secured release by accepting Islam and this old man was killed. Then he took with him those Christians of Banī Nājiyah who had taken part in this revolt together with their families. When Ma'qil reached Ārdashir Khurrah (a city of Iran) these prisoners wailed and cried before its governor Maṣqalah ibn Hubayrah ash-Shaybānī and beseeched humiliatively to do something for their release. Maṣqalah sent word to Ma'qil through Dhuhl ibn al-Ḥārith to sell these prisoners to him. Ma'qil agreed and sold those prisoners to him for five hundred thousand Dirhams and told him to dispatch the price immediately to Amīr al-mu'minīn. He said that he was sending the first instalment at once and the remaining instalments would also be sent soon. When Ma'qil met Amīr al-mu'minīn he related the whole event before him. Amīr al-mu'minīn ratified this action and waited for the price for some time, but Maṣqalah observed such deep silence as if nothing was due from him. At last Amīr al-mu'minīn sent a messenger to him and sent him word to either send the price or to come himself. On Amīr al-mu'minīn's order he came to Kūfah and on demand of the price paid two hundred thousand Dirhams but to evade the balance went away to Mu'āwiyah, who made him the governor of Ṭabarastān. When Amīr al-mu'minīn came to know all this he spoke these words (as in this sermon). Its sum total is that, "If he had stayed we would have been considerate to him in demanding the price and would have waited for improvement of his financial condition, but he fled away like slaves after displaying a showy act. Talk about his high perseverance had just started when people began to discuss his baseless and lowliness."





## SERMON 45

### About Allāh's greatness and lowliness of this world

Praise is due to Allāh from Whose mercy no one loses hope, from Whose bounty no one is deprived, from Whose forgiveness no one is disappointed and for Whose worship no one is too high. His mercy never ceases and His bounty is never missed.

This world is a place for which destruction is ordained and for its inhabitants departure from here is destined. It is sweet and green. It hastens towards its seeker and attaches to the heart of the viewer. So depart from here with the best of provision available with you and do not ask herein more than what is enough and do not demand from it more than subsistence.

\* \* \* \* \*

## SERMON 46

When Amīr al-mu'minin decided to march towards Syria  
(ash-Shām) he spoke these word:

My Allāh, I seek Thy protection from the hardships of journey, from the grief of returning and from the scene of devastation of property and men. O' Allāh, Thou art the companion in journey and Thou art one who is left behind for (pro-

## ٤٥ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

وهو بعض خطبة طويلة خطبها يوم الفطر ، وفيها يحمد الله ويدم الدنيا  
حمد الله

الْحَمْدُ لِلَّهِ غَيْرَ مَقْنُوطٍ <sup>(٤٩٩)</sup> مِنْ رَحْمَتِهِ ، وَلَا مَخْلُوفٌ مِنْ نِعْمَتِهِ ، وَلَا  
مَأْيُوسٌ مِنْ مَغْفِرَتِهِ ، وَلَا مُسْتَنْكَفٌ <sup>(٥٠٠)</sup> عَنْ عِبَادَتِهِ ، الَّذِي لَا تَبْرَحُ  
مِنْهُ رَحْمَةٌ ، وَلَا تُفْقَدُ لَهُ نِعْمَةٌ .

دم الدنيا

وَالدُّنْيَا دَارٌ مُنِي <sup>(٥٠١)</sup> لَهَا الْفَنَاءُ ، وَلِأَهْلِهَا مِنْهَا الْجَلَاءُ <sup>(٥٠٢)</sup> ، وَهِيَ  
حُلُوءٌ خَضِرَاءُ ، وَقَدْ عَجَلَتْ لِلطَّالِبِ ، وَالتَّبَسَّتْ <sup>(٥٠٣)</sup> بِقَلْبِ النَّاظِرِ ؛  
فَارْتَحِلُوا مِنْهَا بِأَحْسَنِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ ، وَلَا تَسْأَلُوا فِيهَا فَوْقَ  
الْكَفَافِ <sup>(٥٠٤)</sup> ، وَلَا تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ الْبَلَاغِ <sup>(٥٠٥)</sup> .

## ٤٦ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

عند عزمه على المسير إلى الشام

وهو دعاء دعا به ربه عند وضع رجله في الركاب

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ <sup>(٥٠٦)</sup> ، وَكَآبَةِ الْمُنْقَلَبِ <sup>(٥٠٧)</sup> ، وَسُوءِ  
الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ . اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ ، وَأَنْتَ

tection of the) family. None except Thee can join these two because one who is left behind cannot be a companion in journey nor one who is in company on a journey can at the same time be left behind.

**as-Sayyid ar-Raḍi says:** The earlier part of this sermon is related from the Prophet but Amīr al-mu'minin has completed it very aptly by adding most eloquent sentences at the end. This addition is from "None except Thee can join" upto the end.

\* \* \* \* \*

## SERMON 47

### About calamities befalling Kūfah

O' Kūfah, as though I see you being drawn like the tanned leather of 'Ukāzī<sup>1</sup> in the market, you are being scraped by calamities and being ridden by severe troubles. I certainly<sup>2</sup> know that if any tyrant intends evil for you Allāh will afflict him with worry and fling him with a killer (set someone on him to kill him).

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1. During pre-Islamic days a market used to be organized every year near Mecca. Its name was 'Ukāz where mostly hides were traded as a result of which leather was attributed to it. Besides sale and purchase literary meetings were also arranged and Arabs used to attract admiration by reciting their works. After Islam, because of the better congregation in the shape of *hajj* this market went down.

2. This prophecy of Amīr al-mu'minin was fulfilled word by word and the world saw how the people who had committed tyranny and oppression on the strength of their masterly power had to face tragic end and what ways of their destruction were engendered by their bloodshedding and homicidal activities. Consequently, the end of Ziyād ibn



الْخَلِيفَةُ فِي الْأَهْلِ ، وَلَا يَجْمَعُهُمَا غَيْرُكَ ، لِأَنَّ الْمُسْتَخْلَفَ لَا يَكُونُ  
مُسْتَضْحَبًا ، وَالْمُسْتَضْحَبُ لَا يَكُونُ مُسْتَخْلَفًا .

قال السيد الشريف رضي الله عنه : وابتداء هذا الكلام مروى عن رسول الله صلى الله  
عليه وآله ، وقد قفاه أمير المؤمنين عليه السلام بأبلغ كلام وتممه بأحسن تمام ؛ من قوله :  
« وَلَا يَجْمَعُهُمَا غَيْرُكَ » إلى آخر الفصل .

## ٤٧ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في ذكر الكوفة

كَأَنِّي بِكَ يَا كُوفَةُ تُمَدِّينَ مَدَّ الْأَدِيمِ <sup>(٥٠٨)</sup> الْعُكَاطِي <sup>(٥٠٩)</sup> ، تُعَرِّكِينَ  
بِالنَّوَازِلِ <sup>(٥١٠)</sup> ، وَتُرْكَبِينَ بِالزَّلَازِلِ ، وَإِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكَ جَبَّارٌ  
سُوءًا إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ ، وَرَمَاهُ بِقَاتِلٍ !

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Abih (son of unknown father) was that when he intended to deliver a speech for vilification of Amir al-mu'minin suddenly paralysis overtook him and he could not get out of his bed thereafter. The end of the bloodshed perpetrated by 'Ubaydullāh ibn Ziyād was that he fell a prey to leprosy and eventually blood thirsty swords put him to death. The ferocity of al-Ḥajjāj ibn Yūsuf ath-Thaqafi drove him to the fate that snakes cropped up in his stomach as a result of which he died after severe pain. 'Umar ibn Hubayrah al-Fazārī died of leucoderma. Khālid ibn 'Abdillāh al-Qasri suffered the hardships of prison and was killed in a very bad way. Muṣ'ab ibn az-Zubayr and Yazid ibn al-Muhallab ibn Abi Ṣufrah were also killed by swords.





## SERMON 48

Delivered at the time of marching towards Syria.

Praise is due to Allāh when night spreads and darkens, and praise be to Allāh whenever the star shines and sets. And praise be to Allāh whose bounty never misses and whose favours cannot be repaid.

Well, I have sent forward my vanguard<sup>1</sup> and have ordered them to remain in camp on this bank of the River till my order reaches them. My intention is that I should cross this water over to the small habitation of people residing on the sides of the Tigris and rouse them to march with you towards the enemy and keep them as auxiliary force for you.

**as-Sayyid ar-Raḍi says:** Here by “*miṭāṭ*” Amīr al-mu’minīn has meant the direction where he had ordered the men to camp and that was the bank of the Euphrates, and “*miṭāṭ*” is used for the bank of a river although its literal meaning is level ground whereas by “*nuṭṭah*” he means the water of the Euphrates, and these are amazing expressions.

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1. Amīr al-mu’minīn delivered this sermon when he camped at the Valley of an-Nukhaylah on Wednesday the 5th Shawwāl 37 A.H. on his way to Ṣiffin. The Vanguard mentioned herein means the twelve thousand persons whom he had sent towards Ṣiffin under the command of Ziyād ibn an-Naḍr and Shurayḥ ibn Ḥānī, while the small force of al-Madā’in mentioned by him was a contingent of twelve hundred men who had come up in response to Amīr al-mu’minīn’s call.



## ٤٨ — وَخَطَبَ إِلَى الْعَرَبِ

عند المسير إلى الشام

قيل: إنه خطب بها وهو بالنخيلة خارجاً من الكوفة إلى صفين

الْحَمْدُ لِلَّهِ كُلَّمَا وَقَبٌ<sup>(٥١١)</sup> لَيْلٌ وَغَسَقٌ<sup>(٥١٢)</sup> ، وَالْحَمْدُ لِلَّهِ كُلَّمَا لَاحَ  
نَجْمٌ وَخَفَقٌ<sup>(٥١٣)</sup> ، وَالْحَمْدُ لِلَّهِ غَيْرَ مَفْقُودِ الْإِنْعَامِ ، وَلَا مُكَافٍ الْإِفْضَالِ .  
أَمَّا بَعْدُ ، فَقَدْ بَعَثْتُ مُقَدِّمَتِي<sup>(٥١٤)</sup> ، وَأَمَرْتُهُمْ بِلِزُومِ هَذَا الْمَلْطَاطِ<sup>(٥١٥)</sup> ،  
حَتَّى يَأْتِيَهُمْ أَمْرِي ، وَقَدْ رَأَيْتُ أَنْ أَقْطَعَ هَذِهِ النُّظْفَةَ إِلَى شِرْذِمَةٍ<sup>(٥١٦)</sup>  
مِنْكُمْ ، مُوْطِنِينَ أَكْنَافَ<sup>(٥١٧)</sup> دَجَلَةَ ، فَأَنْهَضَهُمْ مَعَكُمْ إِلَى عَدُوِّكُمْ ،  
وَأَجْعَلَهُمْ مِنْ أَمْدَادِ<sup>(٥١٨)</sup> الْقُوَّةِ لَكُمْ .

قال السيد الشريف: أقول: يعني — عليه السلام — بالملطاط ها هنا السمت الذي أمرهم  
بلزومه. وهو شاطئ الفرات. ويقال ذلك أيضاً لشاطئ البحر، وأصله ما استوى من الأرض.  
ويعني بالنظفة ماء الفرات، وهو من غريب العبارات وعجيبها.

## SERMON 49

### About Allāh's greatness and sublimity

Praise be to Allāh Who lies inside all hidden things, and towards Whom all open things guide. He cannot be seen by the eye of an onlooker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He. But his sublimity does not put Him at a distance from anything of His creation, nor does His nearness bring them on equal level to Him. He has not informed (human) wit about the limits of His qualities. Nevertheless, He has not prevented it from securing essential knowledge of Him. So He is such that all signs of existence stand witness for Him till the denying mind also believes in Him. Allāh is sublime beyond what is described by those who liken Him to things or those who deny Him.

\* \* \* \* \*

## SERMON 50

### Admixture of right and wrong

The basis of the occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the Book of Allāh. People cooperate with each other about them even though it is against the Religion of Allāh. If wrong had been pure and unmixed it would not be hidden from those who are in search of it. And if right had been pure without admixture of wrong those who bear hatred towards it would have been silenced. What is, however, done is that something is taken from here and something from there and the two are mixed! At

## ٤٩ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وفيه جملة من صفات الربوبية والعلم الالهي

الْحَمْدُ لِلَّهِ الَّذِي بَطَنَ<sup>(٥١٩)</sup> خَفِيَّاتِ الْأُمُورِ ، وَدَلَّتْ عَلَيْهِ أَعْلَامُ<sup>(٥٢٠)</sup> الظُّهُورِ . وَامْتَنَعَ عَلَى عَيْنِ الْبَصِيرِ ؛ فَلَا عَيْنٌ مَنْ لَمْ يَرَهُ تُنْكِرُهُ ، وَلَا قَلْبٌ مَنْ أَثْبَتَهُ يُبْصِرُهُ : سَبَقَ فِي الْعُلُوِّ فَلَا شَيْءَ أَعْلَى مِنْهُ ، وَقَرُبَ فِي الدُّنُوِّ فَلَا شَيْءَ أَقْرَبُ مِنْهُ . فَلَا اسْتِعْلَاؤُهُ بَاعَدَهُ عَنْ شَيْءٍ مِنْ خَلْقِهِ ، وَلَا قُرْبُهُ سَاوَاهُمْ فِي الْمَكَانِ بِهِ . لَمْ يُطْلَعْ الْعُقُولَ عَلَى تَحْدِيدِ صِفَتِهِ ، وَلَمْ يَخْجُبْهَا عَنْ وَاجِبِ مَعْرِفَتِهِ ، فَهُوَ الَّذِي تَشْهَدُ لَهُ أَعْلَامُ الْوُجُودِ ، عَلَى إِقْرَارِ قَلْبِ ذِي الْجُحُودِ ، تَعَالَى اللَّهُ عَمَّا يَقُولُهُ الْمُشَبِّهُونَ بِهِ وَالْجَا حِدُونَ لَهُ عُلُوًّا كَبِيرًا !

## ٥٠ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وفيه بيان لما يخرب العالم به من الفتن وبيان هذه الفتن

إِنَّمَا بَدَأَ وَقُوعِ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ ، وَأَحْكَامُ تُبْتَدَعُ ، يُخَالَفُ فِيهَا كِتَابُ اللَّهِ ، وَيَتَوَلَّى عَلَيْهَا رِجَالُ رِجَالًا ، عَلَى غَيْرِ دِينِ اللَّهِ . فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ مِنْ مِزَاجِ الْحَقِّ لَمْ يَخَفَ عَلَى الْمُتَرَادِينَ<sup>(٥٢١)</sup> ؛ وَلَوْ أَنَّ الْحَقَّ خَلَصَ مِنْ لَبْسِ الْبَاطِلِ ، أَنْقَطَعَتْ عَنْهُ أَلْسُنُ الْمُعَانِدِينَ ؛ وَلَكِنْ يُؤْخَذُ مِنْ هَذَا ضِغْثُ<sup>(٥٢٢)</sup> ، وَمِنْ هَذَا ضِغْثُ ، فَيُمَزَّجَانِ ! فَهَذَاكَ

this stage Satan overpowers his friends and they alone escape for whom virtue has been apportioned by Allāh from before.

\* \* \* \* \*

## SERMON 51

When in Şiffin the men of Mu'āwiyah overpowered the men of Amir al-mu'minin and occupied the bank of River Euphrates and prevented them from taking its water, Amir al-mu'minin said :

They<sup>1</sup> are asking you morsels of battle. So either you remain in ignominy and the lowest position or drench your swords with blood and quench your thirst with water. Real death is in the life of subjugation while real life is in dying as subjugators. Beware, Mu'āwiyah is leading a small group of insurgents and has kept them in dark about the true facts with the result that they have made their bosoms the targets of death.

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1. Amir al-mu'minin had not reached Şiffin when Mu'āwiyah posted forty thousand men on the bank of the River to close the way to the watering place, so that none except the Syrians could take the water. When Amir al-mu'minin's force alighted there they found that there was no watering place except this one for them to take water. If there was one it was difficult to reach there by crossing high hillocks. Amir al-mu'minin sent Şa'-şa'ah ibn Şuhān al-'Abdī to Mu'āwiyah with the request to raise the control over water. Mu'āwiyah refused. On this side Amir al-mu'minin's army was much troubled by thirst. When Amir al-mu'minin noticed this position he said, "Get up and secure water by dint of sword." Consequently, these thirsty persons drew their swords out of sheaths, put arrows in their bows and dispersing Mu'āwiyah's men went down right into the River and then hit these guards away and occupied the watering place themselves.

Now, Amir al-mu'minin's men also desired that just as Mu'āwiyah had put restriction on water by occupation of the watering place, the same treatment should be accorded to him and his men and no Syrian should be allowed water and everyone of them should be made to die of thirst. But

يَسْتَوْلِي الشَّيْطَانُ عَلَى أَوْلِيَائِهِ ، وَيَنْجُو « الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى » .

## ٥١ - وَمِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي السَّلَاسِ

لما غلب أصحاب معاوية أصحابه عليه السلام على شريعة (٥٢٣)

الفرات بصفين ومنعوم الماء

قَدْ اسْتَطَعْمَوْكُمْ الْقِتَالَ (٥٢٤) ، فَأَقْرُوا عَلَى مَذَلَّةٍ ، وَتَأْخِيرِ مَحَلَّةٍ ؛  
أَوْ رَوْوا السُّيُوفَ مِنَ الدِّمَاءِ تَرَوْوَا مِنَ الْمَاءِ ؛ فَاكَلَوْتُ فِي حَيَاتِكُمْ مَقْهُورِينَ ،  
وَالْحَيَاةُ فِي مَوْتِكُمْ قَاهِرِينَ . أَلَا وَإِنَّ مُعَاوِيَةَ قَادَ لُئِمَةٍ (٥٢٥) مِنْ الْغَوَاةِ ،  
وَعَمَسَ (٥٢٦) عَلَيْهِمُ الْخَبَرَ ، حَتَّى جَعَلُوا نُحُورَهُمْ أَغْرَاضَ (٥٢٧) الْمَنِيَّةِ .

\* \* \* \* \*



## SERMON 52

**(This sermon has already appeared earlier but due to the difference between the two versions we have quoted it again here).  
Its subject is the downfall of the world and reward and punishment in the next world.**

Beware, the world is wrapping itself up and has announced its departure. Its known things have become strangers and it is speedily moving backward. It is advancing its inhabitants towards destruction and driving its neighbours towards death. Its sweet things (enjoyments) have become sour, and its clear things have become polluted. Consequently, what has remained of it is just like the remaining water in a vessel or a mouthful of water in the measure. If a thirsty person drinks it his thirst is not quenched.

O' creatures of Allāh get ready to go out of this world for whose inhabitants decay is ordained, and (beware) heart's wishes should overpower you, nor should you take your stay (in life) to be long. By Allāh, if you cry like the she-camel that has lost its young one, call out like the cooing of pigeons, make noise like devoted recluses and turn to Allāh leaving your wealth and children as a means to secure His nearness and high position with Him or the forgiveness of sins which have been covered by His books and recorded by His angels it would be less than His reward that I expect for you or His retribution that I fear about you.

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Amir al-mu'minin said, "Do you want to take the same brutal step which these Syrians had taken? Never prevent anyone from water. Whoever wants to drink, may drink and whoever wants to take away may take away." Consequently, despite occupation of the River by Amir al-mu'minin's army no one was prevented from the water and everyone was given full liberty to take water.

## ٥٢ — وَمِنْ ظُهُورِ الْعَمَلِ وَالْإِسْلَامِ

وهي في التزميد في الدنيا ، وثواب الله للزاهد ، ونعم الله على الخالق

### الفرهيد في الدنيا

أَلَا وَإِنَّ الدُّنْيَا قَدْ تَصَرَّمَتْ ، وَآذَنْتْ بِانْقِضَائِهَا ، وَتَنَكَّرَ مَعْرُوفُهَا <sup>(٥٢٨)</sup>  
وَأَذْبَرَتْ حَدَّاءَ <sup>(٥٢٩)</sup> ، فَهِيَ تَحْفِزُ <sup>(٥٣٠)</sup> بِالْفَنَاءِ سُكَّانَهَا ، وَتَحْدُو <sup>(٥٣١)</sup>  
بِالْمَوْتِ جِيرَانَهَا ، وَقَدْ أَمَرَ <sup>(٥٣٢)</sup> فِيهَا مَا كَانَ حُلُوءًا <sup>(٥٣٣)</sup> ، وَكَدِرَ مِنْهَا  
مَا كَانَ صَفْوًا ، فَلَمْ يَبْقَ مِنْهَا إِلَّا سَمَلَةٌ كَسَمَلَةِ الْإِدَاوَةِ <sup>(٥٣٤)</sup> أَوْ جُرْعَةٌ  
كَجُرْعَةِ الْمَقْلَةِ <sup>(٥٣٥)</sup> ، لَوْ تَمَزَّزَهَا الصَّدَيَانُ <sup>(٥٣٦)</sup> لَمْ يَنْقَعْ <sup>(٥٣٧)</sup> . فَارْزُقُوا <sup>(٥٣٨)</sup>  
عِبَادَ اللَّهِ الرَّحِيلَ عَنْ هَذِهِ الدَّارِ الْمَقْدُورِ <sup>(٥٣٩)</sup> عَلَى أَهْلِهَا الزَّوَالِ ؛ وَلَا  
يَغْلِبَنَّكُمْ فِيهَا الْأَمَلُ ، وَلَا يَطُولَنَّ عَلَيْكُمْ فِيهَا الْأَمَدُ .

### ثواب الزهاد

فَوَاللَّهِ لَوْ حَنَنْتُمْ حَيْنَ الْوَلِّهِ الْعِجَالِ <sup>(٥٤٠)</sup> ، وَدَعَوْتُمْ بِهَدِيلِ الْحَمَامِ <sup>(٥٤١)</sup> ،  
وَجَارْتُمْ جُورَارَ <sup>(٥٤٢)</sup> مُتَبَتِّلِي <sup>(٥٤٣)</sup> الرُّهْبَانِ ، وَخَرَجْتُمْ إِلَى اللَّهِ مِنَ الْأَمْوَالِ  
وَالْأَوْلَادِ ، أَلْتِمَّاسَ الْقُرْبَةِ إِلَيْهِ فِي ارْتِفَاعِ دَرَجَةِ عِنْدَهُ ، أَوْ غُفْرَانِ  
سَيِّئَةٍ أَحْصَتْهَا كُتُبُهُ ، وَحَفِظَتْهَا رُسُلُهُ ، لَكَانَ قَلِيلًا فِيمَا أَرْجُو لَكُمْ  
مِنْ ثَوَابِهِ ، وَأَخَافُ عَلَيْكُمْ مِنْ عِقَابِهِ

By Allāh, if your hearts melt down thoroughly and your eyes shed tears of blood either in hope for Him or for fear from Him and you are also allowed to live in this world all the time that it lasts even then your actions cannot pay for His great bounties over you and His having guided you towards faith.

\* \* \* \* \*

### SERMON 53

**A part of the same sermon on the description of the Day of Sacrifice ('Īd al-Aḍḥā) and the qualities of the animal for sacrifice**

For an animal to be fully fit for sacrifice it is necessary that both its ears should be raised upwards and its eyes should be healthy. If the ears and the eyes are sound the animal of sacrifice is sound and perfect, even though its horn be broken or it drags its feet to the place of sacrifice.

**as-Sayyid ar-Raḍi says:** Here place of sacrifice means place of slaughter.

\* \* \* \* \*

### SERMON 54

**On the swear of allegiance**

They leapt upon me as the camels leap upon each other on their arrival for drinking water, having been let loose after unfastening of their four legs till I thought they would either

نعم الله

وَتَاللَّهِ لَوْ أَنَّمَاتِ قُلُوبُكُمْ أَنَمِيَانًا<sup>(٥٤٤)</sup> ، وَسَالَتْ عُيُونُكُمْ مِنْ رَغْبَةٍ  
إِلَيْهِ أَوْ رَهْبَةٍ مِنْهُ دَمًا ، ثُمَّ عُمِّرْتُمْ فِي الدُّنْيَا ، مَا الدُّنْيَا بَاقِيَةٌ ، مَا جَزَتْ  
أَعْمَالُكُمْ عَنْكُمْ - وَلَوْ لَمْ تَبْقُوا شَيْئًا مِنْ جُهْدِكُمْ - أَنْعَمَهُ عَلَيْكُمْ  
الْعِظَامَ ، وَهَدَاهُ إِيَّاكُمْ لِلْإِيمَانِ .

### ٥٣ - وَمِنْ ظَبَائِرِ الْأَعْلَاءِ

في ذكرى يوم النحر وصفة الأضحية

وَمِنْ تَمَامِ الْأُضْحِيَّةِ<sup>(٥٤٥)</sup> اسْتَشْرَفُ أُذُنُهَا<sup>(٥٤٦)</sup> ، وَسَلَامَةٌ عَيْنُهَا ، فَإِذَا  
سَلِمَتِ الْأُذُنُ وَالْعَيْنُ سَلِمَتِ الْأُضْحِيَّةُ وَتَمَّتْ . وَلَوْ كَانَتْ عَضْبَاءَ  
الْقُرْنِ<sup>(٥٤٧)</sup> تَجُرُّ رِجْلَهَا إِلَى الْمَنَسَكِ<sup>(٥٤٨)</sup>

قال السيد الشريف : والمنسك ها هنا المذبح .

### ٥٤ - وَمِنْ ظَبَائِرِ الْأَعْلَاءِ

وفيهما يصف أصحابه بصفين حين طال منهم له من قتال أهل الشام

فَتَدَاكُّوا<sup>(٥٤٩)</sup> عَلَيَّ تَدَاكَ الْأَيْلِ الْهِيمِ<sup>(٥٥٠)</sup> يَوْمَ وَرْدِهَا<sup>(٥٥١)</sup> ، وَقَدْ أَرْسَلَهَا  
رَاعِيَهَا ، وَخُلِعَتْ مَثَانِيهَا<sup>(٥٥٢)</sup> ؛ حَتَّى ظَنَنْتُ أَنَّهُمْ قَاتِلِي ، أَوْ بَعْضُهُمْ

kill me or kill one another in front of me. I thought over this matter in and out to the extent that it prevented me from sleeping. But I found no way except to fight them or else to reject whatever has been brought by Muḥammad (p.b.u.h.a.h.p.). I found that to face war was easier for me than to face the retribution, and the hardships of this world were easier than the hardships of the next world.

\* \* \* \* \*

## SERMON 55

**When Amir al-mu'minin's men showed impatience on his delay in giving them permission to fight in Şiffin, he said:**

Well, as for your idea whether this (delay) is due to my unwillingness for death, then by Allāh I do not care whether I proceed towards death or death advances towards me. As for your impression that it may be due to my misgivings about the people of Syria (ash-Shām), well, by Allāh, I did not put off war even for a day except in the hope that some group may join me, find guidance through me and see my light with their weak eyes. This is dearer to me than to kill them in the state of their misguidance although they would be bearing their own sins.

\* \* \* \* \*

## SERMON 56

**About steadiness in the battle-field**

In the company of the Prophet of Allāh we used to fight our parents, sons, brothers and uncles, and this continued us in our faith, in submission, in our following the right path, in endurance over the pangs of pain and in our fight against the enemy.



قَاتِلْ بَعْضُ لَدَيَّ . وَقَدْ قَلَبْتُ هَذَا الْأَمْرَ بَطْنُهُ وَظَهْرُهُ حَتَّى مَنَعَنِي النَّوْمُ ،  
فَمَا وَجَدْتُنِي يَسْغُنِي إِلَّا قِتَالُهُمْ أَوْ الْجُحُودُ بِمَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ، فَكَانَتْ مُعَالَجَةُ الْقِتَالِ أَهْوَنَ عَلَيَّ مِنْ مُعَالَجَةِ الْعِقَابِ ،  
وَمَوْتَاتُ الدُّنْيَا أَهْوَنَ عَلَيَّ مِنْ مَوْتَاتِ الْآخِرَةِ .

## ٥٥ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وقد استبطأ أصحابه إذنه لهم في القتال بصفين

أَمَّا قَوْلُكُمْ : أَكُلَّ ذَلِكَ كَرَاهِيَةً أَلَمُوتِ ؟ فَوَاللَّهِ مَا أَبَالِي ؛ دَخَلْتُ  
إِلَى أَلَمُوتِ أَوْ خَرَجَ أَلَمُوتُ إِلَيَّ . وَأَمَّا قَوْلُكُمْ شَكًّا فِي أَهْلِ الشَّامِ ! فَوَاللَّهِ  
مَا دَفَعْتُ الْحَرْبَ يَوْمًا إِلَّا وَأَنَا أَطْمَعُ أَنْ تَلْحَقَ بِي طَائِفَةٌ فَتَهْتَدِيَ بِي ،  
وَتَعْشَوْ<sup>(٥٥٣)</sup> إِلَى ضَوْئِي ، وَذَلِكَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالِهَا ،  
وَإِنْ كَانَتْ تَبُوءُ<sup>(٥٥٤)</sup> بِإِثَامِهَا .

## ٥٦ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

يصف أصحاب رسول الله وذلك يوم صفين حين أمر الناس بالصلح

وَلَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ؛ نَقْتُلُ آبَاءَنَا وَأَبْنَاءَنَا  
وَإِخْوَانَنَا وَأَعْمَامَنَا : مَا يَزِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَتَسْلِيمًا ، وَمُضِيًّا عَلَى  
اللَّقْمِ<sup>(٥٥٥)</sup> ، وَصَبْرًا عَلَى مَضَضِ الْأَلَمِ<sup>(٥٥٦)</sup> ، وَجِدًّا فِي جِهَادِ الْعَدُوِّ ؛

A man from our side and one from the enemy would pounce upon each other like energetic men contesting as to who would kill the other; sometime our man got over his adversary and sometime the enemy's man got over ours.

When Allāh had observed our truth He sent igneminy to our foe and sent His succour to us till Islam got established (like the camel) with neck on the ground and resting in its place. By my life, if we had also behaved like you, no pillar of (our) religion could have been raised, nor the tree of faith could have borne leaves. By Allāh, certainly you will now milk our blood (instead of milk) and eventually you will face shame.<sup>1</sup>

\* \* \* \* \*

## SERMON 57

Amir al-mu'minin said to his companions about Mu'āwiyah

Soon after me there would be put on you a man with a broad mouth and a big belly. He would swallow whatever he gets and would crave for what he does not get. You should kill him but (I know) you would not kill him. He would command you to abuse me and to renounce me. As for abusing, you do abuse me because that would mean purification for me and salvation for you. As regards renunciation, you should not renounce me because I have been born on the natural religion (Islam) and was foremost in (accepting) it as well as in Hijrah (migrating from Mecca to Medina).<sup>2</sup>

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1. When Muḥammad ibn Abi Bakr had been killed Mu'āwiyah sent 'Abdullāh ibn 'Āmir al-Ḥaḍrami to Baṣrah to exhort the people of Baṣrah for avenging 'Uthmān's blood because the natural inclination of most of the inhabitants of Baṣrah and particularly of Banū Tamīm was towards 'Uthmān. Consequently, he stayed with Banū Tamīm. This was the time when 'Abdullāh ibn 'Abbās, the governor of Baṣrah had gone to Kūfah for condolence about Muhammad ibn Abi Bakr, leaving Ziyād ibn 'Ubayd (Abīh) as his substitute.

وَلَقَدْ كَانَ الرَّجُلُ مِنَّا وَالْآخَرُ مِنْ عَدُوِّنَا يَتَصَاوِلَانِ تَصَاوُلَ<sup>(٥٥٧)</sup> الْفَحْلَيْنِ ،  
يَتَخَالَسَانِ أَنْفُسَهُمَا<sup>(٥٥٨)</sup> : أَيُّهُمَا يَسْقِي صَاحِبَهُ كَأْسَ الْمُنُونِ ، فَمَرَّةً  
لَنَا مِنْ عَدُوِّنَا ، وَمَرَّةً لِعَدُوِّنَا مِنَّا ، فَلَمَّا رَأَى اللَّهُ صِدْقَنَا أَنْزَلَ بِعَدُوِّنَا  
الْكَبْتَ<sup>(٥٥٩)</sup> ، وَأَنْزَلَ عَلَيْنَا النَّصْرَ ، حَتَّى اسْتَقَرَّ الْإِسْلَامُ مُلْقِيًا جِرَانَهُ<sup>(٥٦٠)</sup> ،  
وَمُتَّبِعًا أَوْطَانَهُ . وَلَعَمْرِي لَوْ كُنَّا نَأْتِي مَا أَتَيْتُمْ ، مَا قَامَ لِلدِّينِ عَمُودٌ ،  
وَلَا أَخْضَرَ لِلْإِيمَانِ عُودٌ . وَإِنَّمَا اللَّهُ لَتَحْتَلِبُنَهَا دَمًا<sup>(٥٦١)</sup> ، وَلَتَتْبِعُنَهَا نَدَمًا !

## ٥٧ — وَمِنْ مَقَالِيهِ عَلَيْهِ السَّلَامُ

في صفة رجل منموم ، ثم في فضله هو عليه السلام

أَمَّا إِنَّهُ سَيَظْهَرُ<sup>(٥٦٢)</sup> عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ<sup>(٥٦٣)</sup> ، مُنْدَحِقُ  
الْبَطْنِ<sup>(٥٦٤)</sup> ، يَأْكُلُ مَا يَجِدُ ، وَيَطْلُبُ مَا لَا يَجِدُ ، فَاقْتُلُوهُ ، وَلَكِنْ  
تَقْتُلُوهُ ! أَلَا وَإِنَّهُ سَيَأْمُرُكُمْ بِسَبِيِّ وَالْبَرَاءَةِ مِنِّي ؛ فَأَمَّا السَّبُّ فَسُبُونِي ،  
فَإِنَّهُ لِي زَكَاةٌ ، وَلَكُمْ نَجَاةٌ ؛ وَأَمَّا الْبَرَاءَةُ فَلَا تَتَبَرَّأُوا مِنِّي ؛ فَإِنِّي  
وُلِدْتُ عَلَى الْفِطْرَةِ ، وَسَبَقْتُ إِلَى الْإِيمَانِ وَالْهَجْرَةِ .

When the atmosphere in Baṣrah began to deteriorate Ziyād informed Amir al-mu'minin of all the facts. Amir al-mu'minin tried to get Banū Tamim of Kūfah ready but they kept complete silence and gave no reply. When Amir al-mu'minin saw this weakness and shamelessness on their part he gave this speech namely that "During the days of the Prophet we did not see whether those killed at our hands were our kith and kin, but whoever collided with Right, we were prepared to collide with him. If we too had acted carelessly or been guilty of inaction like you then neither religion could have taken root nor could Islam prosper." The result of this shaking was that A'yan ibn Ḍabī'ah al-Mujāshi'i prepared himself but on reaching Baṣrah he was killed by the swords of the enemy. Thereafter, Amir al-mu'minin sent off Jāriyah ibn Qudāmāh as-Sa'di with fifty men of Banī Tamim. First he tried his best to canvass his own tribe but instead of following the right path they stooped down to abusing and fighting. Then Jāriyah called Ziyād and the tribe of Azd for his help. Soon on their arrival ('Abdullāh) Ibn al-Ḥaḍramī also came out with his men. Swords were used from both sides for some time but eventually Ibn al-Ḥaḍramī fled away with seventy persons and took refuge in the house of Sabīl as-Sa'di. When Jāriyah saw no other way he got this house set on fire. When fire rose into flames they came out in search of safety but could not succeed in running away. Some of them were crushed to death under the wall while others were killed.

2. About the person to whom Amir al-mu'minin has alluded in this sermon some people hold that he is Ziyād ibn Abih; some hold that he is al-Ḥajjāj ibn Yūsuf ath-Thaqafī and some hold that he is Mughirah ibn Shu'bah. But most of the commentators have held him to mean Mu'āwiyah and this is correct because the qualities that Amir al-mu'minin has described prove true fully on him alone. Thus, Ibn Abi'l-Ḥadīd has written about the gluttonous quality of Mu'āwiyah that once the Prophet sent for him and he was informed that Mu'āwiyah was busy eating. Then the second and the third time a man was sent to call him but he brought the same news. Thereupon the Prophet said, "May Allāh never satisfy his belly." The effect of this curse was that when he felt tired of eating he would say "Take away, for, by Allāh I am not satiated but I am tired and disgusted." Similarly, his abusing Amir al-mu'minin and ordering his officers for it are such accepted facts of history about which there is no scope of denying. In this connection such words were used on the pulpit that even Allāh and the Prophet were hit by them. Thus, Umm al-mu'minin Umm Salamah wrote to Mu'āwiyah, "Certainly you people abuse Allāh and the Prophet, and this is like this that you hurl abuses on 'Alī and those who love him, while I do stand witness

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that Allāh and Prophet did love him.” (*al-ʿIqd al-farīd*, vol.3, p.131)

Thanks to ‘Umar ibn ‘Abdī’l-‘Azīz who put a stop to it, and introduced the following verse in place of the abuse in the sermons:

*Verily Allāh enjoineth justice and benevolence (to others) and giving unto the kindred, and forbidden lewdness, and evil, and rebellion; He exhorteth you that ye may take heed. (Qur‘ān, 16:90)*

In this sermon Amīr al-mu‘minīn has ordered his killing on the basis of the Prophet’s order that “When you (O’ Muslims) see Mu‘āwīyah on my pupit kill him.” (*Kitāb ṣiffīn*, pp.243,248; *Sharḥ* of Ibn Abi’l-Ḥadīd, vol.1, p.348; *Tārīkh Baghdād*, vol.12, p.181; *Mizān al-i‘tidāl*, vol.2, p.128; *Tahdhib at-tahdhib*, vol.2, p.428; vol.5, p.110; vol.7, p.324)

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## SERMON 58

Addressing the Khārijites Amir al-mu'minin said:

Storm may overtake you while there may be none to prick you (for reforms). Shall I be witness to my becoming heretic after acceptance of Faith and fighting in the company of the Prophet?! *"In that case I shall be misguided and I shall not be on the right path."* (Qur'ān, 6:56). So you should return to your evil places, and get back on the traces of your heels. Beware! Certainly you will meet, after me, overwhelming disgrace and sharp sword and tradition that will be adopted by the oppressors as a norm towards you.<sup>1</sup>

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1. History corroborates that after Amir al-mu'minin, the Khārijites had to face all sorts of ignominy and disgrace and wherever they raised their heads for creating trouble they were met with swords and spears. Thus Ziyād ibn Abih, 'Ubaydullāh ibn Ziyād, al-Ḥajjāj ibn Yūsuf, Muṣ'ab ibn az-Zubayr and al-Muhallab ibn Abi Sufrah left no stone unturned in annihilating them from the surface of the globe, particularly al-Muhallab chased them for nineteen years, routed them thoroughly and rested only after completing their destruction.

aṭ-Ṭabarī writes that when ten thousand Khārijites collected in Sillā wa sillibrā (the name of a mountain in Ahwāz) then al-Muhallab faced them so steadfastly that he killed seven thousand Khārijites, while the remaining three thousand fled towards Kirmān for life. But when the Governor of Persia noticed their rebellious activities he surrounded them in Sābūr and killed a good number of them then and there. Those remained again fled to Iṣfahān and Kirmān. From there they again formed a contingent and advanced towards Kūfah via Baṣrah. al-Ḥārith ibn Abi Rabi'ah al-Makhzūmī and 'Abd ar-Raḥmān ibn Mikhnaf al-Azdī stood up with six thousand combatants to stop their advance, and turned them out of Iraq's boundaries. In this way successive encounters completely trampled their military power and turning them out of cities compelled them to roam about in the deserts. Afterwards also, when they rose in the form of groups they were crushed. (*at-Tārikh*, vol.2, pp.580–591; Ibn al-Athir, vol.4, pp.196–206).

## ٥٨ — وَمِنْ كَلَامِ عَلِيِّهِ السَّلَامُ

كلم به الخوارج حين اعتزلوا الحكومة وتنادوا: ان لا حكم إلا لله

أَصَابَكُمْ حَاصِبٌ<sup>(٥٦٥)</sup> ، وَلَا بَقِيَّ مِنْكُمْ آثِرٌ<sup>(٥٦٦)</sup> . أَبْعَدَ إِيْمَانِي بِاللَّهِ ،  
وَجِهَادِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ، أَشْهَدُ عَلَى نَفْسِي بِالْكَفْرِ ! « لَقَدْ  
ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ! » فَأَوْبُوا شَرَّ مَا بَ<sup>(٥٦٧)</sup> ، وَأَرْجِعُوا عَلَى  
أَثَرِ الْأَعْقَابِ<sup>(٥٦٨)</sup> . أَمَا إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي ذُلًّا شَامِلًا ، وَسَيْفًا قَاطِعًا ،  
وَأَثَرَةً<sup>(٥٦٩)</sup> يَتَّخِذُهَا الظَّالِمُونَ فِيكُمْ سُنَّةً .

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**as-Sayyid ar-Raḍi says:** In the words “*wala baqiyah minkum ābirun*” used by Amīr al-mu’minin the “*ābir*” has been related with “*bā*” and “*rā*” and it has been taken from the Arab saying “*rajulun ābirun*” which means the man who prunes the date-palm trees and improves them. In one version the word is “*āthir*” and its meaning is “relator of news.” In my view this is more appropriate, as though Amīr al-mu’minin intends to say that there should remain none to carry news. In one version the word appears as “*ābiz*” with “*zā*” which means one who leaps. One who dies is also called “*ābiz*”.

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## SERMON 59

When Amīr al-mu’minin showed his intention to fight the Khārijites he was told that they had crossed the bridge of Nahrawān and gone over to the other side. Amīr al-mu’minin said:

Their falling place is on this side of the river. By Allāh, not even ten of them will survive while from your side not even ten will be killed.<sup>1</sup>

**as-Sayyid ar-Raḍi says:** In this sermon “*nutfah*” implies the River Euphrates, and for water this is the nicest expression even though water may be much.

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1. This prophecy cannot be attributed to wit and far sightedness, because far sighted eyes may forecast victory or defeat and preconceive the outcome of war but to tell about the correct figures of the killed on either side is beyond their capacity. This can be done only by one who can unveil the unknown future and see the coming scene with his eyes and who sees the sketches yet to appear on the page of the future with the help of the light of knowledge possessed by him as Imāmī. Consequently, events occurred just according to what this inheritor of Prophet’s knowledge had said, and from among the Khārijites all except nine persons were killed. Two of them fled away to ‘Umān, two to Sajistān, two to Kirmān and two to al-Jazīrah while one escaped to Tall Mawzan. Of Amīr al-mu’minin’s party only eight men fell as martyrs.

قال الشريف : قوله عليه السلام «ولا بقي منكم آبر» يروى على ثلاثة أوجه :  
أحدها أن يكون كما ذكرناه : «آبر» بالراء، من قولهم للذي يأبر النخل - أي :  
يصلحه - ويروى «آثر» وهو الذي يأثر الحديث ويرويه أي يحكيه ، وهو أصح الوجوه  
عندي ، كأنه عليه السلام قال : لا بقي منكم مخبر ! ويروى «آيز» - بالزاي المعجمة -  
وهو الوائب . والهاالك أيضاً يقال له : آبز .

## ٥٩ - وَقَالَ عَلَيْهِ السَّلَامُ

لما عزم على حرب الخوارج ، وقيل له :  
إن القوم عبروا جسر النهر وان !

مَصَارِعُهُمْ دُونَ النُّطْفَةِ ، وَاللَّهُ لَا يُفْلِتُ مِنْهُمْ عَشْرَةٌ ، وَلَا يَهْلِكُ  
مِنْكُمْ عَشْرَةٌ .

قال الشريف : يعني بالنطفة ماء النهر ، وهي أفصح كناية عن الماء وإن كان كثيراً جداً .  
وقد أشرنا إلى ذلك فيما تقدم عند مضي ما أشبهه .

\* \* \* \* \*

## SERMON 60

**When Amir al-mu'minin was told that the Khārijites  
had been totally killed, he said:**

By Allāh, no, not yet. They still exist in the loins of men and wombs of women. Whenever a chief would appear from among them he would be cut down till the last of them would turn thieves and robbers.<sup>1</sup>

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1. This prophesy of Amir al-mu'minin also proved true word by word. Every chief of Khārijites who rose was put to sword. A few of their chiefs who were badly put to death are mentioned here:

1) Nāfi' ibn Azraq al-Ḥanafi: the largest group of the Khārijites namely al-Azāriqah is named after him. He was killed by Salāmah al-Bāhili during encounter with the army of Muslim ibn 'Ubays.

2) Najdah ibn 'Āmir: the an-Najadāt al-'Ādhiriyyah sect of Khārijites is named after him. Abū Fudayk al-Khārijī got him killed.

3) 'Abdullāh ibn Ibād at-Tamimī: the sect Ibādīte (*Ibādīyyah*) is named after him. He was killed during encounter with 'Abdullāh ibn Muḥammad ibn 'Aṭīyyah.

4) Abū Bayhas Hayṣam ibn Jābir aḍ-Ḍubā'i: the sect of al-Bayhasiyyah is named after him. 'Uthmān ibn Ḥayyān al-Murri the governor of Medina got his hands and feet severed and then killed him.

5) 'Urwah ibn Udayyah at-Tamimī: Ziyād ibn Abih killed him during the reign of Mu'āwiyah.

6) Qaṭari ibn al-Fujā'h al-Māzinī at-Tamimī: when he encountered the army of Sufyān ibn al-Abrad al-Kalbī in Tabarastān then Sawrah ibn al-Ḥurr ad-Dārimī killed him.

7) Abū Bilāl Mirdās ibn Udayyah at-Tamimī: was killed in encounter with 'Abbās ibn Akḥḍar al-Māzinī.



## ٦٠ - وَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ

لما قتل الخوارج ف قيل له : يا أمير المؤمنين ، هلك القوم بأجمعهم !

كَلَّا وَاللَّهِ ؛ إِنَّهُمْ نُطِفُ فِي أَصْلَابِ الرِّجَالِ ، وَقَرَارَاتِ النِّسَاءِ <sup>(٥٧٠)</sup> ،  
كُلَّمَا نَجَمَ <sup>(٥٧١)</sup> مِنْهُمْ قَرْنٌ قُطِعَ ، حَتَّى يَكُونَ آخِرُهُمْ لُصُوصاً سَلَابِينَ .

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- 8) Shawdhab al-Khārījī al-Yashkurī: was killed during encounter with Sa'īd ibn 'Amr al-Ḥarashī.
- 9) Ḥawtharah ibn Wadā' al-Asadī: was killed at the hands of a man of Banū Ṭayyī'
- 10) al-Mustawrid ibn 'Ullafah at-Taymī: was killed by Ma'qil ibn Qays ar-Riyāhī in the reign of Mu'āwiyah.
- 11) Shabīb ibn Yazid ash-Shaybānī: died by being drowned in river.
- 12) 'Imrān ibn al-Ḥarith ar-Rāsibī: was killed in the battle of Dūlāb.
- 13, 14) Zaḥḥāf at-Ṭā'ī and Qurayb ibn Murrah al-Azdi: were killed in encounter with Banū Ṭāḥiyah.
- 15) az-Zubayr ibn 'Alī as-Salīṭī at-Tamīmī: was killed in encounter with 'Attāb ibn Warqā' ar-Riyāhī.
- 16) 'Alī ibn Bashīr ibn al-Māḥūz al-Yarbū'ī: al-Ḥajjāj ibn Yūsuf ath-Thaqafī got him killed.
- 17) 'Ubaydullāh ibn Bashīr: was killed in encounter with al-Muhallab ibn Abī Ṣufrah in the battle of Dūlāb.
- 18) Abu'l-Wāzī' ar-Rāsibī: a man in the graveyard of Banū Yashkur felled a wall on him and killed him.
- 19) 'Abdu Rabbih aṣ-Ṣaghīr: was killed in encounter with al-Muhallab ibn Abī Ṣufrah.
- 20) al-Walid ibn Ṭarīf ash-Shaybānī: was killed in encounter with Yazid ibn Mazyad ash-Shaybānī.
- 21-24) 'Abdullāh ibn Yaḥyā al-Kindī, al-Mukhtār ibn 'Awf al-Azdi (Abū Ḥamzah ash-Shārī), Abrahah ibn aṣ-Ṣabbāḥ and Balj ibn 'Uqbah al-Asadī: were killed by 'Abd al-Malik ibn 'Aṭīyyah as-Sa'dī in the reign of Marwān ibn Muḥammad (the last of Umayyads caliph).



## SERMON 61

**Amir al-mu'minin also said :**

Do not fight<sup>1</sup> the Khārijites after me, because one who seeks right but does not find it, is not like one who seeks wrong and finds it.

**as-Sayyid ar-Raḍi says:** Amir al-mu'minin means Mu'ā-wiyah and his men.

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## SERMON 62

**When Amir al-mu'minin was warned of being  
killed by deceit, he said :**

Surely, there is a strong shield of Allāh over me. When my day would come it would get away from me and hand me over to death. At that time neither an arrow would go amiss nor a wound would heal up.

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## SERMON 63

**About the transience of the world**

Beware! surely this world is a place from which protection cannot be sought except while one is in it. The action which is performed only for this world cannot secure salvation. People are tested in it through calamities. Those who have taken worldly pleasures here will be taken out from them (by death) and will be questioned about them. And whatever (good actions) they have achieved for the other world, they will get them there and stay in them. For the intelligent this world is like the shade - one moment it is spread out and extended but soon it shrinks and contracts.

## ٦١ - ﴿لَا تُقَاتِلُوا الْخَوَارِجَ بِعَدِيٍّ﴾

لَا تُقَاتِلُوا الْخَوَارِجَ بِعَدِيٍّ ؛ فَلَيْسَ مَنْ طَلَبَ الْحَقَّ فَأَخْطَاهُ ، كَمَنْ  
طَلَبَ الْبَاطِلَ فَأَذْرَكَهُ .

قال الشريف : يعني معاوية وأصحابه .

## ٦٢ - ﴿لَا خَوْفٌ مِنَ الْفِيلَةِ﴾

لما خُوف من الفيلة (٥٧٢)

وَأَنَّ عَلِيَّ مِّنَ اللَّهِ جُنَّةٌ<sup>(٥٧٣)</sup> ، حَصِينَةٌ ، فَإِذَا جَاءَ يَوْمِي أَنْفَرَجَتْ عَنِّي  
وَأَسْلَمْتَنِي ؛ فَحِينَئِذٍ لَا يَطِيشُ السَّهْمُ<sup>(٥٧٤)</sup> ، وَلَا يَبْرَأُ الْكَلِمُ<sup>(٥٧٥)</sup> .

## ٦٣ - ﴿طَبَقَ الدُّنْيَا﴾

يحلر من فتنة الدنيا

أَلَا إِنَّ الدُّنْيَا دَارٌ لَا يُسْلَمُ مِنْهَا إِلَّا فِيهَا ، وَلَا يُنْجَى بِشَيْءٍ كَانَ لَهَا :  
أَبْتَلِيَ النَّاسُ بِهَا فِتْنَةً ، فَمَا أَخَذُوهُ مِنْهَا لَهَا أُخْرِجُوا مِنْهُ وَخُوسِبُوا  
عَلَيْهِ ، وَمَا أَخَذُوهُ مِنْهَا لِغَيْرِهَا قَدِمُوا عَلَيْهِ وَأَقَامُوا فِيهِ ؛ فَإِنَّهَا عِنْدَ  
ذَوِي الْعُقُولِ كَفْيٍ الظِّلِّ ، بَيْنَا تَرَاهُ سَابِغًا<sup>(٥٧٦)</sup> حَتَّى قَلَصَ<sup>(٥٧٧)</sup> ، وَزَائِدًا  
حَتَّى نَقَصَ .



1. The reason for stopping people from fighting the Khārijites was that Amīr al-mu'minīn was clearly perceiving that after him authority and power would devolve on people who would be ignorant of the proper occasion of *jihād*, and who will make use of sword only to maintain their sway. And there were those who excelled even Khārijites in holding and calling Amīr al-mu'minīn bad. So those who are themselves in the wrong have no right to fight others in the wrong. Again, those who are wilfully in the wrong can be allowed to fight those who are in the wrong by mistake. Thus, Amīr al-mu'minīn's words make this fact clear that the misguidance of Khārijites was not wilful but under Satan's influence. They mistook wrong as right and stuck to it. On the other hand, the position of misguidance of Mu'āwiyah and his party was that they rejected right realizing it as right and appropriated wrong as the code of their conduct fully knowing that it was wrong. Their audacity in the matter of religion reached the stage that it can neither be regarded as a result of misunderstanding nor can it be covered under the garb of error of judgement, because they openly transgressed the limits of religion and paid no heed to the Prophet's injunctions in comparison with their own view. Thus, Ibn Abi'l-Ḥadīd has written (vol.5, p.130) that when the Prophet's companion Abu'd-Dardā' saw utensils of gold and silver being used by Mu'āwiyah he said he had heard the Prophet saying, "One who drinks in vessels of gold and silver will feel flames of the fire of Hell in his stomach" whereupon Mu'āwiyah said, "As for me, I do not find any harm in it." Similarly, creating Ziyād ibn Abīh's blood relationship with himself by his own opinion in total disregard of the Prophet's injunction, abusing the descendants of the Prophet over the pulpit, transgressing the limits of *shari'ah*, shedding blood of innocent persons and placing over Muslims (as so called Khalifāh) a vicious individual and thus opening the way to misbelief and atheism are events that to attribute them to any misunderstanding is like wilfully closing eyes to facts.





## SERMON 64

### About decline and destruction of the world

O' creatures of Allāh! Fear Allāh and anticipate your death by good actions. Purchase everlasting joy by paying transitory things – pleasures of this world. Get ready for the journey, for you are being driven, and prepare yourself for death, since it is hovering over you. Be a people who wake up when called, and who know that this world is not their abode, and so have it changed (with the next)

Certainly, Allāh has not created you aimlessly nor left you as useless. There is nothing between anyone of you and Paradise or Hell except death that must befall him. The life that is being shortened every moment and being dismantled every hour must be regarded very short. The hidden thing namely death which is being driven (to you) by two over new phenomena, the day and the night, is certainly quick of approach. The traveller which is approaching with success or failure (namely death) deserves the best of provision. So acquire such provision from this world while you are here with which you may shield yourself tomorrow (on the Day of Judgement).

So everyone should fear Allāh, should admonish himself, should send forward his repentance and should overpower his desire, because his death is hidden from him, his desires deceive him and Satan is posted on him and he beautifies for him sin so that he may commit it and prompts him to delay repentance till his desires make him the most negligent. Piety is for the negligent person whose life itself would be a proof against him and his own days (passed in sin) would lead him to punishment.

We ask Allāh, the Glorified, that He may make us and you like one whom bounty does not mislead, whom nothing can stop

## ٦٤ - وَمِنْ ظَنَائِرِ الْمَعَالِيَةِ

في المبادرة إلى صالح الأعمال

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ ، وَبَادِرُوا آجَالَكُمْ بِأَعْمَالِكُمْ<sup>(٥٧٨)</sup> ، وَابْتَاعُوا<sup>(٥٧٩)</sup> مَا يَبْقَى لَكُمْ بِمَا يَزُولُ عَنْكُمْ ، وَتَرَحَّلُوا<sup>(٥٨٠)</sup> فَقَدْ جُدَّ بِكُمْ<sup>(٥٨١)</sup> ، وَاسْتَعِدُّوا لِلْمَوْتِ فَقَدْ أَظْلَكُكُمْ<sup>(٥٨٢)</sup> ، وَكُونُوا قَوْمًا صَبِيحَ بِهِمْ فَاَنْتَبَهُوا ، وَعَلِمُوا أَنَّ الدُّنْيَا لَيْسَتْ لَهُمْ بِدَارٍ فَاسْتَبَدَّلُوا ؛ فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثًا ، وَلَمْ يَتْرُكْكُمْ سُدًى<sup>(٥٨٣)</sup> ، وَمَا بَيْنَ أَحَدِكُمْ وَبَيْنَ الْجَنَّةِ أَوْ النَّارِ إِلَّا الْمَوْتُ أَنْ يَنْزَلَ بِهِ . وَإِنَّ غَايَةَ تَنْقُصِهَا اللَّحْظَةُ ، وَتَهْدِيمُهَا السَّاعَةُ ، لَجَدِيرَةٌ بِقِصْرِ الْمُدَّةِ . وَإِنَّ غَايَةَ يَحْدُوهُ<sup>(٥٨٤)</sup> الْجَدِيدَانِ : اللَّيْلُ وَالنَّهَارُ ، لَحَرِي<sup>(٥٨٥)</sup> بِسُرْعَةِ الْأَوْبَةِ<sup>(٥٨٦)</sup> . وَإِنَّ قَادِمًا يَقْدُمُ بِالْفَوْزِ أَوْ الشَّقْوَةِ لَمُسْتَحِقٌّ لِأَفْضَلِ الْعُدَّةِ . فَتَزَوَّدُوا فِي الدُّنْيَا ، مِنَ الدُّنْيَا ، مَا تَحْرُزُونَ بِهِ أَنْفُسَكُمْ غَدًا<sup>(٥٨٧)</sup> . فَاتَّقَى عَبْدُ رَبِّهِ ، نَصَحَ نَفْسَهُ ، وَقَدَّمَ تَوْبَتَهُ ، وَغَلَبَ شَهْوَتَهُ ، فَإِنَّ أَجَلَهُ مَسْتُورٌ عَنْهُ ، وَأَمَلُهُ خَادِعٌ لَهُ ، وَالشَّيْطَانُ مُوَكَّلٌ بِهِ ، يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيَرْكَبَهَا ، وَيُمْنِيهِ التَّوْبَةَ لِيُسَوِّفَهَا<sup>(٥٨٨)</sup> ، إِذَا هَجَمَتْ مَنِئَتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا . فَيَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي غَفْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً ، وَأَنْ تُؤَدِّيَهُ أَيَّامُهُ إِلَى الشَّقْوَةِ ! نَسْأَلُ اللَّهَ سُبْحَانَهُ أَنْ يَجْعَلَنَا وَإِيَّاكُمْ مِّنْ لَا تُبْطِرُهُ نِعْمَةٌ<sup>(٥٨٩)</sup> ، وَلَا تُقْصِرُ



from obedience of Allāh and whom shame and grief do not befall after death.

\* \* \* \* \*

## SERMON 65

### About Allāh's attributes

Praise be to Allāh for Whom one condition does not proceed another so that He may be the First before being the Last or He may be Manifest before being Hidden. Everyone called one (alone) save Him is by virtue of being small (in number); and everyone enjoying honour other than Him is humble. Every powerful person other than Him is weak. Every master (owner) other than Him is slave (owned).

Every knower other than Him is seeker of knowledge. Every controller other than Him is sometimes imbued with control and sometimes with disability. Every listener other than Him is deaf to light voices while loud voices make him deaf and distant voices also get away from him. Every on-looker other than Him is blind to hidden colours and delicate bodies. Every manifest thing other than Him is hidden, but every hidden thing other than Him is incapable of becoming manifest.

He did not create what He created to fortify His authority nor for fear of the consequences of time, nor to seek help against the attack of an equal or a boastful partner or a hateful opponent. On the other hand all the creatures are reared by him and are His humbled slaves. He is not conditioned in anything so that it be said that He exists therein, nor is He separated from anything so as to be said that He is away from it. The creation of what He initiated or the administration of what He controls did not fatigue Him. No disability overtook Him against what He created. No misgiving ever occurred to Him in what He ordained and resolved. But His verdict is certain, His knowledge is definite, His governance is overwhelming. He is wished for at time of distress and He is feared even in bounty.



بِهِ عَنْ طَاعَةِ رَبِّهِ غَايَةً ، وَلَا تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نَدَامَةً وَلَا كَابَةً .

## ٦٥ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

وفيهما مباحث لطيفة من العلم الالهي

الْحَمْدُ لِلَّهِ الَّذِي لَمْ تَسْبِقْ لَهُ حَالٌ حَالًا ، فَيَكُونُ أَوَّلًا قَبْلَ أَنْ يَكُونَ  
آخِرًا ، وَيَكُونُ ظَاهِرًا قَبْلَ أَنْ يَكُونَ بَاطِنًا ؛ كُلُّ مُسَمًّى بِالْوَحْدَةِ  
غَيْرُهُ قَلِيلٌ ، وَكُلُّ عَزِيزٍ غَيْرُهُ ذَلِيلٌ ، وَكُلُّ قَوِيٍّ غَيْرُهُ ضَعِيفٌ ، وَكُلُّ  
مَالِكٍ غَيْرُهُ مَمْلُوكٌ ، وَكُلُّ عَالِمٍ غَيْرُهُ مُتَعَلِّمٌ ، وَكُلُّ قَادِرٍ غَيْرُهُ يَقْدِرُ  
وَيَعْجَزُ ، وَكُلُّ سَمِيعٍ غَيْرُهُ يَصْمُ<sup>(٥٩٠)</sup> عَنْ لَطِيفِ الْأَصْوَاتِ ، وَيُصِمُّهُ  
كَبِيرُهَا ، وَيَذْهَبُ عَنْهُ مَا بَعْدَ مِنْهَا ، وَكُلُّ بَصِيرٍ غَيْرُهُ يَغْمَى عَنْ  
خَفِيِّ الْأَلْوَانِ وَلَطِيفِ الْأَجْسَامِ ، وَكُلُّ ظَاهِرٍ غَيْرُهُ بَاطِنٌ ، وَكُلُّ بَاطِنٍ  
غَيْرُهُ ظَاهِرٌ . لَمْ يَخْلُقْ مَا خَلَقَهُ لِتَشْدِيدِ سُلْطَانٍ ، وَلَا تَخَوْفٍ مِنْ  
عَوَاقِبِ زَمَانٍ ، وَلَا أَسْتِعَانَةٍ عَلَى نِدٍّ<sup>(٥٩١)</sup> مُثَاوِرٍ<sup>(٥٩٢)</sup> ، وَلَا شَرِيكَ مُكَاثِرٍ<sup>(٥٩٣)</sup> ،  
وَلَا ضِدٍّ مُنَافِرٍ<sup>(٥٩٤)</sup> ؛ وَلَكِنْ خَلَاتِقُ مَرْبُوبُونَ<sup>(٥٩٥)</sup> ، وَعِبَادُ دَاخِرُونَ<sup>(٥٩٦)</sup> ،  
لَمْ يَحْدُلْ فِي الْأَشْيَاءِ فَيُقَالَ : هُوَ كَائِنٌ ، وَلَمْ يَنَأْ<sup>(٥٩٧)</sup> عَنْهَا فَيُقَالَ :  
هُوَ مِنْهَا بَائِنٌ<sup>(٥٩٨)</sup> . لَمْ يُوْذَ<sup>(٥٩٩)</sup> خَلْقُ مَا أَيْتَدَأْ ، وَلَا تَدْبِيرُ مَا ذَرَأَ<sup>(٦٠٠)</sup> ،  
وَلَا وَقَفَ بِهِ عَجْزٌ عَمَّا خَلَقَ ، وَلَا وَلَجَتْ<sup>(٦٠١)</sup> عَلَيْهِ شُبْهَةٌ فِيمَا قَضَى  
وَقَدَّرَ ، بَلْ قَضَاءٌ مُتَقَنٌ ، وَعِلْمٌ مُحْكَمٌ ، وَأَمْرٌ مُبْرَمٌ<sup>(٦٠٢)</sup> . الْمَأْمُولُ مَعَ  
النَّقَمِ ، الْمَرْهُوبُ مَعَ النِّعَمِ !

## SERMON 66

**In some of the days of Şiffin Amir al-mu'minin  
said to his followers about ways of fighting**

O' crowd of Muslims! Make fear of Allāh the routine of your life. Cover yourselves with peace of mind and clinch your teeth because this makes the sword slip off from the skull. Complete your armour and shake your swords in their sheathes before showing them out. Have your eyes on the enemy. Use your spears on both sides and strike (the enemy) with swords. Keep in mind that you are before Allāh and in the company of the Prophet's cousin. Repeat your attacks and feel ashamed of running away, because it is a shame for posterity and (cause of awarding you) fire on the Day of Judgement. Give your lives (to Allāh) willingly and walk towards death with ease. Beware of this great majority, and the pitched tent and aim at its centre because Satan is hiding in its cornet. He has extended his hand for assault and has kept back his foot for running away. Keep one enduring till the light of Truth dawns upon you.

*While ye have the upper hand, and Allāh is with you, and never will He depreciate your deeds. (Qur'ān, 47:35)*

\* \* \* \* \*

## SERMON 67

When after the death of the Prophet news reached Amir al-mu'minin about the happening in Saqifah of Bani Sā'idah,<sup>1</sup> he enquired what the anşār said. People said that they were asking for one chief from among them and one from the others,  
Amir al-mu'minin said:

Why did you not argue against them (anşār) that the Pro-

## ٦٦ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في تعليم الحرب والمقاتلة

والمشهور أنه قاله لأصحابه ليلة الهرب أو أول اللقاء بصفين

مَعَاشِرَ الْمُسْلِمِينَ : اسْتَشْعِرُوا الْخَشْيَةَ <sup>(٦٠٣)</sup> ، وَتَجَلَّبَّوْا <sup>(٦٠٤)</sup> السَّكِينَةَ ،  
وَعَضُّوْا عَلَى النَّوَاجِدِ <sup>(٦٠٥)</sup> ، فَإِنَّهُ أَنْبَى <sup>(٦٠٦)</sup> لِّلسُّيُوفِ عَنِ الْهَامِ <sup>(٦٠٧)</sup> .  
وَأَكْمِلُوا اللَّامَةَ <sup>(٦٠٨)</sup> ، وَقَلِّقُوا <sup>(٦٠٩)</sup> السُّيُوفَ فِي أَغْمَادِهَا <sup>(٦١٠)</sup> قَبْلَ سَلِّهَا .  
وَالْحَظُّوْا الْخَزَرَ <sup>(٦١١)</sup> ، وَاطْعَنُوا الشَّرَّ <sup>(٦١٢)</sup> ، وَنَافِحُوا بِالطُّبَا <sup>(٦١٣)</sup> ، وَصَلُّوْا  
السُّيُوفَ بِالْخُطَا <sup>(٦١٤)</sup> ، وَاعْلَمُوا أَنَّكُمْ بَعَيْنُ اللَّهِ ، وَمَعَ ابْنِ عَمِّ رَسُولِ  
اللَّهِ . فَعَاوِدُوا الْكُرَّ ، وَاسْتَحْيُوا مِنَ الْفَرِّ <sup>(٦١٥)</sup> ، فَإِنَّهُ عَارٌ فِي الْأَعْقَابِ <sup>(٦١٦)</sup> ،  
وَنَارٌ يَوْمَ الْحِسَابِ . وَطَيِّبُوا عَنْ أَنْفُسِكُمْ نَفْسًا ، وَامْشُوا إِلَى الْمَوْتِ  
مَشْيًا سُجْحًا <sup>(٦١٧)</sup> ، وَعَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ ، وَالرَّوَاقِ الْمُطَنَّبِ <sup>(٦١٨)</sup> ،  
فَاضْرِبُوا ثَبَجَهُ <sup>(٦١٩)</sup> ، فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كِسْرِهِ <sup>(٦٢٠)</sup> ، وَقَدْ قَدَّمَ  
لِلدُّوْبَةِ يَدًا . وَآخِرَ لِلنُّكُوصِ رِجْلًا . فَصَمْدًا صَمْدًا <sup>(٦٢١)</sup> ! حَتَّى يَنْجَلِيَ  
لَكُمْ عَمُودُ الْحَقِّ « وَأَنْتُمْ الْأَعْلَوْنَ ، وَاللَّهُ مَعَكُمْ ، وَلَنْ يَتَرَكُمُ أَعْمَالُكُمْ » <sup>(٦٢٢)</sup> .

## ٦٧ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

قالوا : لما انتهت إلى أمير المؤمنين عليه السلام أنباء السقيفة <sup>(٦٢٣)</sup> بعد وفاة

رسول الله صلى الله عليه وآله وسلم ، قال عليه السلام :

ما قالت الأنصار ؟ قالوا : قالت : منا أمير ومنكم أمير ؛ قال عليه السلام :

فَهَلَّا اخْتَجَجْتُمْ عَلَيْهِمْ بِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَّى بِأَنَّ

phet had left his will that whoever is good among *anṣār* should be treated well and whoever is bad he should be forgiven.

**People said:** "What is there against them in it?"

**Amir al-mu'minin said:**

"If the Government was for them there should have been no will in their favour."

**Then he said:**

"What did the Quraysh plead?"

**People said:** "They argued that they belong to the lineal tree of the Prophet.

**Then Amir al-mu'minin said:**

"They argued with the tree but spoiled the fruits."

1. From what happened in the Saqifah of Bani Sā'idah it appears that the greatest argument of *muhājirūn* against *anṣār* and the basis of the former's success was this very point that since they were the kith and kin of the Prophet no one else could deserve the Caliphate. On this very ground the big crowd of *anṣār* became ready to lay down their weapons before three *muhājirūn*, and the latter succeeded in winning the Caliphate by presenting their distinction of descent. Thus in connection with the events of Saqifah at-Ṭabari writes that when the *anṣār* assembled in Saqifah of Bani Sā'idah to swear allegiance on the hand of Sa'd ibn 'Ubādah, somehow Abū Bakr, 'Umar and Abū 'Ubaydah ibn al-Jarrāḥ also got the hint and reached there. 'Umar had thought out something for this occasion and he rose to speak but Abū Bakr stopped him, and he himself stood up. After praise of Allāh and the immigration of the *muhājirūn* and their precedence in Islam he said:

They are those who worshipped Allāh first of all and accepted belief in Allāh and his Prophet's friends and his Kith and Kin. These alone

يُحَسِّنَ إِلَىٰ مُحْسِنِهِمْ ، وَيَتَجَاوَزَ عَنْ مُسِيئِهِمْ ؟

قالوا : وما في هذا من الحجة عليهم ؟

فقال عليه السلام :

لَوْ كَانَتْ الْإِمَامَةُ فِيهِمْ لَمْ تَكُنِ الْوَصِيَّةُ بِهِمْ .

ثم قال عليه السلام :

فَمَاذَا قَالَتْ قُرَيْشٌ ؟ قالوا : احتجت بأنّها شجرة الرسول صلى الله عليه وسلم ، فقال عليه السلام : اَحْتَجُّوا بِالشَّجَرَةِ ، وَأَضَاعُوا الثَّمَرَةَ .

\* \* \* \* \*



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therefore most deserve the Caliphate. Whoever clashes with them commits excess.

When Abū Bakr finished his speech al-Ḥubāb ibn al-Mundhir stood up and, turning to the *anṣār*, he said: "O' group of *anṣār*! Do not give your reins in the hands of others. The populace is under your care. You are men of honour, wealth and tribe and gathering. If the *muhājirūn* have precedence over you in some matters you too have precedence over them in other matters. You gave them refuge in your houses. You are the fighting arm of Islam. With your help Islam stood on its own feet. In your cities prayer of Allāh was established with freedom. Save yourselves from division and dispersion and stick to your right unitedly. If the *muhājirūn* do not concede to your right tell them there should be one chief from us and one from them."

No sooner al-Ḥubāb sat down after saying this then 'Umar rose and spoke thus:

This can't be that there be two rulers at one time. By Allāh, the Arabs will never agree to have you as the head of the state since the Prophet was not from amongst you. Certainly, the Arabs will not care the least objection in that the Caliphate is allowed to one in whose house Prophethood rests so that the ruler should also be from the same house. For those who dissent clear arguments can be put forth. Whoever comes in conflict with us in the matter of the authority and rulership of Muḥammad (p.b.u.h.a.h.p.) he is leaning towards wrong, is a sinner and is falling into destruction.

After 'Umar, al-Ḥubāb again stood up and said to the *anṣār*, "Look, stick to your point and do not pay heed to the views of this man or his supporters. They want to trample your right, if they do not consent turn him and them out of your cities and appropriate the Caliphate. Who else than you can deserve it more?"

When al-Ḥubāb finished 'Umar scolded him. There was use of bad words from that side also, and the position began to worsen. On seeing this Abū 'Ubaydah ibn al-Jarrāḥ spoke with the intention of cooling down *anṣār* and to win them over to his side and said:

"O' *anṣār*! You are the people who supported us and helped us in

every manner. Do not now change your ways and do not give up your behaviour." But the *anṣār* refused to change their mind. They were prepared to swear allegiance to Sa'd and people just wanted to approach him when a man of Sa'd's tribe Bashir ibn 'Amr al-Khazraji stood up and said:

"No doubt we came forward for *jihād*, and gave support to the religion, but our aim in doing thus was to please Allāh and to obey His Prophet. It does not behove us to claim superiority and create trouble in the matter of the caliphate. Muḥammad (p.b.u.h.a.h.p.) was from Quraysh and they have a greater right for it, and are more appropriate for it." As soon as Bashir uttered these words division occurred among the *anṣār*, and this was his aim, because he could not see a man of his own tribe rising so high. The *muhājirūn* took the best advantage of this division among the *anṣār*, and 'Umar and Abū 'Ubaydah decided to swear allegiance to Abū Bakr. They had just got forward for the act when Bashir first of all put his hand on that of Abū Bakr and after that 'Umar and Abū 'Ubaydah swore the allegiance. Then the people of Bashir's tribe came and swore allegiance, and trampled Sa'd ibn 'Ubādah under their feet.

During this time Amir al-mu'minin was occupied in the funeral bath and burial of the Prophet. When afterwards he heard about the assemblage at the Saqifah and he came to know that the *muhājirūn* had won the score over *anṣār* by pleading themselves to be from the tribe of the Prophet he uttered the fine sentence that then argued on the lineal tree being one but spoiled its fruits, who are the members of his family. That is, if *muhājirūn*'s claim was acceded for being from the lineal tree of the Prophet, how can those who are the fruits of this tree be ignored? It is strange that Abū Bakr who connects with the Prophet in the seventh generation above and 'Umar who connects with him in the ninth generation above may be held of the tribe and family of the Prophet and he who was his first cousin, he is refused the status of a brother.



## SERMON 68

**When Amir al-mu'minin appointed Muḥammad ibn Abi Bakr<sup>1</sup>  
Governor of Egypt and he was overpowered and killed, Amir  
al-mu'minin said :**

I had intended to send Hāshim ibn 'Utbah to Egypt and had I done so he would have made way for the opponents nor given them time (to get hold of him). This is without reproach to Muḥammad ibn Abi Bakr as I loved him and had brought him up.

\* \* \* \* \*

## SERMON 69

**Admonishing his companions about careless behaviour  
Amir al-mu'minin said :**

How long shall I accord you consideration that is accorded to camels with hollow hump, or to worn clothes which when stiched on one side give way on the ohter. Whenever a vanguard force of Syria (ash-Shām) hovers over you, everyone of you shuts his door and hides himself like the lizard in its hole or a badger in its den. By Allāh, he whom people like you support must suffer disgrace and he who throws arrows with your support is as if he throws arrows that are broken both at head and tail. By Allāh, within the courtyard you are quite numerous but under the banner you are only a few. Certainly, I know what can improve you and how your crookedness can be straightened. But I shall not improve your condition by marring myself. Allāh may disgrace your faces and destroy you. You do not understand the right as you understand the wrong and do not crush the wrong as you crush the right.

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1. Muḥammad ibn Abi Bakr's mother was Asmā' bint 'Umays whom

## ٦٨ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لما قلد محمد بن أبي بكر مصر فملكت عليه وقتل

وَقَدْ أَرَدْتُ تَوَلِيَّةَ مِصْرَ هَاشِمَ بْنِ عُتْبَةَ ، وَلَوْ وَلَيْتُهُ إِيَّاهَا لَمَّا خَلَّى  
لَهُمُ الْعُرْصَةَ<sup>(٦٢٤)</sup> ، وَلَا أَنْهَزَهُمُ الْفُرْصَةَ ، بَلَا ذِمٌّ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ ،  
وَلَقَدْ كَانَ إِلَيَّ حَبِيبًا ، وَكَانَ لِي رَبِيبًا .

## ٦٩ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في توبيخ بعض اصحابه

كَمْ أَذَارِيكُمْ كَمَا تُدَارِي الْبِكَارُ الْعِمْدَةَ<sup>(٦٢٥)</sup> ، وَالثِّيَابُ الْمُتَدَاعِيَةَ<sup>(٦٢٦)</sup> !  
كُلَّمَا حِيصَتْ<sup>(٦٢٧)</sup> مِنْ جَانِبٍ تَهْتَكْتَ<sup>(٦٢٨)</sup> مِنْ آخَرٍ ، كُلَّمَا أَطْلَّ عَلَيْكُمْ  
مَنْسِرٌ<sup>(٦٢٩)</sup> مِنْ مَنْاسِرِ أَهْلِ الشَّامِ أَغْلَقَ كُلُّ رَجُلٍ مِنْكُمْ بَابَهُ ، وَأَنْجَحَرَ<sup>(٦٣٠)</sup>  
أَنْجَحَارَ الضَّبَّةِ فِي جُحْرِهَا ، وَالضَّبْعِ فِي وَجَارِهَا<sup>(٦٣١)</sup> . الدَّلِيلُ وَاللَّهُ مَنْ  
نَصَرْتُمُوهُ ! وَمَنْ رُمِيَ بِكُمْ فَقَدْ رُمِيَ بِأَفْوَاقِ نَاصِلٍ<sup>(٦٣٢)</sup> . إِنَّكُمْ - وَاللَّهِ -  
لَكَثِيرٌ فِي أَلْبَاحَاتٍ<sup>(٦٣٣)</sup> ، قَلِيلٌ تَحْتَ الرَّايَاتِ ، وَإِنِّي لَعَالِمٌ بِمَا  
يُضْلِحُكُمْ ، وَيُقِيمُ أَوْدَكُمْ<sup>(٦٣٤)</sup> ، وَلَكِنِّي لَا أَرَى إِضْلَاحَكُمْ بِإِفْسَادِ  
نَفْسِي . أَضْرَعَ اللَّهُ خُدُودَكُمْ<sup>(٦٣٥)</sup> ، وَأَتَعَسَ جُدُودَكُمْ<sup>(٦٣٦)</sup> ! لَا تَعْرِفُونَ  
الْحَقَّ كَمَا عَرَفْتُمْ الْبَاطِلَ ، وَلَا تُبْطِلُونَ الْبَاطِلَ كَمَا بَطَلْتُمْ الْحَقَّ !



Amir al-mu'minin married after Abū Bakr's death. Consequently, Muḥammad lived and was brought up under the care of Amir al-mu'minin and he imbibed his ways and manners. Amir al-mu'minin too loved him much and regarded him as his son, and used to say "Muḥammad is my son from Abū Bakr." He was born in the journey for the last *ḥajj* (of the Prophet) and died as martyr in 38 A.H. at the age of twenty eight years.

On accession to the Caliphate Amir al-mu'minin had selected Qays ibn Sa'd ibn 'Ubādah as the Governor of Egypt but circumstances so developed that he had to be removed and Muḥammad ibn Abi Bakr had to be sent there as Governor. The policy of Qays there was that he did not want to take any serious step against the 'Uthmāni group but Muḥammad's view was different. After the lapse of a month he sent them word that in case they did not obey him their existence there would be impossible. Upon this these people organized a front against him, and engaged themselves in secret wire-pullings, but became conspicuous soon. After arbitration they started creating trouble with the slogan of vengeance. This polluted the atmosphere of Egypt. When Amir al-mu'minin came to know these deteriorated conditions he gave the governorship of Egypt to Mālik ibn al-Ḥārith al-Ashtar and sent him off there in order that he might suppress insurgent elements and save the administration from getting worse, but he could not escape the evil designs of the Umayyads and was killed by poison while on his way. Thus, the governorship of Egypt remained with Muḥammad ibn Abi Bakr.

On this side, the performance of 'Amr ibn al-Āṣ in connection with the Arbitration made Mu'āwiyah recall his own promise. Consequently, he gave him six thousand combatants and set him off to attack Egypt. When Muḥammad ibn Abi Bakr knew of the advancing force of the enemy he wrote to Amir al-mu'minin for help. Amir al-mu'minin replied that he would be soon collecting help for him but in the meantime he should mobilise his own forces. Muḥammad mobilised four thousand men under his banner and divided them into two parts. He kept one part with himself and on the other he placed Kinānah ibn Bishr at-Tujibi in command and ordered him to go forward to check the enemy's advance. When they settled down in camp before the enemy various parties of the enemy began attacking them but they faced them with courage and valour. At last Mu'āwiyah ibn Ḥudayj as-Sakūni al-Kindī made an assault with full force. These people did not turn away from the enemy's swords but faced them steadfastly and fell as martyrs in action. The effect of this defeat was that Muḥammad ibn Abi



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Bakr's men got frightened and deserted him. Finding himself alone Muḥammad fled away and sought refuge in a deserted place. The enemy however got news about him through someone and traced him out when he was dying with thirst. Muḥammad asked for water but these cruel men refused and butchered him thirsty. Then they put his body in the belly of a dead ass and burnt it.

Mālik ibn Ka'b al-Arḥabi had already left Kūfah with two thousand men but before he could reach Egypt it had been occupied by the enemy.

\* \* \* \* \*

## SERMON 70

**Spoken on the morning of the day when Amir  
al-mu'minin was fatally struck with sword.**

I was sitting when sleep overtook me. I saw the Prophet of Allāh appear before me, and I said: "O' Prophet of Allāh! what crookedness and enmity I had to face from the people." The Prophet of Allāh said: "Invoke (Allāh) evil upon them," but I said, "Allāh may change them for me with better ones and change me for them with a worse one.

**as-Sayyid ar-Raḍi says: "al-awad" means crookedness and "al-ladad" means enmity, and this is the most eloquent expression.**

\* \* \* \* \*

## SERMON 71

**In condemnation of the people of Iraq**

Now then. O' people<sup>1</sup> of Iraq! You are like the pregnant woman who, on completion of the period of pregnancy delivers a dead child and her husband is also dead and her period of widowhood is long while only remote relation inherits her. By Allāh, I did not come to you of my own accord. I came to you by force of circumstances. I have come to know that you say 'Ali speaks lie. May Allāh fight you! Against whom do I speak lie? Whether against Allāh? But I am the first to have believed in him. Whether against His Prophet? But I am the first who testified to him. Certainly not. By Allāh it was a way of expression which failed to appreciate, and you were not capable of it. Woe to you.

## ٧٠ — وَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ

في سحرة (٦٣٧) اليوم الذي ضرب فيه

مَلَكَتْنِي عَيْنِي (٦٣٨) وَأَنَا جَالِسٌ ، فَسَنَحَ (٦٣٩) لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، مَاذَا لَقِيتَ مِنْ أُمَّتِكَ مِنَ الْأَوْدِ وَاللَّدَدِ ؟ فَقَالَ : « أَذْعُ عَلَيْهِمْ » فَقُلْتُ : أَبَدَلَنِي اللَّهُ بِهِمْ خَيْرًا مِنْهُمْ ، وَأَبَدَلَهُمْ بِي شَرًّا لَهُمْ مِنِّي .

قال الشريف : يعني بالأود الاعوجاج ، وباللد الخصام . وهذا من أفصح الكلام .

## ٧١ — وَمِنْ حِكْمَتِهِ عَلَيْهِ السَّلَامُ

في ذم أهل العراق

وفيهما يوبخهم على ترك القتال والنصر يكاد يتم ، ثم تكذيبهم له

أَمَّا بَعْدُ يَا أَهْلَ الْعِرَاقِ ، فَإِنَّمَا أَنْتُمْ كَالْمَرَأَةِ الْحَامِلِ ، حَمَلْتَ فَلَمَّا أَتَمَّتْ أَمْلَصَتْ (٦٤٠) وَمَاتَ قِيَمُهَا (٦٤١) ، وَطَالَ تَأْيِمُهَا (٦٤٢) ، وَوَرِثَهَا أَبْعَدُهَا . أَمَّا وَاللَّهِ مَا أَتَيْتُكُمْ اخْتِيَارًا ؛ وَلَكِنْ جِئْتُ إِلَيْكُمْ سَوْقًا . وَلَقَدْ بَلَغَنِي أَنَّكُمْ تَقُولُونَ : عَلَيٌّ يَكْذِبُ ، قَاتِلُكُمْ اللَّهُ تَعَالَى ! فَعَلَى مَنْ أَكْذَبُ ؟ أَعَلَى اللَّهِ ؟ فَأَنَا أَوَّلُ مَنْ آمَنَ بِهِ ! أَمْ عَلَى نَبِيِّهِ ؟ فَأَنَا أَوَّلُ مَنْ صَدَّقَهُ ! كَلَّا وَاللَّهِ ، لَكِنَّهَا لَهْجَةٌ غِبْتُ عَنْهَا ، وَلَمْ تَكُونُوا مِنْ

I am giving out these measures of nice expression free of any cost. I wish there were vessels good enough to hold them.

*Certainly, you will understand it after some time. (Qur'ān, 38:88)*

1. When after Arbitration the Iraqis displayed lethargy and heartlessness in retaliating the continuous attacks of Mu'āwiyah, Amīr al-mu'minin delivered this sermon abusing and admonishing them. Herein he has referred to their being deceived at Şiffin and has likened them to a woman who has five qualities:

- i) Firstly, she is pregnant. This implies that these people had full capability to fight, and were not like a barren woman from whom nothing is expected.
- ii) Secondly, she has completed the period of pregnancy. That is they had passed over all difficult stages and had approached near the final goal of Victory.
- iii) Thirdly, she wilfully miscarries her child. That is after coming close to victory they came down to settlement and instead of achieving the coveted goal faced disappointment.
- iv) Fourthly, her period of widowhood is long. That is they fell in such a state as though they had no protector or patron and they were roaming about without any ruler.
- v) Fifthly, her successors would be distant persons. That is the people of Syria who had no relationship with them would occupy their properties.

\* \* \* \* \*

أَهْلِهَا . وَيَلُ أُمِّهِ <sup>(٦٤٣)</sup> كَيْلًا بَغِيرِ ثَمَنِ ! لَوْ كَانَ لَهُ وَعَاءٌ . « وَلَتَعْلَمُنَّ  
نَبَأَهُ بَعْدَ حِينٍ » .





## SERMON 72

**Herein Amir al-mu'minin tells people how to pronounce  
"aṣ-ṣalāt" (to invoke Divine blessing) on the Prophet.**

My Allāh, the Spreader of the surfaces (of earth) and Keeper (intact) of all skies, Creator of hearts on good and evil nature, send Thy choicest blessings and growing favours on Muḥammad Thy servant and Thy Prophet who is the last of those who preceded (him) and an opener for what is closed, proclaimer of truth with truth, repulser of the forces of wrong and crusher of the onslaughts of misguidance. As he was burdened (with responsibility of prophethood) so he bore it standing by Thy commands, advancing towards Thy will, without shrinking of steps or weakness of determination, listening to Thy revelation, preserving Thy testament, proceeding forward in the spreading of Thy commands till he lit fire for its seeker and lighted the path for the groping in the dark.

Hearts achieved guidance through him after being ridden with troubles. He introduced clearly guiding signs and shining injunctions. He is Thy trusted trustee, the treasurer of Thy treasured knowledge, Thy witness on the Day of Judgement, Thy envoy of truth and Thy Messenger towards the people.

\* \* \* \* \*

## ٧٢ -- وَمِنْ تَطَبُّقِهَا عَلَى الصَّلَاةِ

علم فيها الناس الصلاة على النبي صلى الله عليه وآله  
وفيهما بيان صفات الله سبحانه وصفة النبي والدعاء له

### صفات الله

اللَّهُمَّ دَاحِي الْمَدْحُوتِ <sup>(٦٤٤)</sup> ، وَدَاعِمَ الْمَسْمُوكَاتِ <sup>(٦٤٥)</sup> ، وَجَابِلِ  
الْقُلُوبِ <sup>(٦٤٦)</sup> عَلَى فِطْرَتِهَا <sup>(٦٤٧)</sup> : شَقِيَّهَا وَسَعِيدِهَا .

### صفة النبي

أَجْعَلْ شَرَائِفَ <sup>(٦٤٨)</sup> صَلَوَاتِكَ ، وَنَوَامِي <sup>(٦٤٩)</sup> بَرَكَاتِكَ ، عَلَى مُحَمَّدٍ  
عَبْدِكَ وَرَسُولِكَ الْخَاتِمِ <sup>(٦٥٠)</sup> لِمَا سَبَقَ ، وَالْفَاتِحِ لِمَا أَنْغَلَقَ <sup>(٦٥١)</sup> ،  
وَالْمُعْزِزِ الْحَقَّ بِالْحَقِّ ، وَالدَّافِعِ جَيْشَاتِ الْأَبَاطِيلِ <sup>(٦٥٢)</sup> ، وَالْدَّامِغِ  
صَوْلَاتِ الْأَضَالِيلِ <sup>(٦٥٣)</sup> ، كَمَا حُمِّلَ فَاضْطَلَعَ <sup>(٦٥٤)</sup> ، قَائِمًا بِأَمْرِكَ ،  
مُسْتَوْفِزًا <sup>(٦٥٥)</sup> فِي مَرْضَاتِكَ ، غَيْرَ نَاكِلٍ <sup>(٦٥٦)</sup> عَنْ قَدَمٍ <sup>(٦٥٧)</sup> ، وَلَا وَاهٍ <sup>(٦٥٨)</sup>  
فِي عَزْمٍ ، وَاعِيًا <sup>(٦٥٩)</sup> لَوَحْيِكَ ، حَافِظًا لِعَهْدِكَ ، مَاضِيًا عَلَى نَفَازِ أَمْرِكَ ؛  
حَتَّى أَوْرَى قَبَسَ الْقَابِسِ <sup>(٦٦٠)</sup> ، وَأَضَاءَ الطَّرِيقَ لِلْخَابِطِ <sup>(٦٦١)</sup> ، وَهُدَيْتَ  
بِهِ الْقُلُوبُ بَعْدَ خَوْضَاتِ <sup>(٦٦٢)</sup> الْفِتَنِ وَالْآثَامِ ، وَأَقَامَ بِمُوضِحَاتِ  
الْأَغْلَامِ <sup>(٦٦٣)</sup> ، وَنَبَرَاتِ الْأَحْكَامِ ، فَهُوَ أَمِينُكَ الْمَأْمُونُ ، وَخَازِنُ  
عِلْمِكَ الْمَخْزُونِ <sup>(٦٦٤)</sup> ، وَشَهِيدُكَ <sup>(٦٦٥)</sup> يَوْمَ الدِّينِ ، وَبَعِیْثُكَ <sup>(٦٦٦)</sup> بِالْحَقِّ ،  
وَرَسُولُكَ إِلَى الْخَلْقِ .

My Allāh prepare large place for him under Thy shade and award him multiplying good by Thy bounty.

My Allāh give height to his construction above all other constructions, heighten his position with Thee, grant perfection to his effulgence and perfect for him his light. In reward for his discharging Thy prophetship, grant him that his testimony be admitted and his speech be liked for his speech is just, and his judgements are clear-cut. My Allāh put us and him together in the pleasures of life, continuance of bounty, satisfaction of desires, enjoyment of pleasures, ease of living, peace of mind and gifts of honour.

\* \* \* \* \*

### SERMON 73

Amir al-mu'minin said about Marwān ibn al-Ḥakam at Baṣrah. When Marwān was taken prisoner on the day of Jamal, he asked Ḥasan and Ḥusayn (p.b.u.t.) to intercede on his behalf before Amir al-mu'minin. So they spoke to Amir al-mu'minin about him and he released him. Then they said, "O' Amir al-mu'minin he desires to swear you allegiance" Whereupon Amir al-mu'minin said:

Did he not swear me allegiance after the killing of 'Uthmān? Now I do not need his allegiance, because his is the hand of a Jew. If he swears me allegiance with his hand he would violate it after a short while. Well, he is to get power for so long as a

### الدعاء للنبي

اللَّهُمَّ افْسَحْ لَهُ مَفْسَحاً فِي ظِلِّكَ<sup>(٦٦٧)</sup> ؛ وَاجْزِهِ مُضَاعَفَاتِ الْخَيْرِ<sup>(٦٦٨)</sup>  
 مِنْ فَضْلِكَ. اللَّهُمَّ وَأَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ ، وَأَكْرِمِ لَدَيْكَ مَنْزِلَتَهُ ،  
 وَأَتِمِّمْ لَهُ نُورَهُ ، وَاجْزِهِ مِنْ ابْتِعَاثِكَ لَهُ مَقْبُولَ الشَّهَادَةِ ، مَرْضِيَّ  
 الْمَقَالَةِ ، ذَا مَنْطِقٍ عَدْلٍ ، وَخُطْبَةٍ فَضْلٍ . اللَّهُمَّ اجْمَعْ بَيْنَنَا وَبَيْنَهُ فِي  
 بَرْدِ الْعَيْشِ وَقَرَارِ النِّعْمَةِ<sup>(٦٦٩)</sup> ، وَمُنَى الشَّهَوَاتِ<sup>(٦٧٠)</sup> ، وَأَهْوَاءِ اللَّذَاتِ ،  
 وَرَخَاءِ الدَّعَةِ<sup>(٦٧١)</sup> ، وَمُنْتَهَى الطَّمَانِينَةِ ، وَتُحَفِ الْكَرَامَةِ<sup>(٦٧٢)</sup> .

## ٧٣ — وَمِنْ كَلَامِ الْعَلِيِّ (ع)

قاله مروان بن الحكم بالبصرة

قالوا : أَخَذَ مَرْوَانَ بْنَ الْحَكَمِ أَسِيراً يَوْمَ الْجَمَلِ ، فَاسْتَشْفَعَ<sup>(٦٧٣)</sup>  
 الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا السَّلَامُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ، فَكَلَّمَاهُ  
 فِيهِ . فَخَلَّى سَبِيلَهُ . فَقَالَا لَهُ : يَبَايِعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ ؟ فَقَالَ عَلَيْهِ  
 السَّلَامُ :

أَوْ لَمْ يَبَايِعْنِي بَعْدَ قَتْلِ عُثْمَانَ ؟ لَا حَاجَةَ لِي فِي بَيْعَتِهِ ! إِنَّهَا كَفَّ<sup>١</sup>  
 يَهُودِيَّةً<sup>(٦٧٤)</sup> ، لَوْ بَايَعَنِي بِكَفِّهِ لَغَدَرَ بِسَبْتِهِ<sup>(٦٧٥)</sup> . أَمَا إِنَّ لَهُ إِمْرَةً

dog licks his nose. He is the father of four rams (who will also rule). The people will face hard days through him and his sons.<sup>1</sup>

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1. Marwān ibn al-Ḥakam was the nephew (brother's son) and son-in-law of 'Uthmān. Due to thin body and tall stature he was known with the nickname "Khayṭ Bāṭil" (the thread of wrong). When 'Abd al-Malik ibn Marwān killed 'Amr ibn Sa'id al-Ashdaq, his brother Yaḥyā ibn Sa'id said:

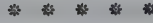
O' sons of Khayṭ Bāṭil (the thread of the wrong) you have played deceit on 'Amr and people like you build their houses (of authority) on deceit and treachery.

Although his father al-Ḥakam ibn Abī al-ʿĀṣ had accepted Islam at the time of the fall of Mecca but his behaviour and activities were very painful to the Prophet. Consequently, the Prophet cursed him and his descendants and said, "Woe will befall my people from the progeny of this man." At last in view of his increasing intrigues the Prophet expelled him from Medina towards the valley of Wajj (in Ṭa'if) and Marwān also went with him. Prophet did not thereafter allow them entry in Medina all his life. Abū Bakr and 'Umar did likewise, but 'Uthmān sent for both of them during his reign, and raised Marwān to such height as though the reins of caliphate rested in his hands. Thereafter his circumstances became so favourable that on the death of Mu'āwiyah ibn Yazīd he became the Caliph of the Muslims. But he had just ruled only for nine months and eighteen days that death overtook him in such a way that his wife sat with the pillow on his face and did not get away till he breathed his last.

The four sons to whom Amīr al-mu'minin has referred were the four sons of 'Abd al-Malik ibn Marwān namely al-Walid, Sulaymān, Yazīd and Hishām, who ascended the Caliphate one after the other and coloured the pages of history with their stories. Some commentators have regarded this reference to Marwān's own sons whose names are 'Abd al-Malik, 'Abd al-'Azīz, Bishr and Muḥammad. Out of these 'Abd al-Malik did become Caliph of Islam but 'Abd al-'Azīz became governor of Egypt, Bishr of Iraq and Muḥammad of al-Jazirah.



كَلَعَقَتِ الْكَلْبِ أَنْفَهُ ، وَهُوَ أَبُو الْأَكْبُشِ الْأَرْبَعَةِ <sup>(٦٧٦)</sup> ، وَسَتَلَقَى الْأُمَّةُ مِنْهُ وَمِنْ وَلَدِهِ يَوْمًا أَحْمَرَ !



## SERMON 74

**When the Consultative Committee (or Shūrā) decided to swear  
allegiance to 'Uthmān, Amīr al-mu'minin said :**

You have certainly known that I am the most rightful of all others for the Caliphate. By Allāh, so long as the affairs of Muslims remain intact and there is no oppression in it save on myself I shall keep quiet seeking reward for it (from Allāh) and keeping aloof from its attractions and allurements for which you aspire.

\* \* \* \* \*

## SERMON 75

**When Amīr al-mu'minin learnt that the Umayyads  
blamed him for killing 'Uthmān, he said :**

Umayyads's knowledge about me did not desist them from accusing me, nor did my precedence (in accepting Islam) kept off these ignorant people from blaming me. Allāh's admonitions are more eloquent than my tongue. I am the contesteer against those who break away from Faith and the opposer of those who entertain doubts. Uncertainties should be placed before Qur'ān, the Book of Allāh (for clarification). Certainly, people will be recompensed according to what they have in their hearts.

\* \* \* \* \*

## SERMON 76

**About preaching and counselling**

Allāh may bless him who listens to a point of wisdom and retains it, when he is invited to the right path he approaches it,

## ٧٤ - وَمِنْ حَبْلِ الْإِيمَانِ

لما عزموا على بيعة عثمان

لَقَدْ عَلِمْتُمْ أَنِّي أَحَقُّ النَّاسِ بِهَا مِنْ غَيْرِي ؛ وَوَاللَّهِ لَأُسْلِمَنَّ مَا سَلِمَتْ  
أُمُورُ الْمُسْلِمِينَ ؛ وَلَمْ يَكُنْ فِيهَا جَوْرٌ إِلَّا عَلَيَّ خَاصَّةً ، أَلْتِمَاساً لِأَجْرِ  
ذَلِكَ وَفَضْلِهِ ، وَزُهْداً فِيمَا تَنَافَسْتُمُوهُ مِنْ زُخْرُفِهِ وَزِينَتِهِ .<sup>(٦٧٧)</sup>

## ٧٥ - وَمِنْ حَبْلِ الْإِيمَانِ

لما بلغه اتهام بني أمية له بالمشاركة في دم عثمان

أَوْ لَمْ يَنْهَ بَنِي أُمِيَّةَ عِلْمُهَا بِي عَنْ قَرْنِي<sup>(٦٧٨)</sup> ؟ أَوْ مَا وَزَعَ الْجُهَالُ  
سَابِقَتِي عَنْ تُوْهُمَتِي ! وَلَكَمَا وَعَظَهُمُ اللَّهُ بِهِ أَبْلَغُ مِنْ لِسَانِي . أَنَا حَاجِبُ  
الْمَارِقِينَ<sup>(٦٧٩)</sup> ، وَخَصِيمُ النَّاكِثِينَ الْمُرْتَابِينَ<sup>(٦٨٠)</sup> ، وَعَلَى كِتَابِ اللَّهِ تُعْرَضُ  
الْأَمْثَالُ<sup>(٦٨١)</sup> ، وَبِمَا فِي الصُّدُورِ تُجَازَى الْعِبَادُ !

## ٧٦ - وَمِنْ حَبْلِ الْإِيمَانِ

في الحث على العمل الصالح

رَجِمَ اللَّهُ أَمْرًا سَمِعَ حُكْمًا<sup>(٦٨٢)</sup> فَوَعَى<sup>(٦٨٣)</sup> ، وَدُعِيَ إِلَى رَشَادٍ فَدَنَا<sup>(٦٨٤)</sup> ،

he follows a leader (by catching his waist band) and finds salvation, keeps Allāh before his eyes and fears his sins, performs actions sincerely and acts virtuously, earns treasure of heavenly rewards, avoids vice, aims at (good) objective and reaps recompense, faces his desires and rejects (fake) hopes, makes endurance the means to his salvation and piety the provision for his death, rides on the path of honour and sticks to the highway of truth, makes good use of his time and hastens towards end and takes with him the provision of (good) actions.

\* \* \* \* \*

## SERMON 77

### About Umayyads

The Banū Umayyah (Umayyads) are allowing me the inheritance of Muḥammad (p.b.u.h.a.h.p.) bit. By Allāh, if I live I would throw them away as the butcher removes the dust from the dust-covered piece of flesh.

**as-Sayyid ar-Raḍi says:** In one version for "*al-widhamu't-taribah*" (dust covered piece of flesh) the words "*at-turābu'l-wadhimah*" (the soil sticking on a piece of flesh) have been shown. That is, for the adjective the qualified noun and for the qualified noun the adjective has been placed. And by word "*layufawwiqūnani*" Amīr al-mu'minin implies that they allow him bit by bit just a she-camel may be milked a little and then its young one may be made to suck milk so that it may be ready to be milked. And "*al-widhām*" is the plural of "*wadhamah*" which means the piece of stomach or of liver which falls on the ground and then the dust is removed from it.

\* \* \* \* \*

وَأَخَذَ بِحُجْزَةٍ<sup>(٦٨٥)</sup> هَادٍ فَنَجَا . رَاقِبَ رَبِّهِ ، وَخَافَ ذَنْبَهُ ، قَدَّمَ خَالِصاً ،  
وَعَمِلَ صَالِحاً . أَكْتَسَبَ مَذْخُوراً<sup>(٦٨٦)</sup> ، وَاجْتَنَبَ مَحْذُوراً ، وَرَمَى  
غَرَضاً ، وَأَحْرَزَ عِوَضاً . كَابَرَ هَوَاهُ<sup>(٦٨٧)</sup> ، وَكَذَّبَ مُنَاهُ . جَعَلَ الصَّبْرَ  
مَطِيَّةَ نَجَاتِهِ ، وَالتَّقْوَى عُدَّةَ وَفَاتِهِ . رَكِبَ الطَّرِيقَةَ الْغَرَاءَ<sup>(٦٨٨)</sup> ، وَلَزِمَ  
الْمَحَجَّةَ<sup>(٦٨٩)</sup> الْبَيْضَاءَ . اُعْتَنَمَ الْمَهْلَ<sup>(٦٩٠)</sup> ، وَبَادَرَ الْأَجَلَ ، وَتَزَوَّدَ مِنْ  
الْعَمَلِ .

## ٧٧ — وَمِنْ أَمْرِ الْمَلِكِ الْمُسْلِمِ

وذلك حين منعه سعيد بن العاص حقه

إِنَّ بَنِي أُمَيَّةَ لَيَفُوقُونَنِي تُرَاثَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَفَوِّقاً ،  
وَاللَّهُ لَعَنَ بَقِيَّتُ لَهُمْ لَأَنْفُضَنَّهُمْ نَفْضَ اللَّحَامِ الْوِذَامِ التَّرْبَةَ !

قال الشريف : ويروى « التراب الوذمة » ، وهو على القلب<sup>(٦٩١)</sup> .

قال الشريف : وقوله عليه السلام « لَيَفُوقُونَنِي » أي : يعطوني من المال قليلاً كفُواق  
الناقة ، وهو الحلبة الواحدة من لبنها . والوذام : جمع وذمة ، وهي الحزّة<sup>(٦٩٢)</sup> من  
الكرش أو الكبد تقع في التراب فتنفض .



## SERMON 78

### Supplications of Amir al-mu'minin.

O' my Allāh! Forgive me what Thou knowest about me more than I do. If I return (to the sins) Thou return to forgiveness. My Allāh forgive me what I had promised to myself but Thou didst not find its fulfilment with me. My Allāh forgive me that with what I sought nearness to Thee with my tongue but my heart opposed and did not perform it. My Allāh forgive me winkings of the eye, vile utterances, desires of the heart and errors of speech.



## SERMON 79

When<sup>1</sup> Amir al-mu'minin decided to set out for the battle with the Khārijites someone said, "If you set out at this moment then according to astrology I fear you will not be successful in your aim," whereupon Amir al-mu'minin said:

Do you think you can tell the hour when a man goes out and no evil befall him or can warn of the time at which if one goes out harm will accrue? Whoever testifies to this falsifies the Qur'ān and becomes unmindful of Allāh in achieving his desired objective and in warding off the undesirable. You cherish saying this so that he who acts on what you say should praise you rather than Allāh because according to your misconception you have guided him about the hour in which he would secure benefit and avoid harm.

## ٧٨ — وَمِنْ عَمَلِهِ السَّالِمُ

من كلمات كان ، عليه السلام ، يدعو بها

اللَّهُمَّ اغْفِرْ لِي مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي ، فَإِنْ عُدْتُ فَعُدْ عَلَيَّ بِالْمَغْفِرَةِ .  
 اللَّهُمَّ اغْفِرْ لِي مَا وَآيْتُ<sup>(٦٩٣)</sup> مِنْ نَفْسِي ، وَلَمْ تَجِدْ لَهُ وَفَاءً عِنْدِي .  
 اللَّهُمَّ اغْفِرْ لِي مَا تَقَرَّبْتُ بِهِ إِلَيْكَ بِلِسَانِي ، ثُمَّ خَالَفَهُ قَلْبِي . اللَّهُمَّ  
 اغْفِرْ لِي رَمَزَاتِ الْأَلْحَاطِ<sup>(٦٩٤)</sup> ، وَسَقَطَاتِ الْأَلْفَافِ<sup>(٦٩٥)</sup> ، وَشَهَوَاتِ  
 الْجَنَانِ<sup>(٦٩٦)</sup> ، وَهَفَوَاتِ اللِّسَانِ<sup>(٦٩٧)</sup> .

## ٧٩ — وَمِنْ عَمَلِهِ السَّالِمُ

قاله لبعض أصحابه لما عزم على المسير إلى الخوارج ، وقد قال له : إن سرت يا أمير  
 المؤمنين ، في هذا الوقت ، خشيت ألا تظفر بمرادك ، من طريق علم النجوم  
 فقال عليه السلام

أَتَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ ؟  
 وَتُخَوِّفُ مِنَ السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا حَاقَ بِهِ الضَّرُّ<sup>(٦٩٨)</sup> ؟ فَمَنْ صَدَّقَكَ  
 بِهَذَا فَقَدْ كَذَّبَ الْقُرْآنَ ، وَاسْتَغْنَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ فِي نَيْلِ الْمَحْبُوبِ  
 وَدَفْعِ الْمَكْرُوهِ ، وَتَبَتَّغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُؤْلِكَ الْحَمْدَ  
 دُونَ رَبِّهِ ، لِأَنَّكَ - بِزَعْمِكَ - أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا  
 النَّفْعَ . وَأَمِنْ الضَّرِّ !!

**Then Amīr al-mu'minin advanced towards the people and said :**

O' people! Beware of learning the science of stars except that with which guidance is sought on land or sea, because it leads to divining and an astrologer is a diviner, while the diviner is like the sorcerer, the sorcerer is like the unbeliever and the unbeliever would be in Hell. Get forward in the name of Allāh.

1. When Amīr al-mu'minin decided to march towards Nahrawan to suppress the risings of the Khārījites, 'Afīf ibn Qays al-Kindī said to him, "This hour is not good. If you set out at this time, then instead of victory and success you will face defeat and vanquishment." But Amīr al-mu'minin paid no heed to his view and ordered the army to march that very moment. In the result the Khārījites suffered such a clear defeat that out of their nine thousand combatants only nine individuals saved their lives by running away while the rest were killed.

Amīr al-mu'minin has argued about astrology being wrong or incorrect in three ways, firstly, that if the view of an astrologer is accepted as correct it would mean falsification of the Qur'ān, because an astrologer claims to ascertain hidden things of the future by seeing the stars while the Qur'ān says:

*Say: "None (either) in the heavens or in the earth knoweth the unseen save Allāh . . ." (27:65)*

Secondly, that under his misconception the astrologer believes that he can know his benefit or harm through knowing the future. In that case he would be regardless of turning to Allāh and seeking His help, while this indifference towards Allāh and self-reliance is a sort of heresy and atheism, which puts an end to his hope in Allāh. Thirdly, that if he succeeds in any objective, he would regard of this success to be the result of his knowledge of astrology, as a result of which he would praise himself rather than Allāh, and will expect that whomever he guides in this manner he too should be grateful to him rather than to Allāh. These points do not apply to astrology to the extent it may be believed that the astrological findings are in the nature of effect of medicines which are subject to alteration at will of Allāh. The competence achieved by most of our religious scholars in astrology is correct on this very ground that they did not regard its findings as final.

ثم أقبل عليه السلام على الناس فقال :

أَيُّهَا النَّاسُ . إِيَّاكُمْ وَتَعَلَّمِ النُّجُومَ ، إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ  
بَحَرٍ . فَإِنَّهَا تَدْعُو إِلَى الْكَهَانَةِ ، وَالْمَنْجَمِ كَالْكَاهِنِ<sup>(٦٩٩)</sup> ، وَالْكَاهِنُ  
كَالسَّاحِرِ . وَالسَّاحِرُ كَالْكَافِرِ ! وَالْكَافِرُ فِي النَّارِ ! سِيرُوا عَلَى أَسْمِ اللَّهِ .

\* \* \* \* \*

## SERMON 80

### After The Battle of Jamal,<sup>1</sup> Concerning Women and Their Short comings

O' ye peoples! Women are deficient in Faith, deficient in shares and deficient in intelligence. As regards the deficiency in their Faith, it is their abstention from prayers and fasting during their menstrual period. As regards deficiency in their intelligence it is because the evidence of two women is equal to that of one man. As for the deficiency of their shares that is because of their share in inheritance being half of men. So beware of the evils of women. Be on your guard even from those of them who are (reportedly) good. Do not obey them even in good things so that they may not attract you to evils.

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1. Amir al-mu'minin delivered this sermon after the devastation created by the Battle of Jamal. Since the devastation resulting from this battle was the out-come of blindly following a woman's command, in this sermon he has described women's physical defects and their causes and effects. Thus their first weakness is that for a few days in every month they have to abstain from prayer and fasting, and this abstention from worship is a proof of their deficiency in Faith. Although the real meaning of 'imān (belief) is heart-felt testification and inner conviction yet metaphorically it also applies to action and character. Since actions are the reflection of Belief they are also regarded as part of Belief. Thus, it is related from Imām 'Alī ibn Mūsā ar-Riḍā (p.b.u.t.) that:

'imān (belief) is testification at heart, admission by the tongue and action by the limbs.

The second weakness is that their natural propensities do not admit of full performance of their intelligence. Therefore, nature has given them the power of intelligence only in accordance with the scope of their activities which can guide them in pregnancy, delivery, child nursing, child care and house-hold affairs. On the basis of this weakness of mind and intelligence their evidence has not been accorded the status of man's evidence, as Allāh says:

*... then call to witness two witnesses from among your men and*



## ٨٠ - وَمِنْ ظَنِّهِ عَلَيْهِ السَّلَامُ

بعد فراغه من حرب الجمل ، في معرفة النساء ببيان نقصهن

مَعَاشِرَ النَّاسِ . إِنَّ النِّسَاءَ نَوَاقِصُ الْإِيمَانِ . نَوَاقِصُ الْحُظُوظِ .  
 نَوَاقِصُ الْعُقُولِ : فَأَمَّا نُقْصَانُ إِيْمَانِهِنَّ فَقُعُودُهُنَّ عَنِ الصَّلَاةِ وَالصِّيَامِ  
 فِي أَيَّامِ حَيْضِهِنَّ ، وَأَمَّا نُقْصَانُ عُقُولِهِنَّ فَشَهَادَةُ أَمْرَاتَيْنِ كَشَهَادَةِ الرَّجُلِ  
 الْوَاحِدِ ، وَأَمَّا نُقْصَانُ حُظُوظِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَافِ مِنْ مَوَارِيثِ  
 الرِّجَالِ . فَاتَّقُوا شِرَارَ النِّسَاءِ ، وَكُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ ، وَلَا  
 تُطِيعُوهُنَّ فِي الْمَعْرُوفِ حَتَّى لَا يَطْمَعَنَّ فِي الْمُنْكَرِ

\* \* \* \* \*

## SERMON 81

### About the way of preaching and counselling

O' people! abstinence is to shorten desires, to thank for bounties and to keep off prohibitions. If this is possible then (at least) the prohibitions should not overpower your patience. Allāh has exhausted the excuses before you through clear, shining arguments and open, bright books.

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*if there not be two men then (take) a man and two women, of those ye approve of the witnesses, so that should one of the two (women) forget the (second) one of the two may remind the other . . . (Qur'ān, 2:282)*

The third weakness is that their share in inheritance is half of man's share in inheritance as the Qur'ān says:

*Allāh enjoineeth you about your children. The male shall have the equal of the shares of two females . . . (4:11)*

This shows woman's weakness because the reason for her share in inheritance being half is that the liability of her maintenance rests on man. When man's position is that of a maintainer and care taker the status of the weaker sex who is in need of maintenance and care-taking is evident.

After describing their natural weakness as Amir al-mu'minin points out the mischiefs of blindly following them and wrongly obeying them. He says that not to say of bad things but even if they say in regard to some good things it should not be done in a way that these should feel as if it is being done in pursuance of their wish, but rather in a way that they should realize that the good act has been performed because of its being good and that their pleasure or wish has nothing to do with it. If they have even the doubt that their pleasures has been kept in view in it they would slowly increase in their demands and would wish that they should be obeyed in all matters however evil, the inevitable consequence whereof will be destruction and ruin. ash-Shaykh Muḥammad 'Abduh writes about this view of Amir al-mu'minin as under:

Amir al-mu'minin has said a thing which is corroborated by experiences of centuries.

## ٨١ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

### في الزهد

أَيُّهَا النَّاسُ ، الزَّهَادَةُ قِصْرُ الْأَمَلِ ، وَالشُّكْرُ عِنْدَ النَّعْمِ ، وَالتَّوَرُّعُ <sup>(٧٠٠)</sup>  
عِنْدَ الْمَحَارِمِ ، فَإِنْ عَزَبَ <sup>(٧٠١)</sup> ذَلِكَ عَنْكُمْ فَلَا يَغْلِبِ الْحَرَامُ صَبْرَكُمْ ،  
وَلَا تَنْسُوا عِنْدَ النَّعْمِ شُكْرَكُمْ ، فَقَدْ أَعَذَرَ <sup>(٧٠٢)</sup> اللَّهُ إِلَيْكُمْ بِحُجَجٍ  
مُسْفِرَةٍ <sup>(٧٠٣)</sup> ظَاهِرَةٍ ، وَكُتِبَ بَارِزَةُ الْعُذْرِ <sup>(٧٠٤)</sup> وَاضِحَةً .

\* \* \* \* \*

## SERMON 82

### About the world and its people

In what way shall I describe this world whose beginning is grief and whose end is destruction?<sup>1</sup> The lawful actions performed here have to be accounted for, while for the forbidden ones there is punishment. Whoever is rich here faces mischief and whoever is poor gets grief. One who hankers after it does not get it. If one keeps away from it then it advances towards him. If one sees through it, it would bestow him sight, but if one has his eye on it then it would blind him.

as-Sayyid ar-Raḍī says: If a thinker thinks over this phrase of Amīr al-mu'minīn "*waman abṣara bihā baṣṣarat'hu*" ("If one sees through it, it would bestow him sight") he would find thereunder very amazing meaning and far-reaching sense whose purpose cannot be appreciated and whose aim cannot be understood particularly when he joins it with Amīr al-mu'minīn's phrase "*waman abṣara ilayhā a'mat'hu*" ("If one has his eye on it, then it would blind him") he would find the difference between "*abṣara bihā*" and "*abṣara lahā*", clear, bright, wonderful and shining.

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1. "The beginning of the world is grief and its end is destruction." This sentence contains the same truth which the Qur'ān has presented in the verse:

*Indeed We have created man (to dwell) amidst hardship. (90:4)*

It is true that right from the narrow womb of the mother upto the vastness of the firmament the changes of human life do not come to an end. When man first tastes life he finds himself closed in such a dark prison where he can neither move the limbs nor change the sides. When he gets rid of this confinement and steps in this world he has to pass through innumerable troubles. In the beginning he can neither speak with the tongue

## ٨٢ - وَمَنْ أَبْصَرَ إِلَيْهَا السَّعَاءَ

في صفة الدنيا

مَا أَصِفُ مِنْ دَارٍ أَوَّلُهَا عَنَاءٌ<sup>(٧٠٥)</sup> ، وَآخِرُهَا فَنَاءٌ ! فِي حَلَالِهَا حِسَابٌ ،  
وَفِي حَرَامِهَا عِقَابٌ . مَنْ أَسْتَغْنَى فِيهَا فُتِنَ ، وَمَنْ أَفْتَقَرَ فِيهَا حَزِنَ ،  
وَمَنْ سَاعَاها<sup>(٧٠٦)</sup> فَاتَتْهُ ، وَمَنْ قَعَدَ عَنْهَا وَاتَتْهُ<sup>(٧٠٧)</sup> ، وَمَنْ أَبْصَرَ بِهَا  
بَصَرَتَهُ ، وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتَهُ .

قال الشريف : أقول : وإذا تأمل المتأمل قوله عليه السلام : « وَمَنْ أَبْصَرَ بِهَا بَصَرَتَهُ »  
وجد تحته من المعنى العجيب ، والغرض البعيد ، ما لا تُبْلَغُ غايته ولا يدرك غوره ،  
لا سيما إذا قرن إليه قوله : « وَمَنْ أَبْصَرَ إِلَيْهَا أَعْمَتَهُ » فإنه يحدد الفرق بين  
« أبصر بها » و « أبصر إليها » واضحاً نيراً ، وعجيباً باهراً ! صلوات الله  
وسلامه عليه .

\* \* \* \* \*



so as to describe his difficulty or pain nor possesses energy in the limbs so as to accomplish his needs himself. Only his suppressed sobs and flowing tears express his needs and translate his grief and sorrow. When after the lapse of this period he enters the stage of learning and instruction, then on every step voices of admonition and abuse welcome him. All the time he seems frightened and terrified. When he is relieved of this period of subjugation he finds himself surrounded by the worries of family life and livelihood, where sometime, there is clash with comrades in profession, sometimes collision with enemies, sometimes confrontation with vicissitudes of time, sometimes attack of ailments and sometimes shock of children, till old age approaches him with the tidings of helplessness and weakness, and eventually he bids farewell to this world with mortification and grief in the heart.

Thereafter Amir al-mu'minin says about this world, that in its lawful actions there is the question of reckoning and in its forbidden acts there are hardships of punishment, as a result of which even pleasant joys also produce bitterness in his palate. If there is plenty of wealth and money in this world then man finds himself in such a whirlpool (of worries) that he loses his joy and peace of mind. But if there is want and poverty, he is ever crying for wealth. He who hankers after this world there is no limit for his desires. If one wish is fulfilled the desire for fulfilment of another wish crops up. This world is like the reflection. If you run after it then it will itself run forward but if you leave it and run away from it then it follows you. In the same way, if a person does not run after the world, the world runs after him. The implication is that if a person breaks the clutches of greed and avarice and keeps aloof from undersirable hankering after the world, he too gets (pleasures of) the world and he does not remain deprived of it. Therefore, he who surveys this world from above its surface and takes lesson from its chances and happenings, and through its variation, and alterations gains knowledge about Allāh's Might, Wisdom and Sagacity, Mercy, Clemency and Sustaining power, his eyes will gain real brightness and sight. On the other hand the person who is lost only in the colourfulness of the world and its decorations, he loses himself in the darkness of the world that is why Allah has forbidden to view the world thus:

*And strain not thine eyes unto that which We have provided (different) parties of them, (of) the splendour of the life of this world, so that We may try them in it; for the provision of thy Lord is better and more abiding. (Qur'an, 20:131)*



## SERMON 83

**This sermon is called the al-Gharra' and it is one of the most wonderful sermons of Amir al-mu'minin.**

Praise be to Allāh who is High above all else, and is Near (the creation) through His bounty. He is the Giver of all reward and distinction, and Dispeller of all calamities and hardships. I praise Him for His continuous mercy and His copious bounties.

I believe in Him as He is the First of all and He is Manifest. I seek guidance from Him as He is Near and is the Guide. I seek His succour as He is Mighty and Subduer. I depend upon Him as He is Sufficer and Supporter. And I stand witness that Muḥammad (blessing of Allāh be on him and his progeny) is His slave and His Prophet. He sent him for enforcement of His commands, for exhausting His pleas and for presenting warnings (against eternal punishment).

### Enjoining people to Piety

O' creatures of Allāh I advise you to have fear of Allāh Who has furnished illustrations and Who has timed for you your lives. He has given you covering of dress<sup>1</sup> and He has scattered for you livelihood. He has surrounded you with His knowledge. He has ordained rewards. He has bestowed upon you vast bounties and extensive gifts. He has warned you through far reaching arguments, and He has counted you by numbers. He has fixed for you ages (to live) in this place of test and house of instruction.

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1. Allāh has furnished every creature with natural dress, which is the means of protecting it from cold and heat. Thus, some animals are covered in feathers and some carry apparels of wool on their bodies. But high degree of intelligence of man and the quality of shame and modesty in =

## ٨٣ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

وهي الخطبة العجيبة وتسمى « الغراء »

وفيه نعمت الله جل شأنه، ثم الوصية بتقواه ثم التنفير من الدنيا، ثم ما يلحق من دخول القيامة، ثم تنبيه الخلق إلى ما هم فيه من الاعراض، ثم فضله عليه السلام في التذكير صفته جل شأنه

الْحَمْدُ لِلَّهِ الَّذِي عَلَا بِحَوْلِهِ <sup>(٧٠٨)</sup> ، وَدَنَا بِطَوْلِهِ <sup>(٧٠٩)</sup> ، مَانِحٌ كُلَّ غَنِيمَةٍ وَفَضْلٍ ، وَكَاشِفٌ كُلَّ عَظِيمَةٍ وَأَزَلٌ <sup>(٧١٠)</sup> . أَحْمَدُهُ عَلَى عَوَاطِفِ كَرَمِهِ ، وَسَوَابِغِ نَعَمِهِ <sup>(٧١١)</sup> ، وَأُومِنُ بِهِ أَوَّلًا بِأَدْيَا <sup>(٧١٢)</sup> ، وَأَسْتَهْدِيهِ قَرِيبًا هَادِيًا ، وَأَسْتَعِينُهُ قَاهِرًا قَادِرًا ، وَأَتَوَكَّلُ عَلَيْهِ كَافِيًا نَاصِرًا ، وَأَشْهَدُ أَنَّ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ لِإِنْفَازِ أَمْرِهِ ، وَإِنْهَاءِ عُنْدِهِ <sup>(٧١٣)</sup> وَتَقْدِيمِ نُذْرِهِ <sup>(٧١٤)</sup> .

الوصية بالتقوى

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي ضَرَبَ الْأَمْثَالَ <sup>(٧١٥)</sup> ، وَوَقَّتَ لَكُمْ الْأَجَالَ <sup>(٧١٦)</sup> ، وَأَلْبَسَكُمْ الرِّيَاشَ <sup>(٧١٧)</sup> ، وَأَرْفَعَ لَكُمْ الْمَعَاشَ <sup>(٧١٨)</sup> ، وَأَحَاطَ بِكُمْ الْإِحْصَاءَ <sup>(٧١٩)</sup> ، وَأَرْصَدَ لَكُمْ الْجَزَاءَ <sup>(٧٢٠)</sup> ، وَآثَرَكُمْ بِالنَّعَمِ السَّوَابِغِ ، وَالرَّفْدِ <sup>(٧٢١)</sup> الرَّوَافِغِ <sup>(٧٢٢)</sup> ، وَأَنْذَرَكُمْ بِالْحُجَجِ الْبَوَالِغِ <sup>(٧٢٣)</sup> ، فَأَحْصَاكُمْ عَدَدًا ، وَوَضَعَ لَكُمْ مُدَدًا <sup>(٧٢٤)</sup> ، فِي قَرَارِ خِبْرَةٍ <sup>(٧٢٥)</sup> ، وَدَارِ عِبْرَةٍ ،



You are on test in this world and have to render account about it.

### Caution against this world

Certainly this world is a dirty watering place and a muddy source of drinking.

Its appearance is attractive and its inside is destructive. It is a delible deception, a vanishing reflection and a bent pillar. When its despiser begins to like it and he who is not acquainted with it feels satisfied with it, then it raises and puts down its feet (in joy), entraps him in its trap, makes him the target of its arrows and puts round his neck the rope of death taking him to the narrow grave and fearful abode in order to show him his place of stay and the recompense of his acts. This goes on from generation to generation. Neither death stops from cutting them asunder nor do the survivors keep aloof from committing of sins.

### Death and Resurrection

They are emulating each other and proceeding in groups towards the final objective and the rendezvous of death, till when matters come to a close, the world dies and resurrection

- 
- = him demands distinction from other creatures. Consequently, to maintain this distinction he has been taught the ways of covering his body. It was this natural impulse that when Adam was made to give up his dress he began to cover his body with leaves. The Qur'an says:

*So when they tested (of) the tree their shameful things got displayed unto them and they began covering themselves with leaves of the Garden . . . (Qur'an, 7:22)*

This was the punishment awarded for his committing what was better for him to omit. When removal of dress is punishment its putting on would be a favour, and since this is peculiar to man it has been particularly mentioned.



أَنْتُمْ مُخْتَبَرُونَ فِيهَا ، وَمُحَاسَبُونَ عَلَيْهَا .

#### التفسير من الدنيا

فَإِنَّ الدُّنْيَا رَنِقٌ<sup>(٧٢٦)</sup> ، مَشْرَبٌ<sup>(٧٢٧)</sup> ، رَدِغٌ<sup>(٧٢٨)</sup> ، يُونِقٌ<sup>(٧٢٩)</sup> ، مَنَظَرٌ<sup>(٧٣٠)</sup> ،  
وَيُونِقٌ<sup>(٧٣١)</sup> ، مَخْبَرٌ<sup>(٧٣٢)</sup> . غُرُورٌ<sup>(٧٣٣)</sup> حَائِلٌ<sup>(٧٣٤)</sup> ، وَضُوءٌ<sup>(٧٣٥)</sup> آفِلٌ<sup>(٧٣٦)</sup> ، وَظِلٌّ<sup>(٧٣٧)</sup> زَائِلٌ<sup>(٧٣٨)</sup> ،  
وَسِنَادٌ<sup>(٧٣٩)</sup> مَائِلٌ<sup>(٧٤٠)</sup> ، حَتَّىٰ إِذَا أَنَسَ نَافِرُهَا<sup>(٧٤١)</sup> ، وَأَطْمَأَنَّ نَاكِرُهَا<sup>(٧٤٢)</sup> ، قَمَصَتْ<sup>(٧٤٣)</sup>  
بِأَرْجُلِهَا<sup>(٧٤٤)</sup> ، وَقَنَصَتْ<sup>(٧٤٥)</sup> بِأَحْبِلِهَا<sup>(٧٤٦)</sup> ، وَأَقْصَدَتْ<sup>(٧٤٧)</sup> بِأَسْهُمِهَا<sup>(٧٤٨)</sup> ،  
وَأَعْلَقَتْ<sup>(٧٤٩)</sup> أَلْمَرَّةَ<sup>(٧٥٠)</sup> أَوْهَاقَ<sup>(٧٥١)</sup> أَلْمَنِیَّةِ<sup>(٧٥٢)</sup> قَائِدَةً<sup>(٧٥٣)</sup> لَهُ إِلَىٰ ضَنْكِ<sup>(٧٥٤)</sup> الْمَضْجَعِ<sup>(٧٥٥)</sup> ،  
وَوَحْشَةَ<sup>(٧٥٦)</sup> الْمَرْجِعِ<sup>(٧٥٧)</sup> ، وَمُعَايِنَةَ<sup>(٧٥٨)</sup> الْمَحَلِّ<sup>(٧٥٩)</sup> وَثَوَابِ<sup>(٧٦٠)</sup> الْعَمَلِ<sup>(٧٦١)</sup> ، وَكَذَلِكَ<sup>(٧٦٢)</sup>  
الْخَلْفُ<sup>(٧٦٣)</sup> بِعَقْبِ<sup>(٧٦٤)</sup> السَّلَفِ<sup>(٧٦٥)</sup> ، لَا تُقْلِعُ<sup>(٧٦٦)</sup> أَلْمَنِیَّةُ<sup>(٧٦٧)</sup> أَخْتِرَامًا<sup>(٧٦٨)</sup> ، وَلَا<sup>(٧٦٩)</sup>  
يَرَعَوِي<sup>(٧٧٠)</sup> أَلْبَاقُونَ<sup>(٧٧١)</sup> أَجْتِرَامًا<sup>(٧٧٢)</sup> ، يَحْتَدُونَ<sup>(٧٧٣)</sup> مِثَالًا<sup>(٧٧٤)</sup> ، وَيَمْضُونَ<sup>(٧٧٥)</sup>  
أَرْسَالًا<sup>(٧٧٦)</sup> ، إِلَىٰ غَايَةِ<sup>(٧٧٧)</sup> الْإِنْتِهَاءِ<sup>(٧٧٨)</sup> ، وَصَيُورِ<sup>(٧٧٩)</sup> الْفَنَاءِ<sup>(٧٨٠)</sup> .

#### بعد الموت البعث

حَتَّىٰ إِذَا تَصَرَّعَتِ<sup>(٧٨١)</sup> الْأُمُورُ<sup>(٧٨٢)</sup> ، وَتَقَضَّتِ<sup>(٧٨٣)</sup> الدُّهُورُ<sup>(٧٨٤)</sup> ، وَأَزَفَ<sup>(٧٨٥)</sup> النُّشُورُ<sup>(٧٨٦)</sup> ،

draws near. Allāh<sup>2</sup> would take them out from the corners of the graves, the nests of birds, the dens of beasts and the centres of death. They hasten towards His command and run towards the place fixed for their final return group by group, quiet, standing and arrayed in rows. They will be within Allāh's sight and will hear every one who would call them.

They would be having the dress of helplessness and covering of submission and indignity. (At this time) contrivances would disappear, desires would be cut, hearts would sink quietly, voices would be curbed down, sweat would choke the throat, fear would increase and ears would resound with the thundering voice of the announcer calling towards the final judgement, award of recompense, striking of punishment and paying of reward.

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2. The intention is that Allāh would resurrect all the dead, even though they had been eaten by beasts and been merged in their bodies. Its aim is to refute the view of the philosophers who hold that the resurrection of the non-existent is impossible and who do not therefore believe in the physical resurrection. Their argument briefly is that a thing which has lost existence by death cannot return to life. Consequently, after the destruction of this world the return of any of its beings to life is out of question. But this belief is not correct because dispersal of the parts does not mean its non-existence, so as to say that putting these parts together again would involve resurrection of the non-existent. On the other hand separated and dispersed parts continue to exist in some form or the other. Of course, in this connection this objection has some force that when every person is to be resurrected in his own form, then in case one person has eaten the other, then in such a case it would be impossible to resurrect either of them with his own constituent parts, since this would involve creating deficiency of parts in that who had eaten the other.

To this metaphysicians have replied that in everybody there are some constituents which are essential and others which are non-essential. The essential constituents remain constant from the beginning till end of life and suffer no change or alteration, and resurrection with regard to such constituents would not create any deficiency in the man who ate the other.

أَخْرَجَهُمْ مِنْ ضَرَائِحِ<sup>(٧٥٠)</sup> الْقُبُورِ ، وَأَوْكَارِ الطُّيُورِ ، وَأَوْجِرَةِ<sup>(٧٥١)</sup>  
السَّبَّاعِ ، وَمَطَارِحِ الْمَهَالِكِ ، سِرَاعاً إِلَى أَمْرِهِ ، مُهْطِعِينَ<sup>(٧٥٢)</sup> إِلَى مَعَادِهِ ،  
رَعِيلاً صُمُوتاً<sup>(٧٥٣)</sup> ، قِيَاماً صُفُوفاً ، يَنْفِذُهُمُ الْبَصَرُ<sup>(٧٥٤)</sup> ، وَيَسْمِعُهُمُ  
الدَّاعِي ، عَلَيْهِمْ لَبُوسُ الْإِسْتِكَانَةِ<sup>(٧٥٥)</sup> ، وَضَمَرَعُ<sup>(٧٥٦)</sup> الْإِسْتِسْلَامِ وَالذِّلَّةِ .  
قَدْ ضَلَّتِ الْحَيْلُ ، وَأَنْقَطَعَ الْأَمَلُ ، وَهَوَتْ الْأَفْئِدَةُ<sup>(٧٥٧)</sup> كَاطِمَةً<sup>(٧٥٨)</sup> ،  
وَخَشَعَتِ الْأَصْوَاتُ مُهَيِّمَةً<sup>(٧٥٩)</sup> ، وَالْجَمُّ الْعَرَقُ<sup>(٧٦٠)</sup> ، وَعَظَمَ الشَّفَقُ<sup>(٧٦١)</sup> ،  
وَأُرْعِدَتِ<sup>(٧٦٢)</sup> الْأَسْمَاعُ لِزَبْرَةِ الدَّاعِي<sup>(٧٦٣)</sup> إِلَى فَضْلِ الْخِطَابِ<sup>(٧٦٤)</sup> ،  
وَمُقَايَظَةِ<sup>(٧٦٥)</sup> الْجَزَاءِ ، وَنَكَالِ<sup>(٧٦٦)</sup> الْعِقَابِ ، وَنَوَالِ الشَّوَابِ .

### The limitation of Life

People have been created as a proof of (His) power, have been brought up with authority, they are made to die through pangs, and placed in graves where they turn into crumbs. Then they would be resurrected one by one, awarded their recompense and would have to account for their actions, each one separately. They had been allowed time to seek deliverance, had been shown the right path and had been allowed to live and seek favours, the darkness of doubts had been removed, and they had been let free in this period of life as a training place in order to make preparation for the race on the Day of Judgement, to search for the objective with thoughtfulness, to get time necessary to secure benefits and provide for the next place of stay.

### No happiness without Piety

How appropriate are these illustrations and effective admonitions provided they are received by pure hearts, open ears, firm views and sharp wits. Fear Allāh like him who listened (good advice) and bowed before it, when he committed sin he admitted it, when he felt fear he acted virtuously, when he apprehended he hastened (towards good acts), when he believed he performed virtuous acts, when he was asked to take lesson (from the happenings of this world) he did take the lesson, when he was asked to desist he abstained (from evil), when he responded to the call (of Allāh) he leaned (towards him), when he turned back (to evil) he repented, when he followed he almost imitated and when he was shown (the right path) he saw it.

Such a man was busy in search of truth and got rid (of the worldly evils) by running away. He collected provision (of good acts) for himself, purified his inner self, built for the next world, and took with himself provision for the day of his departure, keeping in view his journey, his requirement and the position of his need. He sent ahead of him for the abode of his stay (in

### تنبيه الخلق

عِبَادُ مَخْلُوقُونَ أَقْتِدَاراً ، وَمَرْبُوبُونَ أَقْتِسَاراً<sup>(٧٦٧)</sup> ، وَمَقْبُوضُونَ  
 اخْتِصَاراً<sup>(٧٦٨)</sup> ، وَمُضْمَنُونَ أَجْدَاثاً<sup>(٧٦٩)</sup> ، وَكَائِنُونَ رُفَاتاً<sup>(٧٧٠)</sup> ، وَمَبْعُوثُونَ  
 أَفْرَاداً ، وَمَدِينُونَ جَزَاءً<sup>(٧٧١)</sup> ، وَمُمَيِّزُونَ حِسَاباً<sup>(٧٧٢)</sup> . قَدْ أُمِّهَلُوا فِي  
 طَلَبِ الْمَخْرَجِ ، وَهَدُوا سَبِيلَ الْمَنْهَجِ<sup>(٧٧٣)</sup> ؛ وَعُمِّرُوا مَهْلَ الْمُسْتَعْتَبِ<sup>(٧٧٤)</sup> ،  
 وَكُشِفَتْ عَنْهُمْ سُدُفُ الرِّيبِ<sup>(٧٧٥)</sup> ، وَخُلُّوا لِمُضْمَارِ الْجِيَادِ<sup>(٧٧٦)</sup> ، وَرَوِيَّةِ  
 الْأَرْتِيَادِ<sup>(٧٧٧)</sup> ، وَأَنَاةِ الْمُقْتَبِسِ الْمُرْتَادِ<sup>(٧٧٨)</sup> ، فِي مُدَّةِ الْأَجَلِ ، وَمُضْطَرَبِ  
 الْمَهَلِ<sup>(٧٧٩)</sup> .

### فضل التذكير

فِيَالَهَا أَمْثَالاً صَائِبَةً<sup>(٧٨٠)</sup> ، وَمَوَاعِظَ شَافِيَةً ، لَوْ صَادَقَتْ قُلُوباً  
 زَاكِيَةً ، وَأَسْمَاعاً وَاعِيَةً ، وَآرَاءَ عَازِمَةً ، وَأَلْبَاباً حَازِمَةً ! فَاتَّقُوا اللَّهَ  
 تَقِيَةً مَنْ سَمِعَ فَخْشَعَ ، وَأَقْتَرَفَ<sup>(٧٨١)</sup> فَاعْتَرَفَ ، وَوَجَلَ<sup>(٧٨٢)</sup> فَعَمِلَ ،  
 وَحَازَرَ فَبَادَرَ<sup>(٧٨٣)</sup> ، وَأَيَّقَنَ فَأَحْسَنَ ، وَعَبَّرَ فَاعْتَبَرَ<sup>(٧٨٤)</sup> ، وَحَذَّرَ فَحَذِرَ ،  
 وَزَجَرَ فَازْدَجَرَ<sup>(٧٨٥)</sup> ، وَأَجَابَ فَنَابَ<sup>(٧٨٦)</sup> ، وَرَاجَعَ فَتَابَ ، وَأَقْتَدَى  
 فَاحْتَدَى<sup>(٧٨٧)</sup> ، وَأَرَى فَرَأَى ، فَاسْرَعَ طَالِباً ، وَنَجَا هَارِباً ، فَافْسَادَ  
 ذَخِيرَةً<sup>(٧٨٨)</sup> ، وَأَطَابَ سَرِيرَةً ، وَعَمَّرَ مَعَاداً ، وَاسْتَظْهَرَ زَاداً<sup>(٧٨٩)</sup> ، لِيَوْمِ  
 رَحِيلِهِ وَوَجْهِ سَبِيلِهِ<sup>(٧٩٠)</sup> ، وَحَالِ حَاجَتِهِ ، وَمَوْطِنِ فَاقَتِهِ ، وَقَدَمِ أَمَامِهِ



the next world). O' creatures of Allāh, fear Allāh keeping in view the reason why He created you and be afraid of Him to the extent He has advised you to do. Make yourself deserve what He has promised you, by having confidence in the truth of His promise and entertaining fear for the Day of Judgement.

A part of the same sermon  
Reminding people of Allāh's bounties

He has made for you ears to preserve what is important, eyes to have sight in place of blindness and limbs which consist of many (smaller) parts, whose curves are in proportion with the moulding of their shapes and lengths of their ages, and also bodies that are sustaining themselves and hearts that are busy in search of their food, besides other big bounties, obliging bestowings and fortresses of safety. He has fixed for you ages that are not known to you. He has retained for you remains of the past people for your instruction. Those people enjoyed themselves fully and were completely unhampered. Death overtook them before (satisfaction of) their desires, from which the hands of death separated them. They did not provide for themselves during health of their bodies, and did not take lesson during pendency of youth.

Are these people who are in youth waiting for the back-bending old age, and those enjoying fresh health waiting for ailments, and these living persons looking for the hour of death? When the hour of departure would be close and the journey at hand, with pangs of grief an trouble, suffering of sorrows and suffocation of saliva, and the time would arrive for calling relations and friends for help and changing sides on the bed. Could then the near ones stop death, or the mouning women do any good? He would rather be left alone in the graveyard confined to the narrow corner of his grave.

His skin has been pierced all over by retiles, and his

لِدَارِ مُقَامِهِ . فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ جِهَةً مَا خَلَقَكُمْ لَهُ ، وَاحْذَرُوا مِنْهُ كُنْهَ مَا حَذَرَكُمْ مِنْ نَفْسِهِ ، وَاسْتَحِقُّوا مِنْهُ مَا أَعَدَّ لَكُمْ بِالتَّانِجِ<sup>(٧٩١)</sup> لِيَصْدَقَ مِيعَادِهِ ، وَالْحَذَرُ مِنْ هَوْلِ مَعَادِهِ .

### التفكير بضروب النعم

ومنها : جَعَلَ لَكُمْ أَسْمَاعًا لِتَعْيَ مَا عَنَاهَا<sup>(٧٩٢)</sup> ، وَأَبْصَارًا لِتَجْلُو<sup>(٧٩٣)</sup> عَنْ عَشَاهَا<sup>(٧٩٤)</sup> ، وَأَشْلَاءَ<sup>(٧٩٥)</sup> جَامِعَةً لِأَعْضَائِهَا ، مُلَائِمَةً لِأَخْنَائِهَا<sup>(٧٩٦)</sup> ، فِي تَرْكِيبِ صُورِهَا ، وَمُدَدِ عُمرِهَا ، بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا<sup>(٧٩٧)</sup> ، وَقُلُوبٍ رَائِدَةٍ<sup>(٧٩٨)</sup> لِأَرْزَاقِهَا ، فِي مُجَلَّلَاتٍ<sup>(٧٩٩)</sup> نِعَمِهِ ، وَمُوجِبَاتٍ مِنْهُ ، وَحَوَاجِزٍ<sup>(٨٠٠)</sup> عَافِيَتِهِ . وَقَدَّرَ لَكُمْ أَعْمَارًا سَتَرَهَا عَنْكُمْ ، وَخَلَفَ لَكُمْ عِبرًا مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ ، مِنْ مُسْتَمْتَعٍ خَلَقَهُمْ<sup>(٨٠١)</sup> ، وَمُسْتَفْسَحٍ خَنَاقِهِمْ<sup>(٨٠٢)</sup> . أَرَهَقْتَهُمُ الْمَنَایَا<sup>(٨٠٣)</sup> دُونَ الْآمَالِ ، وَشَدَّ بِهِمْ عَنْهَا<sup>(٨٠٤)</sup> تَحَرُّمٌ<sup>(٨٠٥)</sup> الْأَجَالِ . لَمْ يَمْهَدُوا<sup>(٨٠٦)</sup> فِي سَلَامَةِ الْأَبْدَانِ ، وَلَمْ يَعْتَبِرُوا فِي أَنْفِ<sup>(٨٠٧)</sup> الْأَوَانِ . فَهَلْ يَنْتَظِرُ أَهْلُ بَضَاضَةٍ<sup>(٨٠٨)</sup> الشَّبَابِ إِلَّا حَوَانِيَ الْهَرَمِ ؟ وَأَهْلُ غَضَارَةٍ<sup>(٨٠٩)</sup> الصُّحَّةِ إِلَّا نَوَازِلَ السَّقَمِ ؟ وَأَهْلُ مُدَّةِ الْبَقَاءِ إِلَّا آوَنَةَ الْفَنَاءِ ؟ مَعَ قُرْبِ الزِّيَالِ<sup>(٨١٠)</sup> ، وَأَزُوفِ<sup>(٨١١)</sup> الْإِنْتِقَالِ ، وَعَلَزِ<sup>(٨١٢)</sup> الْفَلَقِ ، وَالْمِ الْمَضَضِ<sup>(٨١٣)</sup> ، وَعُصَصِ الْجَرَضِ<sup>(٨١٤)</sup> ، وَتَلَفَتْ الْأَسْتَغَاثَةُ بِنُصْرَةِ الْحَفْدَةِ وَالْأَقْرِبَاءِ ، وَالْأَعِزَّةُ وَالْقُرَنَاءُ ! فَهَلْ دَفَعَتْ الْأَقَارِبُ ، أَوْ نَفَعَتْ النَّوَاجِبُ<sup>(٨١٥)</sup> ، وَقَدْ غُوِدِرَ<sup>(٨١٦)</sup> فِي مَحَلَّةِ الْأَمْوَاتِ رَهِينًا<sup>(٨١٧)</sup> ، وَفِي ضَيْقِ الْمَضْجَعِ وَحِيدًا ، قَدْ هَتَكَتِ الْهَوَامُ<sup>(٨١٨)</sup> جِلْدَتَهُ ،

freshness has been destroyed by these tribulation. Storms have removed his traces and calamities have obliterated even his signs. Fresh bodies have turned thin and withered and bones have become rotten. The spirits are burdened with the weight of sins and have become conscious of the unknown things. But now neither the good acts can be added to nor evil acts can be atoned for by repentance. Are you not sons, fathers, brothers and relations of these dead and are not to follow their footsteps and pass by their paths? But hearts are still unmoved, heedless of guidance and moving on wrong lines, as though the addressee is someone else, and as though the correct way is to amass worldly gains.

#### Preparation for the Day of Judgement

And know that you have to pass over the path way (of *ṣirāṭ*) where steps waver, feet slip away and there are fearful dangers at every step. O' creatures of Allāh, fear Allāh, like the fearing of wise man whom the thought (of next world) has turned away from other matters, fear (of Allāh) has afflicted his body with trouble and pain, his engagement in the night prayer has turned even his short sleep into awakening, hope (of eternal recompense) keeps him thirsty in the day, abstention has curbed his desires, and remembrance of Allāh is ever moving his tongue. He entertains fear before dangers. He avoids uneven ways in favour of clear ones. He follows the shortest route to secure his purpose, wishfulness does not twist his thinking and ambiguities do not blind his eyes. He enjoys deep sleep and passes his day happily because of the happiness of good tidings and pleasure of (eternal bounties).

He passes the pathway of this world in praiseworthy manner.



وَأَبْلَتِ النَّوَاهِكُ<sup>(٨١٩)</sup> جِدَّتُهُ ، وَعَفَتْ<sup>(٨٢٠)</sup> أَلْعَوَاصِفُ آثَارُهُ ، وَمَحَا  
 الْحَدَثَانِ مَعَالِمَهُ<sup>(٨٢١)</sup> ، وَصَارَتْ الْأَجْسَادُ شَحِيبَةً<sup>(٨٢٢)</sup> بَعْدَ بَضْنِهَا<sup>(٨٢٣)</sup> ،  
 وَالْعِظَامُ نَخْرَةً<sup>(٨٢٤)</sup> بَعْدَ قُوَّتِهَا ، وَالْأَرْوَاحُ مُرْتَهَنَةً بِثَقْلِ أَغْبَائِهَا<sup>(٨٢٥)</sup> ،  
 مُوقِنَةً بِغَيْبِ أَنْبَائِهَا ، لَا تُسْتَزَادُ مِنْ صَالِحِ عَمَلِهَا ، وَلَا تُسْتَعْتَبُ<sup>(٨٢٦)</sup>  
 مِنْ سَيِّئِ زَلِيلِهَا<sup>(٨٢٧)</sup> ! أَوْ لَسْتُمْ أَبْنَاءَ الْقَوْمِ وَالْآبَاءِ ، وَإِخْوَانَهُمْ  
 وَالْأَقْرِبَاءَ ؟ تَحْتَذُونَ أَمْثِلَتَهُمْ ، وَتَرْكَبُونَ قِدَتَهُمْ<sup>(٨٢٨)</sup> ، وَتَطْوُونَ  
 جَادَتَهُمْ<sup>(٨٢٩)</sup> ؟ ! فَالْقُلُوبُ قَاسِيَةٌ عَنْ حَظِّهَا ، لَاهِيَةٌ عَنْ رُشْدِهَا ، سَالِكَةٌ  
 فِي غَيْرِ مِضْمَارِهَا ! كَانَّ الْمَعْنِيَّ سِوَاهَا<sup>(٨٣٠)</sup> ، وَكَانَ الرُّشْدُ فِي إِخْرَازِ دُنْيَاهَا .

#### التحذير من دول الصراط

وَأَعْلَمُوا أَنَّ مَجَازَكُمُ<sup>(٨٣١)</sup> عَلَى الصَّرَاطِ وَمَزَالَتِ دَخْصِيهِ<sup>(٨٣٢)</sup> ، وَأَهَاوِيلِ  
 زَلِيلِهِ ، وَتَارَاتِ أَهْوَالِهِ<sup>(٨٣٣)</sup> ؛ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ تَقِيَّةَ ذِي لُبٍّ شَغَلَ  
 التَّفَكُّرُ قَلْبَهُ ، وَأَنْصَبَ<sup>(٨٣٤)</sup> الْخَوْفُ بَدَنَهُ ، وَأَسْهَرَ التَّهَجُّدُ غِرَارَ<sup>(٨٣٥)</sup>  
 نَوْمِهِ ، وَأَظْمَأَ الرَّجَاءُ هَوَاجِرَ<sup>(٨٣٦)</sup> يَوْمِهِ ، وَظَلَفَ<sup>(٨٣٧)</sup> الزُّهْدُ شَهَوَاتِهِ ،  
 وَأَوْجَفَ<sup>(٨٣٨)</sup> الذِّكْرُ بِلِسَانِهِ ، وَقَدَّمَ الْخَوْفَ لِأَمَانِهِ ، وَتَنَكَّبَ<sup>(٨٣٩)</sup>  
 الْمَخَالِجَ<sup>(٨٤٠)</sup> عَنْ وَضَحِ السَّبِيلِ<sup>(٨٤١)</sup> ، وَسَلَكَ أَقْصَدَ الْمَسَالِكِ<sup>(٨٤٢)</sup> إِلَى  
 النَّهْجِ الْمَطْلُوبِ ؛ وَلَمْ تَفْتَلِهِ<sup>(٨٤٣)</sup> فَاتِلَاتُ الْغُرُورِ ، وَلَمْ تَعْمَ<sup>(٨٤٤)</sup> عَلَيْهِ  
 مُشْتَبِهَاتُ الْأُمُورِ ، ظَافِرًا بِفَرَحَةِ الْبُشْرَى ، وَرَاحَةً النُّعْمَى<sup>(٨٤٥)</sup> ، فِي  
 أَنْعَمِ نَوْمِهِ ، وَآمَنَ يَوْمِهِ . وَقَدْ عَبَّرَ مَعْبَرِ الْعَاجِلَةِ<sup>(٨٤٦)</sup> حَمِيدًا ، وَقَدَّمَ



He reaches the next world with virtues. He hastens (towards virtue) out of fear (for vice). He removes briskly during the short time (of life in this world). He devotes himself in seeking (eternal good), he runs away from evil. During today he is mindful of tomorrow, and keeps the future in his view. Certainly Paradise is the best reward and achievement, which hell is appropriate punishment and suffering. Allāh is the best Avenger and Helper and the Qur'ān is the best argument and confronter.

### **Warning against Satan**

I enjoin upon you fear of Allāh Who has left no excuse against what He has warned, has exhausted argument (of guidance) about the (right) path He has shown. He has warned you of the enemy that steals into hearts and stealthily speaks into ears, and thereby misguides and brings about destruction, makes (false) promises and keeps under wrong impression, He represents evil sins in attractive shape, and shows as light even serious crimes. When he has deceived his comrades and exhausted the pledge he begins to find fault with what he presented as good, and considers serious what he had shown as light, and threatens from what he had shown as safe.

### **Part of the same sermon dealing with creation of man**

Or look at man whom Allāh has created in the dark wombs and layers of curtains from what was overflowing semen, then shapeless clot, then embryo, then suckling infant, then child and then fully grown up young man. Then He gave him heart with memory, tongue to talk and eye to see with, in order that he may take lesson (from whatever is around him) and understand it and follow the admonition and abstain from evil.

When he attained the normal growth and his structure gained its average development he fell in self-conceit and got perplexed. He drew bucketfuls of his desires, got immersed in fulfilling his wishes for pleasures of the world and his (sordid)



زَادَ الْأَجَلَةَ سَعِيداً ، وَبَادَرَ مِنْ وَجَلٍ <sup>(٨٤٧)</sup> ، وَأَكْمَشَ <sup>(٨٤٨)</sup> فِي مَهَلٍ ،  
وَرَغِبَ فِي طَلَبٍ ، وَذَهَبَ عَنْ هَرَبٍ ، وَرَاقَبَ فِي يَوْمِهِ غَدَهُ ، وَنَظَرَ  
قُدُمًا أَمَامَهُ <sup>(٨٤٩)</sup> . فَكَفَى بِالْجَنَّةِ ثَوَاباً وَنَوَالاً ، وَكَفَى بِالنَّارِ عِقَاباً وَوَبَالاً !  
وَكَفَى بِاللَّهِ مُتَقِمًا وَنَحِيرًا ! وَكَفَى بِالْكِتَابِ حَاجِجًا وَخَصِيمًا <sup>(٨٥٠)</sup> !

#### الوصية بالنفوى

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ الَّذِي أَعَذَرَ بِمَا أُنْذَرَ ، وَأَخْتَجَّ بِمَا نَهَجَ ،  
وَحَذَرَ كُمْ عَدُوًّا نَفَذَ فِي الصُّدُورِ خَفِيًّا ، وَنَفَثَ فِي الْأَذَانِ نَجِيًّا <sup>(٨٥١)</sup> ،  
فَاضْلًا وَارْدَى ، وَوَعَدَ فَمَنِّي <sup>(٨٥٢)</sup> ، وَزَيَّنَ سَيِّئَاتِ الْجَرَائِمِ ، وَهَوَّنَ  
مُوبِقَاتِ الْعِظَائِمِ ، حَتَّى إِذَا اسْتَدْرَجَ قَرِينَتَهُ <sup>(٨٥٣)</sup> ، وَاسْتَغْلَقَ رَهِينَتَهُ <sup>(٨٥٤)</sup> ،  
أَنْكَرَ مَا زَيَّنَ <sup>(٨٥٥)</sup> ، وَاسْتَغْظَمَ مَا هَوَّنَ ، وَحَذَرَ مَا أَمَّنَ .

#### ومنها في صفة خلق الانسان

أَمْ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الْأَرْحَامِ ، وَشَغَفِ الْأَسْتَارِ <sup>(٨٥٦)</sup> ،  
نُطْفَةً دِهَاقًا <sup>(٨٥٧)</sup> ، وَعَلَقَةً مِحَاقًا <sup>(٨٥٨)</sup> ، وَجَنِينًا <sup>(٨٥٩)</sup> وَرَاضِعًا ، وَوَلِيدًا  
وَيَافِعًا <sup>(٨٦٠)</sup> ، ثُمَّ مَنَحَهُ قَلْبًا حَافِظًا ، وَلِسَانًا لَافِظًا ، وَبَصَرًا لَاحِظًا ،  
لِيَفْهَمَ مُعْتَبِرًا ، وَيُقْصِرَ مُزْدَجِرًا ؛ حَتَّى إِذَا قَامَ اعْتِدَالُهُ ، وَاسْتَوَى  
مِثَالُهُ <sup>(٨٦١)</sup> ، نَفَرَ مُسْتَكْبِرًا ، وَخَبِطَ سَادِرًا <sup>(٨٦٢)</sup> ، مَاتِحًا فِي غَرْبِ  
هَوَاهُ <sup>(٨٦٣)</sup> ، كَادِحًا <sup>(٨٦٤)</sup> سَعِيًّا لِدُنْيَاهُ ، فِي لَذَاتِ طَرَبِهِ ، وَبَدَوَاتِ <sup>(٨٦٥)</sup>

aims. He did not fear any evil nor got frightened of any apprehension. He died infatuated with his vices. He spent his short life in rubbish pursuits. He earned no reward nor did he fulfil any obligation. Fatal illness overtook him while he was still in his enjoyments and perplexed him. He passed the night in wakefulness in the hardships of griefs and prickings of pains and ailments in the presence of real brother, loving father, wailing mother, crying sister, while he himself was under maddening uneasiness, serious senselessness, fearful cries, suffocating pains, anguish of suffocating sufferings and the pangs of death.

Thereafter he was clad in the shroud while he remained quiet and thoroughly submissive to others. Then he was placed on planks in such a state that he had been down-trodden by hardships and thinned by ailments. The crowd of youngmen and helping brothers carried him to his house of loneliness where all connections of visitors are severed. Thereafter those who accompanied him went away and those who were wailing for him returned and then he was made to sit in his grave for terrifying questioning and slippery examination. The great calamity of that place is the hot water and entry into Hell, flames of eternal Fire and intensity of blazes. There is no resting period, no gap for ease, no power to intervene, no death to bring about solace and no sleep to make him forget pain. He rather lies under several kinds of deaths and moment-to-moment punishments. We seek refuge with Allāh.



أَرْبِهِ ؛ ثُمَّ لَا يَحْتَسِبُ رَزِيَّةً <sup>(٨٦٦)</sup> ، وَلَا يَخْشَعُ تَقِيَّةً <sup>(٨٦٧)</sup> ؛ فَمَاتَ فِي  
فِتْنَتِهِ غَرِيرًا <sup>(٨٦٨)</sup> ، وَعَاشَ فِي هَفْوَتِهِ <sup>(٨٦٩)</sup> يَسِيرًا ، لَمْ يُفِدْ <sup>(٨٧٠)</sup> عَوْضًا ،  
وَلَمْ يَقْضِ مُفْتَرَضًا . دَهَمَتْهُ <sup>(٨٧١)</sup> فَجَعَاتُ الْمَنِيَّةِ فِي غُبْرِ جِمَاحِهِ <sup>(٨٧٢)</sup> ،  
وَسَنَّ <sup>(٨٧٣)</sup> مِرَاحِهِ ، فَظَلَّ سَادِرًا <sup>(٨٧٤)</sup> ، وَبَاتَ سَاهِرًا ، فِي غَمَرَاتِ  
الْآلَامِ ، وَطَوَارِقِ الْأَوْجَاعِ وَالْأَسْقَامِ ، بَيْنَ أَخٍ شَقِيقٍ ، وَوَالِدٍ  
شَفِيقٍ ، وَدَاعِيَةٍ بِالْوَيْلِ جَزَعًا ، وَلَادِمَةٍ <sup>(٨٧٥)</sup> لِلصَّدْرِ قَلَقًا ؛ وَالْمَرْءُ فِي  
سَكْرَةِ مُلْهِثَةٍ ، وَغَمْرَةٍ <sup>(٨٧٦)</sup> كَارِثَةٍ ، وَأَنَّةٍ <sup>(٨٧٧)</sup> مُوجِعَةٍ ، وَجَذْبَةٍ مُكْرِبَةٍ <sup>(٨٧٨)</sup> ،  
وَسَوْقَةٍ <sup>(٨٧٩)</sup> مُتَعَبَةٍ . ثُمَّ أُذِرَجَ فِي أَكْفَانِهِ مُبْلِسًا <sup>(٨٨٠)</sup> ، وَجَذِبَ مُنْقَادًا  
سَلِسًا <sup>(٨٨١)</sup> ، ثُمَّ أُلْقِيَ عَلَى الْأَعْوَادِ رَجِيعَ وَصَبٍ <sup>(٨٨٢)</sup> ، وَنَضُو سَقَمٍ <sup>(٨٨٣)</sup> ،  
تَحْمِلُهُ حَفْدَةٌ <sup>(٨٨٤)</sup> أَلْوِلْدَانٍ ، وَحَشْدَةٌ <sup>(٨٨٥)</sup> الْإِخْوَانِ ، إِلَى دَارِ غُرْبَتِهِ ،  
وَمُنْقَطَعِ زَوْرَتِهِ <sup>(٨٨٦)</sup> ، وَمُفْرَدٍ وَخَشَتِهِ ؛ حَتَّى إِذَا أَنْصَرَفَ الْمُشِيعُ ،  
وَرَجَعَ الْمُتَفَجِّعُ ، أَقْعَدَ فِي حُفْرَتِهِ نَجِيًّا لِبَهْتَةٍ <sup>(٨٨٧)</sup> السُّوَالِ ، وَعَشْرَةٍ <sup>(٨٨٨)</sup>  
الْإِمْتِحَانِ . وَأَعْظَمُ مَا هُنَالِكَ بَلِيَّةٌ نَزُولُ الْحَمِيمِ <sup>(٨٨٩)</sup> ، وَتَضْلِيلَةُ  
الْجَحِيمِ <sup>(٨٩٠)</sup> ، وَفَوْرَاتُ السَّعِيرِ ، وَسَوْرَاتُ الزَّفِيرِ <sup>(٨٩١)</sup> ، لَا فَتْرَةَ <sup>(٨٩٢)</sup>  
مُزِيحَةٍ ، وَلَا دَعَا <sup>(٨٩٣)</sup> مُزِيحَةٍ ، وَلَا قُوَّةَ حَاجِزَةٍ ، وَلَا مَوْتَةَ نَاجِزَةٍ <sup>(٨٩٤)</sup> .  
وَلَا سِنَةً <sup>(٨٩٥)</sup> مُسْلِيَةً ، بَيْنَ أَطْوَارِ الْمَوْتَاتِ <sup>(٨٩٦)</sup> ، وَعَذَابِ السَّاعَاتِ ! إِنَّا  
بِاللَّهِ عَائِدُونَ !

**The lesson to be learnt from those who have passed away**

O' creatures of Allāh! where are those who were allowed (long) ages to live and they enjoyed bounty. They were taught and they learnt; they were given time and they passed it in vain; they were kept healthy and they forgot (their duty). They were allowed long period (of life), were handsomely provided, were warned of grievous punishment and were promised big rewards. You should avoid sins that lead to destruction and vices that attract wrath (of Allāh).

O' people who possess eyes and ears and health and wealth! Is there any place of protection, any shelter of safety, or asylum or haven, or occasion to run away or to come back (to this world)? If not, "*how are you then turned away*" (Qur'ān, 6:95; 10:34; 35:3; 40:62) and wither are you averting? By what things have you been deceived? Certainly, the share of every one of you from this earth is just a piece of land equal to his own stature and size where he would lie on his cheeks covered with dust. The present is an opportune moment for acting.

O' creatures of Allāh, since the neck is free from the loop, and spirit is also unfettered, now you have time for seeking guidance; you are in ease of body; you can assemble in crowds, the rest of life is before you; you have opportunity of acting by will; there is opportunity for repentance, and peaceful circumstances. (But you should act) before you are overtaken by narrow circumstances and distress, or fear and weakness, before the approach of the awaited death and before seizure by the Almighty, the Powerful.

**as-Sayyid ar-Raḍī says:** It is related that when Amīr al-mu'minīn delivered this sermon people began to tremble, tears flowed from their eyes and their hearts were frightened. Some people call this sermon the Brilliant Sermon (*al-Khuṭbatu 'l-Gharrā'*)

عِبَادَ اللَّهِ ، أَيُّنَ الَّذِينَ عَمَّرُوا فَنِعَمُوا<sup>(٨٩٧)</sup> ، وَعَلَّمُوا فَفَهَّمُوا ، وَأَنْظَرُوا فَلَهَّوْا ، وَسَلَّمُوا فَنَسُوا ! أَمْهَلُوا طَوِيلًا ، وَمُنِحُوا جَمِيلًا ، وَحَذَّرُوا أَلِيمًا ، وَوَعِدُوا جَسِيمًا ! أَحْذَرُوا الذُّنُوبَ الْمُرَّطَةَ<sup>(٨٩٨)</sup> ، وَالْعُيُوبَ الْمُسَخَّطَةَ .

أُولِيَ الْأَبْصَارِ وَالْأَسْمَاعِ ، وَالْعَافِيَةِ وَالْمَتَاعِ ، هَلْ مِنْ مَنَاصِ<sup>(٨٩٩)</sup> أَوْ خَلَاصٍ ، أَوْ مَعَاذٍ أَوْ مَلَاذٍ ، أَوْ فِرَارٍ أَوْ مَحَارٍ<sup>(٩٠٠)</sup> ! أَمْ لَا ؟ « فَأَنِّي تُؤَفِّكُونَ<sup>(٩٠١)</sup> ! » أَمْ أَيُّنَ تُصْرَفُونَ ! أَمْ بِمَاذَا تَغْتَرُونَ ! وَإِنَّمَا حَظُّ أَحَدِكُمْ مِنَ الْأَرْضِ ، ذَاتِ الطُّولِ وَالْعَرْضِ ، قِيدُ قَدِهِ<sup>(٩٠٢)</sup> ، مُتَعَفِّرًا<sup>(٩٠٣)</sup> عَلَى خَدِّهِ ! الْآنَ عِبَادَ اللَّهِ وَالْخِنَاقِ<sup>(٩٠٤)</sup> مُهْمَلٌ ، وَالرُّوحُ مُرْسَلٌ ، فِي فَيْئَةٍ<sup>(٩٠٥)</sup> الْإِرْشَادِ ، وَرَاحَةِ الْأَجْسَادِ ، وَبَاحَةِ الْإِحْتِشَادِ<sup>(٩٠٦)</sup> ، وَمَهَلِ الْبَقِيَّةِ ، وَأَنْفِ الْمَشِيَّةِ<sup>(٩٠٧)</sup> ، وَإِنْظَارِ التَّوْبَةِ ، وَأَنْفِسَاحِ الْحَوْبَةِ<sup>(٩٠٨)</sup> ، قَبْلَ الضَّنكِ<sup>(٩٠٩)</sup> وَالْمَضْيِقِ ، وَالرُّوعِ<sup>(٩١٠)</sup> وَالزُّهُوقِ<sup>(٩١١)</sup> ، وَقَبْلَ قُدُومِ الْغَائِبِ الْمُنْتَظَرِ<sup>(٩١٢)</sup> وَإِخْذَةِ الْعَزِيزِ الْمُقْتَدِرِ .

قال الشريف: وفي الخبر: أنه لما خطب بهذه الخطبة اقشعرت لها الحلود ، وبكت العيون ، ورجفت القلوب . ومن الناس من يسمي هذه الخطبة : « الغراء » .



## SERMON 84

### About 'Amr ibn al-Āṣ

I am surprised at the son of an-Nābighah that he says about me among the people of Syria (ash-Shām) that I am a jester and that I am engaged in frolicks and fun. He said wrong and spoke sinfully. Beware, the worst speech is what is untrue. He speaks and lies. He promises and breaks the promise. He begs and sticks, but when someone begs from him he withholds miserly. He betrays the pledge and ignores kinship.

When in a battle, he commands and admonishes but only uptil the swords do not come into action. When such a moment arrives his great trick is to turn naked<sup>1</sup> before his adversary. By Allāh, surely the remembrance of death has kept me away from fun and play while obliviousness about the next world has prevented him from speaking truth. He has not sworn allegiance to Mu'āwiyah without purpose; but has beforehand got him agree that he will have to pay its price, and gave him an award for forsaking religion.

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1. Amir al-mu'minin here refers to the incident when the 'Conqueror of Egypt' 'Amr ibn al-Āṣ exhibited the feat of his courage by displaying his private parts. What happened was that when in the battlefield of Ṣiffin he and Amir al-mu'minin had an encounter, he rendered himself naked in order to ward off the blow of the sword. At this Amir al-mu'minin turned his face away and spared him his life. The famous Arab poet al-Farazdaq said about it:

There is no good in warding off trouble by ignominy as was done one day by 'Amr ibn al-Āṣ by display of his private parts.

Even in this ignoble act 'Amr ibn al-Āṣ had not the credit of doing it himself, but had rather followed another one who had preceded him, because the man who first adopted this device was Ṭalhāh ibn Abi Ṭalhāh who had =

## ٨٤ — وَمِنْ خُطَبِ الْأَمَلِيَّةِ السَّالِفَةِ

في ذكر عمرو بن العاص

عَجَبًا لِابْنِ النَّابِغَةِ<sup>(٩١٣)</sup> ! يَزْعُمُ لِأَهْلِ الشَّامِ أَنَّ فِي دُعَابَةٍ<sup>(٩١٤)</sup> ، وَأَنِّي  
 أَمَرُوكُمْ تِلْعَابَةً<sup>(٩١٥)</sup> : أَعَافِسُ وَأُمَارِسُ<sup>(٩١٦)</sup> ! لَقَدْ قَالَ بَاطِلًا ، وَنَطَقَ آثِمًا .  
 أَمَا — وَشَرُّ الْقَوْلِ الْكَذِبُ — إِنَّهُ لَيَقُولُ فَيَكْذِبُ ، وَيَعِدُ فَيُخْلِفُ ،  
 وَيُسْأَلُ فَيَبْخَلُ ، وَيَسْأَلُ فَيُلْحِفُ<sup>(٩١٧)</sup> ، وَيَخُونُ الْعَهْدَ ، وَيَقْطَعُ  
 أَلَالَ<sup>(٩١٨)</sup> ؛ فَإِذَا كَانَ عِنْدَ الْحَرْبِ فَأَيُّ زَاجِرٍ وَآمِرٍ هُوَ ! مَا لَمْ تَأْخُذِ  
 السُّيُوفُ مَآخِذَهَا ، فَإِذَا كَانَ ذَلِكَ كَانَ أَكْبَرُ مَكِيدَتِهِ أَنْ يَمْنَحَ الْقِرْمَ  
 سُبَّتَهُ<sup>(٩١٩)</sup> . أَمَا وَاللَّهِ إِنِّي لَيَمْنَعُنِي مِنَ اللَّعِبِ ذِكْرُ الْمَوْتِ ، وَإِنَّهُ لَيَمْنَعُهُ  
 مِنْ قَوْلِ الْحَقِّ نَسْيَانُ الْآخِرَةِ ، إِنَّهُ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ أَنْ  
 يُؤْتِيَهُ آتِيَةً<sup>(٩٢٠)</sup> ، وَيَرْضَخَ لَهُ عَلَى تَرْكِ الدِّينِ رَضِيخَةً<sup>(٩٢١)</sup>

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## SERMON 85

### About the perfection of Allāh and counselling

I stand witness that there is no god but Allāh, He is One and there is no partner with Him. He is the First, such that nothing was before Him. He is the Last, such that there is not limit for Him. Imagination cannot catch any of His qualities. Hearts cannot entertain belief about His nature. Analysis and division cannot be applied to Him. Eyes and hearts cannot compared Him.

### A part of the same sermon

O' creatures of Allāh! take lesson from useful items of instruction and shining indications. Be cautioned by effective items of warning. Get benefit from preaching and admonition. It is as though the claws of death are pressed in you, the connection of hope and desires has been cut asunder, hard affairs have befallen you and your march is towards the place where everyone has to go, namely death. Hence, "*with every person there is a driver and a witness*" (Qur'ān, 50:21). The driver drives him towards resurrection while the witness furnishes evidence about his deeds.

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= saved his life in the battle of Uḥud by becoming naked before Amir al-mu'minin, and so he showed this way to the others. Thus, besides 'Amr ibn al-Āṣ this trick was played by Busr ibn Abi Arṭāt also to save himself from the sword of Amir al-mu'minin. When after the performance of this notable deed Busr went to Mu'āwiyah, the latter recalled 'Amr ibn al-Āṣ's act as precedent in order to remove this man's shamefulfulness and said, "O' Busr, no matter. There is nothing to feel shameful about it in view of 'Amr ibn al-Āṣ's precedent before you."

## ٨٥ — وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

وفيه صفات ثمان من صفات الجلال

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ : الْأَوَّلُ لَا شَيْءَ قَبْلَهُ ،  
وَالْآخِرُ لَا غَايَةَ لَهُ ، لَا تَقَعُ الْأَوْهَامُ لَهُ عَلَى صِفَةٍ ، وَلَا تُعْقَدُ<sup>(٩٢٢)</sup> الْقُلُوبُ  
مِنْهُ عَلَى كَيْفِيَّةٍ ، وَلَا تَنَالُهُ التَّجَزُّؤُةُ وَالتَّبَعِيضُ ، وَلَا تُحِيطُ بِهِ الْأَبْصَارُ  
وَالْقُلُوبُ .

ومنها : فَاتَّعِظُوا عِبَادَ اللَّهِ بِالْعِبَرِ النَّوَافِعِ ، وَاعْتَبِرُوا بِالْآيِ  
السَّوَاطِعِ<sup>(٩٢٣)</sup> ، وَازْدَجِرُوا بِالنَّذْرِ الْبَوَالِغِ<sup>(٩٢٤)</sup> ، وَأَنْتَفِعُوا بِالذِّكْرِ  
وَالْمَوَاعِظِ ، فَكَأَنَّ قَدْ عَلِقْتُمْ مَخَالِبُ الْأُمْنِيَّةِ ، وَأَنْقَطَعَتْ مِنْكُمْ عِلَاقُ  
الْأُمْنِيَّةِ ، وَدَهَمَتْكُمْ مُفْطَعَاتُ الْأُمُورِ<sup>(٩٢٥)</sup> ، وَالسِّيَاقَةُ إِلَى الْوَرْدِ الْكَوْرُودِ<sup>(٩٢٦)</sup> ،  
فَ« كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ » : سَائِقٌ يَسُوقُهَا إِلَى مُحْشَرِهَا ، وَشَهِيدٌ  
يَشْهَدُ عَلَيْهَا بِعَمَلِهَا .

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**A part of the same sermon (about Paradise)**

In Paradise there are high classes and different places of stay. Its boundary never ends. He who stays in it will never depart from it. He who is endowed with everlasting abode in it will not get old, and its resident will not face want.

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**SERMON 86**

**About getting ready for the next world and  
following Allāh's commandments**

Allāh knows hidden matters and is aware of inner feelings. He encompasses everything. He has control over everything and power over everything. Everyone of you should do whatever he has to do during his days of life before approach of death, in his leisure before his occupation, and during the breathing of his breath before it is overtaken by suffocation, should provide for himself and his journey and should collect provision from his place of halt for his place of stay.

So remember Allāh, O' people, about what He has asked you in His Book to take care of, and about His rights that He has entrusted to you. Verily, Allāh has not created you in vain nor left you unbridled nor let you alone in ignorance and gloom. He has defined what you should leave behind, taught you your acts, ordained your death, sent down to you, "*the Book (Qur'ān) explaining everything*" (Qur'ān, 16:89) and made His Prophet live among you for long time till He completed for him and for you the message sent through the Qur'ān namely the religion

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ومنها في صفة الجنة

دَرَجَاتٌ مُتَفَاضِلَاتٌ ، وَمَنَازِلُ مُتَفَاوِتَاتٌ ، لَا يَنْقَطِعُ نَعِيمُهَا ،  
وَلَا يَظْعَنُ مُقِيمُهَا ، وَلَا يَهْرَمُ خَالِدُهَا ، وَلَا يَبْأَسُ سَاكِنُهَا<sup>(٩٢٧)</sup> .

— ٨٦ — وَمِنْ خُطْبَةِ أَبِي عَلِيٍّ (عَلَيْهِ السَّلَامُ)

وفيه بيان صفات الحق جل جلاله، ثم عظة الناس بالتقوى والمشورة

قَدْ عَلِمَ السَّرَائِرَ ، وَخَبَرَ الضَّمَائِرَ ، لَهُ الْإِحَاطَةُ بِكُلِّ شَيْءٍ ، وَالْغَلْبَةُ  
لِكُلِّ شَيْءٍ ، وَالْقُوَّةُ عَلَى كُلِّ شَيْءٍ .

عظة الناس

فَلْيَعْمَلِ الْعَامِلُ مِنْكُمْ فِي أَيَّامٍ مَهْلَةٍ ، قَبْلَ إِرْهَاقِ أَجَلِهِ<sup>(٩٢٨)</sup> ، وَفِي  
فِرَاقِهِ قَبْلَ أَوَانِ شُغْلِهِ ، وَفِي مُتَنَفِّسِهِ قَبْلَ أَنْ يُؤْخَذَ بِكَطْمِهِ<sup>(٩٢٩)</sup> ،  
وَلْيُمَهِّدْ لِنَفْسِهِ وَقْدَمَهُ ، وَلْيَتَزَوَّدْ مِنْ دَارِ ظَعْنِهِ لِدَارِ إِقَامَتِهِ . فَاللَّهُ اللَّهُ  
أَيُّهَا النَّاسُ ، فِيمَا اسْتَحْفَظَكُمْ مِنْ كِتَابِهِ ، وَاسْتَوَدَّعَكُمْ مِنْ حُقُوقِهِ ،  
فَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَخْلُقْكُمْ عَبَثًا ، وَلَمْ يَتْرُكْكُمْ سُدىً ، وَلَمْ  
يَدْعَكمْ فِي جَهَالَةٍ وَلَا عَمَى ، قَدْ سَمِيَ آثَارُكُمْ<sup>(٩٣٠)</sup> ، وَعَلِمَ أَعْمَالَكُمْ ،  
وَكَتَبَ آجَالَكُمْ ، وَأَنْزَلَ عَلَيْكُمْ «الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ» ، وَعَمَّرَ  
فِيكُمْ نَبِيَّهٗ<sup>(٩٣١)</sup> أَزْمَانًا ، حَتَّى اكْتَمَلَ لَهُ وَلَكُمْ - فِيمَا أَنْزَلَ مِنْ كِتَابِهِ -

liked by Him, and clarified through him His good acts and evil acts. His prohibitions and His commands.

He placed before you His arguments and exhausted his excuses upon you. He put forth to you His promises and warned you of severe retribution. You should therefore make full atonement during your remaining days and let yourselves practice endurance in these days. These days are fewer as against the many days during which you have shown obliviousness and heedlessness towards admonition. Do not allow time to yourselves because it will put you on the path of wrong-doers and and do not be easy-going because this will push you towards sinfulness.

O' creatures of Allāh! the best adviser for himself is he who is the most obedient to Allāh, and the most deceiving for himself is he who is the most disobedient to Allāh. Deceived is he who deceived his own self. Envious is he whose Faith is safe. Fortunate is he who takes lesson from others, while unfortunate is he who fell victim to his desires. You should know that even the smallest hypocrisy is like believing in more than one God, and keeping company of people who follow their desires is the key to obliviousness from religion, and is the seat of Satan.

Be on your guard against falsehood because it is contrary to Faith. A truthful person is on the height of salvation and dignity, while the liar is on the edge of ignominy and degradation. Do not be jealous because jealousy eats away Faith just as fire eats away dried wood. Do not bear malice because, it is scraper (of virtues). And know that desires make wit forgetful and make memory oblivious. You should falsify desire because it is a deception, and he who has desires is in deceit.

دِينَهُ الَّذِي رَضِيَ لِنَفْسِهِ ؛ وَأَنْهَى إِلَيْكُمْ - عَلَى لِسَانِهِ - مُحَابَهَ<sup>(٩٣٢)</sup> مِنْ  
 الْأَعْمَالِ وَمَكَارِهِهُ ، وَنَوَاهِيَهُ وَأَوَامِرَهُ ، وَأَلْقَى إِلَيْكُمْ الْمَعْدِرَةَ ، وَاتَّخَذَ  
 عَلَيْكُمْ الْحُجَّةَ ، وَقَدَّمَ إِلَيْكُمْ بِالْوَعِيدِ ، وَأَنْذَرَكُمْ بَيْنَ يَدَيِ عَذَابٍ  
 شَدِيدٍ . فَاسْتَدْرِكُوا بَقِيَّةَ أَيَّامِكُمْ ، وَأَصْبِرُوا لَهَا أَنْفُسُكُمْ<sup>(٩٣٣)</sup> ، فَإِنَّهَا  
 قَلِيلٌ فِي كَثِيرِ الْأَيَّامِ الَّتِي تَكُونُ مِنْكُمْ فِيهَا الْغَفْلَةُ ، وَالتَّشَاغُلُ عَنْ  
 الْمَوْعِظَةِ ؛ وَلَا تُرَخَّصُوا لِأَنْفُسِكُمْ ، فَتَذْهَبَ بِكُمْ الرُّخَصُ مَذَاهِبَ  
 الظُّلْمَةِ<sup>(٩٣٤)</sup> ، وَلَا تُدَاهِنُوا<sup>(٩٣٥)</sup> فَيَهْجُمَ بِكُمْ الْإِذْهَانُ عَلَى الْمَعْصِيَةِ . عِبَادَ  
 اللَّهِ ، إِنَّ أَنْصَحَ النَّاسِ لِنَفْسِهِ أَطَوَعُهُمْ لِرَبِّهِ ؛ وَإِنْ أَغَشَهُمْ لِنَفْسِهِ  
 أَعْصَاهُمْ لِرَبِّهِ ؛ وَالْمَغْبُوتُ<sup>(٩٣٦)</sup> مَنْ غَبَنَ نَفْسَهُ ، وَالْمَغْبُوطُ<sup>(٩٣٧)</sup> مَنْ سَلِمَ  
 لَهُ دِينُهُ ، «وَالسَّعِيدُ مَنْ وَعِظَ بغيرِهِ» ، وَالشَّقِيُّ مَنْ أَخْدَعَ لِهَوَاهُ وَغُرُورِهِ .  
 وَاعْلَمُوا أَنَّ «يَسِيرَ الرِّيَاءِ»<sup>(٩٣٨)</sup> شِرْكٌ ، «وَمُجَالَسَةُ أَهْلِ الْهَوَى مَنَسَاةٌ لِلْإِيمَانِ»<sup>(٩٣٩)</sup> ،  
 وَمَحْضَرَةٌ لِلشَّيْطَانِ<sup>(٩٤٠)</sup> . جَانِبُوا الْكَذِبَ فَإِنَّهُ مُجَانِبٌ لِلْإِيمَانِ . الصَّادِقُ  
 عَلَى شَفَا مَنْجَاةٍ وَكَرَامَةٍ ، وَالْكَاذِبُ عَلَى شَرَفٍ مَهْوَاةٍ وَمَهَانَةٍ . وَلَا  
 تَحَاسَدُوا ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ «كَمَا تَأْكُلُ النَّارُ الْحَطَبَ» ، «وَلَا  
 تَبَاغِضُوا فَإِنَّهَا الْحَالِقَةُ»<sup>(٩٤١)</sup> ؛ وَاعْلَمُوا أَنَّ الْأَمَلَ يُسْهِيُ الْعَقْلَ ، وَيُنْسِي  
 الذِّكْرَ . فَاكْذِبُوا الْأَمَلَ فَإِنَّهُ غُرُورٌ ، وَصَاحِبُهُ مَغْرُورٌ .

## SERMON 87

### The Qualities of a faithfull believer

O' creatures of Allāh! the most beloved of Allāh is he whom Allāh has given power (to act) against his passions, so that his inner side is (submerged in) grief and the outer side is covered with fear. The lamp of guidance is burning in his heart. He has provided entertainment for the day that is to befall him. He regards what is distant to be near himself and takes the hard to be light. He looks at and perceives; he remembers (Allāh) and enhances (the tempo of his) actions. He drinks sweet water to whose source his way has been made easy. So he drinks to satisfaction and takes the level path. He has put off the clothes of desires and got rid of worries except one worry peculiar to him. He is safe from misguidance and company of people who follow their passions. He has become the key to the doors of guidance, and the lock for the doors of destruction.

He has seen his way and is walking on it. He knows his pillar (of guidance) and has crossed over his deep water. He has caught hold of the most reliable supports and the strongest ropes. He is on that level of conviction which is like the brightness of the sun. He has set himself for Allāh, the Glorified, for performance of the most sublime acts by facing all that befalls him and taking every step needed for it. He is the lamp in darkness. He is the dispeller of all blindness, key to the obscure, remover of complexities, and a guide in vast deserts. When he speaks he makes understand whereas when he remains silent then it is safe to do so. He did everything only for Allāh and so Allāh also made him His own.

## ٨٧ — وَمِنْ خُطْبَةِ الْعَلِيِّ عَلَيْهِ السَّلَامُ

وهي في بيان صفات المتقين وصفات الفساق والتنبية إلى مكان  
العترة العلية والظن الخاطيء لبعض الناس

عِبَادَ اللَّهِ ، إِنَّ مِنْ أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ عَبْدًا أَعَانَهُ اللَّهُ عَلَى نَفْسِهِ ،  
فَاسْتَشْعَرَ الْحُزْنَ ، وَتَجَلَّبَبَ الْخَوْفَ<sup>(٩٤٢)</sup> ؛ فَزَهَرَ مِصْبَاحُ الْهُدَى<sup>(٩٤٣)</sup> فِي  
قَلْبِهِ ، وَأَعَدَّ الْقِرَى<sup>(٩٤٤)</sup> لِيَوْمِهِ النَّازِلِ بِهِ ، فَقَرَّبَ عَلَى نَفْسِهِ الْبَعِيدَ ،  
وَهَوَّنَ الشَّدِيدَ . نَظَرَ فَأَبْصَرَ ، وَذَكَرَ فَاسْتَكْثَرَ ، وَارْتَوَى مِنْ عَذَابٍ  
فُرَاتٍ سَهَّلَتْ لَهُ مَوَارِدُهُ ، فَشَرِبَ نَهْلًا<sup>(٩٤٥)</sup> ، وَسَلَكَ سَبِيلًا جَدَدًا<sup>(٩٤٦)</sup> .  
قَدْ خَلَعَ سَرَائِيلَ الشَّهَوَاتِ ، وَتَخَلَّى مِنَ الْهُمُومِ ، إِلَّا هَمًّا وَاحِدًا أَنْفَرَدَ  
بِهِ ، فَخَرَجَ مِنْ صِفَةِ الْعَمَى ، وَمُشَارَكَةِ أَهْلِ الْهَوَى ، وَصَارَ مِنْ مَفَاتِيحِ  
أَبْوَابِ الْهُدَى ، وَمَغَالِيقِ أَبْوَابِ الرَّدَى . قَدْ أَبْصَرَ طَرِيقَهُ ، وَسَلَكَ  
سَبِيلَهُ ، وَعَرَفَ مَنَارَهُ ، وَقَطَعَ غِمَارَهُ<sup>(٩٤٧)</sup> ، وَاسْتَمْسَكَ مِنَ الْعُرَى  
بِأَوْثَقِهَا ، وَمِنْ الْجِبَالِ بِأَمْتَنِهَا ، فَهُوَ مِنَ الْيَقِينِ عَلَى مِثْلِ ضَوْءِ الشَّمْسِ ،  
قَدْ نَصَبَ نَفْسَهُ لِلَّهِ - سُبْحَانَهُ - فِي أَرْفَعِ الْأُمُورِ ، مِنْ إِصْدَارِ كُلِّ وَارِدٍ  
عَلَيْهِ ، وَتَضْيِيرِ كُلِّ فَرْعٍ إِلَى أَضْلِهِ . مِصْبَاحُ ظُلُمَاتٍ ، كَشَافٌ  
عَشَوَاتٍ<sup>(٩٤٨)</sup> ، مِفْتَاحُ مُبْهَمَاتٍ ، دَفَاعُ مُعْضِلَاتٍ ، دَلِيلُ فَلَوَاتٍ<sup>(٩٤٩)</sup> ،  
يَقُولُ فِيهِمْ ، وَيَسْكُتُ فَيَسْلُمُ . قَدْ أَخْلَصَ لِلَّهِ فَاسْتَخْلَصَهُ ، فَهُوَ مِنْ



Consequently, he is like the mines of His faith, and as stump in His earth. He has enjoined upon himself (to follow) justice.

The first step of his justice is the rejection of desires from his heart. He describes right and acts according to it. There is no good which he has not aimed at nor any likely place (of virtue) of the Qur'ān. Therefore the Qur'ān is his guide and leader. He gets down when the Qur'ān puts down his weight and he settles where the Qur'ān settles him down.

#### **The Characteristics of an unfaithfull believer**

While the other (kind of) man is he who calls himself learned but he is not so. He has gleaned ignorance from the ignorant and misguidance from the misguided. He has set for the people a trap (made) of the ropes of deceit and untrue speech. He takes the Qur'ān according to his own views and right after his passions. He makes people feel safe from big sins and takes light the serious crimes. He says that he is waiting for (clarification) doubts but he remains plunged therein, and that he keeps aloof from innovations but actually he is immersed in them. His shape is that of a man, but his heart is that of a beast. He does not know the door of guidance to follow nor the door of misguidance to keep aloof therefrom. These are living dead bodies.

#### **About the Descendents ('Itrah) of the Holy Prophet**

*“So wither are you going to”* (Qur'ān, 81:26) and *“how are you then turned away?”* (Qur'ān, 6:95; 10:34; 35:3; 40:62) Ensigns (of guidance) are standing, indications (of virtue) are clear, and the minarets (of light) have been fixed. Where are you being taken astray and how are you groping while you have among you the descendents of the Prophet? They are the reins of Right, ensigns of Faith and tongues of truth. According to them the same good position as you accord to the Qur'ān, and come to them (for quenching the thirst of guidance) as the thirsty

مَعَادِنِ دِينِهِ ، وَأَوْتَادِ أَرْضِهِ . قَدْ أَلْزَمَ نَفْسَهُ الْعَدْلَ ، فَكَانَ أَوَّلَ عَدْلِهِ  
 نَفْيُ الْهَوَىٰ عَنْ نَفْسِهِ ، يَصِفُ الْحَقَّ وَيَعْمَلُ بِهِ ، لَا يَدْعُ لِلْخَيْرِ غَايَةً  
 إِلَّا أَمَّهَا <sup>(٩٥٠)</sup> ، وَلَا مَظْنَةَ <sup>(٩٥١)</sup> إِلَّا قَصَدَهَا ، قَدْ أَمَكَّنَ الْكِتَابَ مِنْ  
 زِمَامِهِ <sup>(٩٥٢)</sup> ، فَهُوَ قَائِدُهُ وَإِمَامُهُ ، يَحُلُّ حَيْثُ حَلَّ ثَقْلُهُ <sup>(٩٥٣)</sup> ، وَيَنْزِلُ حَيْثُ  
 كَانَ مَنْزِلُهُ .

### صفات الفساق

وَأَخْرَقَ قَدْ تَسَمَّى عَالِمًا وَلَيْسَ بِهِ ، فَاقْتَبَسَ جَهَائِلَ مِنْ جُهَاِلٍ ،  
 وَأَضَالِيلَ مِنْ ضُلَالٍ ، وَنَصَبَ لِلنَّاسِ أَشْرَاكًا مِنْ حَبَائِلِ غُرُورٍ ، وَقَوْلٍ  
 زُورٍ ؛ قَدْ حَمَلَ الْكِتَابَ عَلَىٰ آرَائِهِ ؛ وَعَطَفَ الْحَقَّ <sup>(٩٥٤)</sup> عَلَىٰ أَهْوَائِهِ ،  
 يُؤْمِنُ النَّاسَ مِنَ الْعِظَائِمِ ، وَيُهَوِّنُ كَبِيرَ الْجَرَائِمِ ، يَقُولُ : أَقِفْ  
 عِنْدَ الشُّبُهَاتِ ، وَفِيهَا وَقَعْ ؛ وَيَقُولُ : اَعْتَزِلْ الْبِدَعَ ، وَبَيْنَهَا اضْطَجَعَ ؛  
 فَالصُّورَةُ صُورَةُ إِنْسَانٍ ، وَالْقَلْبُ قَلْبُ حَيَوَانَ ، لَا يَعْرِفُ بَابَ الْهُدَى  
 فَيَتَّبِعُهُ ، وَلَا بَابَ الْعَمَىٰ فَيَصُدُّ عَنْهُ . وَذَلِكَ مِيتُ الْأَحْيَاءِ !

### عبرة النبي

« فَأَيْنَ تَذْهَبُونَ ؟ » وَأَنْتَىٰ تُؤْفَكُونَ <sup>(٩٥٥)</sup> ! وَالْأَعْلَامُ <sup>(٩٥٦)</sup> قَائِمَةٌ ، وَالْآيَاتُ  
 وَاضِحَةٌ ، وَالْمَنَارُ <sup>(٩٥٧)</sup> مَنْصُوبَةٌ ، فَأَيْنَ يَتَاهُ بِكُمْ <sup>(٩٥٨)</sup> ! وَكَيْفَ تَعْمَهُونَ <sup>(٩٥٩)</sup>  
 وَبَيْنَكُمْ عِترَةٌ <sup>(٩٦٠)</sup> نَبِيِّكُمْ ! وَهُمْ أَرَمَةُ الْحَقِّ ، وَأَعْلَامُ الدِّينِ ، وَالسَّيِّئَةُ  
 الصَّدَقِ ! فَانْزِلُوهُمْ بِأَحْسَنِ مَنَازِلِ الْقُرْآنِ ، وَرِدُّوهُمْ وَرُودَ الْهِيمِ .

camels approach the water spring.

O' people take this saying<sup>1</sup> of the last of the Prophet that he who dies from among us is not dead, and he who decays (after dying) from among us does not really decay. Do not say what you do not understand, because most of the Right is in what you deny. Accept the argument of one against whom you have no argument. It is I. Did I not act before you on the greater *thaqal* (*ath-thaqal al-akbar*, i.e. the Qur'ān) and did I not retain among you smaller *thaqal* (*ath-thaqal al-aṣghar*, i.e. the descendents of the Prophet).<sup>2</sup> I fixed among you the standard of faith, and I taught you the limits of lawful and unlawful. I clothed you with the garments of safety with my justice and spread for you (the carpet of) virtue by my word and deed.

I showed you high manners through myself. Do not exercise your imagination about what the eye cannot see or the mind cannot conceive.

**A part of the same sermon, about Banū Umayyah.**

Till people begin thinking that the world is attached to the Umayyads, would be showering its benefits on them, and lead them to its clear spring for watering, and that their whip and sword will not be removed from the people. Whoever thinks so is wrong. There are rather a few drops from the joys of life which they would suck for a while and then vomit out the whole of it.

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1. This saying of the Prophet is a definite proof of the view that the life of any one from among the Ahlu'l-bayt (Household of the Holy

أَيُّهَا النَّاسُ ، خُذُوهَا عَنْ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :  
« إِنَّهُ يَمُوتُ مَنْ مَاتَ مِنَّا وَلَيْسَ بِمَيِّتٍ ، وَيَبْلَى مَنْ بَلِيَ مِنَّا وَلَيْسَ  
بِبَالٍ » فَلَا تَقُولُوا بِمَا لَا تَعْرِفُونَ ، فَإِنَّ أَكْثَرَ الْحَقِّ فِيَمَا تُنْكِرُونَ ،  
وَأَعْذِرُوا مَنْ لَا حُجَّةَ لَكُمْ عَلَيْهِ - وَهُوَ أَنَا - ، أَلَمْ أَعْمَلْ فِيكُمْ بِالثَّقَلِ  
الْأَكْبَرِ<sup>(٩٦٢)</sup> ! وَأَتْرَكَ فِيكُمْ الثَّقَلَ الْأَصْغَرَ ! قَدْ رَكَزْتُ فِيكُمْ رَايَةَ  
الْإِيمَانِ ، وَوَقَفْتُكُمْ عَلَى حُدُودِ الْحَلَالِ وَالْحَرَامِ ، وَأَلْبَسْتُكُمْ الْعَافِيَةَ  
مِنْ عَذَابِي ، وَفَرَشْتُكُمْ<sup>(٩٦٣)</sup> الْمَعْرُوفَ مِنْ قَوْلِي وَفِعْلِي ، وَأَرَيْتُكُمْ كَرَامَ  
الْأَخْلَاقِ مِنْ نَفْسِي ، فَلَا تَسْتَعْمِلُوا الرَّأْيَ فِيَمَا لَا يُدْرِكُ قَعْرَهُ الْبَصَرُ ،  
وَلَا تَتَغَلَّغُلْ إِلَيْهِ الْفِكْرُ .

#### ظَنُّ خَاطِئٍ .

ومنها : حَتَّى يَظُنَّ الظَّانُّ أَنَّ الدُّنْيَا مَعْقُولَةٌ عَلَى بَنِي أُمِّيَّةَ<sup>(٩٦٤)</sup> ؛  
تَمْنَحُهُمْ دَرَّهَا<sup>(٩٦٥)</sup> ، وَتُورِدُهُمْ صَفْوَهَا ، وَلَا يُرْفَعُ عَنْ هَذِهِ الْأُمَّةِ سَوْطُهَا  
وَلَا سَيْفُهَا ، وَكَذَبَ الظَّانُّ لِذَلِكَ . بَلْ هِيَ مَجَّةٌ<sup>(٩٦٦)</sup> مِنْ لَذِيذِ الْعَيْشِ  
يَتَطَعَّمُونَهَا بُرْهَةً ، ثُمَّ يَلْفِظُونَهَا جُمْلَةً !

Prophet) does not come to an end and that apparent death makes no difference in their sense of living, although human intelligence is unable to comprehend the conditions and happenings of that life. There are many truths beyond this world of senses which human mind cannot yet understand. Who can say how in the narrow corner of the grave where it is not possible even to breathe replies will be given to the questions of the angels Munkar and Nakir? Similarly, what is the meaning of life of the martyrs in the cause of Allāh, who have neither sense nor motion, can neither see nor hear? Although to us they appear to be dead, yet the Qur'ān testifies to their life.

*And say not of those who are slain in the path of Allāh that they are dead; Nay, (they are) living, but ye perceive not. (2:154)*

At another place it says about their life :

*Reckon not those who are slain in the way of Allāh, to be dead; Nay! alive they are with their Lord being sustained. (3:169)*

When restriction has been placed on mind and tongue even in respect of the common martyrs that they should not be called dead nor considered dead, how would not those individuals whose necks were reserved for sword and palate for poison be living for all times to come.

About their bodies Amir al-mu'minin has said that by passage of time no signs of oldness or decay occur in them, but they remain in the same state in which they fell as martyrs. There should be nothing strange in it because dead bodies preserved through material means still exit. When it is possible to do so through material means will it be out of the Power of the Omnipotent Creator to preserve against change and decay the bodies of those upon whom he has bestowed the sense of everlasting life? Thus about the martyrs of Badr, the Holy Prophet said :

Shroud them even with their wounds and flowing blood because when they would rise on the Day of Judgement blood would be pushing out of their throats.

2. “*athaqal al-akbar*” implies the Qur'ān and “*ath-thaqal al-aṣghar*” means Ahlu'l-bayt (the Household of the Holy Prophet) as in the Prophet's saying: “Verily, I am leaving among you (the) two precious things (of high



estimation and of care),” the reference is to Qur’ān and Ahlu’l-bayt. There are several reasons for using this word. Firstly, “*thaqal*” means the kit of a traveller, and since the kit is much in need, it is protected carefully. Secondly, it means a precious thing; and since this is of great importance, one is bound to follow the injunctions of the Qur’ān and the actions of Ahlu’l-bayt. So they have been called ‘precious things.’ Since Allāh has made arrangements for the protection of the Qur’ān and Ahlu’l-bayt till dooms day so they have been called “*thaqalayn*.” So the Prophet before leaving this world for the next, declared them to be his valuable possessions and ordered people to preserve them. Thirdly, they have been called “*thaqalayn*” (precious things) in view of their purity and high value. Thus Ibn Ḥajar al-Haytami writes :

The Prophet has called the Qur’ān and his Descendants as “*thaqalayn*” (two precious things) because “*thaqal*” means a pure, chaste and preserved thing, and either of these two were really so, each of them is the treasure of Divine knowledge and a source of scholarly secrets and religious commandments. For that reason the Prophet desired the people to follow them and to stick to them and to secure knowledge from them. Among them the most deserving of attachment is the Imām and Scholar of the family of the Prophet namely ‘Alī ibn Abī Ṭalīb (Allāh may honour his face) because of his great insight and copiousness of knowledge which we have already described. (*aṣ-Ṣawa’iq al-muḥriqah*, p.90)

Since the Prophet has with regard to apparent implication attributed the Qur’ān to Allāh and the descendants to himself, therefore in keeping with the natural status the Qur’ān has been called the bigger weight while the descendants, the smaller weight. Otherwise from the point of view of being followed both are equal and from the point of view of utility in the development of character there can be no question in the status of the speaking party (the Ahlu’l-bayt) being higher than the silent one (the Qur’ān).



## SERMON 88

### About the division of the community into factions

So now, certainly, Allāh did not break the neck of any unruly tyrant in this world except after allowing him time and opportunity and did not join the broken bone of any people (*ummah*) until He did not inflict calamity and distress upon them. Even less than what sufferings and misfortunes have yet to fall upon you or have already befallen you are enough for giving lessons. Every man with a heart is not intelligent, every ear does not listen and every eye does not see.

I wonder, and there is no reason why I should not wonder, about the faults of these groups who have introduced alterations in their religious pleas, who do not move on the footsteps of their Prophet nor follow the actions of the vicegerent. They do not believe in the unknown and do not avoid the evil. They act on the doubts and tread in (the way of) their passions. For them good is whatever they consider good and evil is whatever they consider evil. Their reliance for resolving distresses is on themselves. Their confidence in regard to dubious matters is on their own opinions as if every one of them is the Leader (Imām) of himself. Whatever he has decided himself he considers it to have been taken through reliable sources and strong factors.

\* \* \* \* \*

## SERMON 89

### About the Holy Prophet.

Allāh sent the Prophet when the mission of other Prophets had stopped and the peoples were in slumber for a long time.

## ٨ - خطبة علي عليه السلام

وفيه بيان للأسباب التي تهلك الناس

أَمَّا بَعْدُ ، فَإِنَّ اللَّهَ لَمْ يَقْصِمْ<sup>(٩٦٧)</sup> جَبَارِي دَهْرٍ قَطُّ إِلَّا بَعْدَ تَمْهِيلٍ وَرَخَاءٍ ؛ وَلَمْ يَجْبُرْ<sup>(٩٦٨)</sup> عَظَمَ أَحَدٍ مِنَ الْأُمَمِ إِلَّا بَعْدَ أَزَلٍ<sup>(٩٦٩)</sup> وَبَلَاءٍ ؛ وَفِي دُونِ مَا اسْتَقْبَلْتُمْ مِنْ عَتَبٍ<sup>(٩٧٠)</sup> وَمَا اسْتَدْبَرْتُمْ مِنْ خُطْبٍ مُعْتَبَرٍ ! وَمَا كُلُّ ذِي قَلْبٍ بَلْبِيبٍ ، وَلَا كُلُّ ذِي سَمْعٍ بِسَمِيعٍ ، وَلَا كُلُّ نَاطِرٍ بِبَصِيرٍ . فَيَا عَجَبًا ! وَمَا لِي لَا أَعْجَبُ مِنْ خَطَا هَذِهِ الْفِرَقِ عَلَى اخْتِلَافِ حُجَجِهَا فِي دِينِهَا ! لَا يَقْتَضُونَ أَثَرَ نَبِيٍّ ، وَلَا يَقْتَدُونَ بِعَمَلِ وَصِيِّ ، وَلَا يُؤْمِنُونَ بِغَيْبٍ ، وَلَا يَعْفُونَ<sup>(٩٧١)</sup> عَنْ عَيْبٍ ، يَعْمَلُونَ فِي الشُّبُهَاتِ ، وَيَسِيرُونَ فِي الشَّهَوَاتِ . الْمَعْرُوفُ فِيهِمْ مَا عَرَفُوا ، وَالْمُنْكَرُ عِنْدَهُمْ مَا أَنْكَرُوا ، مَفْرَعُهُمْ فِي الْمُعْضَلَاتِ إِلَى أَنْفُسِهِمْ ، وَتَعْوِيلُهُمْ فِي الْأُمُهِمَّاتِ عَلَى آرَائِهِمْ ، كَأَنَّ كُلَّ أَمْرٍ مِنْهُمْ إِمَامٌ نَفْسِهِ ، قَدْ أَخَذَ مِنْهَا فِيمَا يَرَى بِعُرَى ثِقَاتٍ ، وَأَسْبَابٍ مُحْكَمَاتٍ .

## ٨٩ - خطبة علي عليه السلام

في الرسول الأعظم صلى الله عليه وآله وبلاغ الامام عنه

أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ<sup>(٩٧٢)</sup> مِنَ الرُّسُلِ ، وَطُولِ هَجْعَةٍ مِنَ الْأُمَمِ ،

Evils were raising heads, all matters were under disruption and in flames of wars, while the world was devoid of brightness, and full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruits. While water had gone underground. The minarets of guidance had disappeared and signs of destruction had appeared. It was stern to its people and frowned in the face of its seeker. Its fruit was vice and its food was carcass. Its inner dress was fear and outer cover was sword.

So take lesson O' creatures of Allāh, and recall that (evil doing) with which your fathers and brothers are entangled, and for which they have to account. By my life, your time is not much behind theirs, nor have long periods or centuries lapsed between you and them, nor are you much distant from when you were in their loins.

By Allāh, whatever the Prophet told them, I am here telling you the same and whatever you hear today is not different from what they heard yesterday. The eyes that were opened for them and the hearts that were made for them at that time, just the same have been given to you at this time. By Allāh, you have not been told anything that they did not know and you have not been given anything which they were deprived of. Certainly you have been afflicted by a calamity (which is like a she-camel) whose nose-string is moving about and whose strap is loose. So in whatever condition these deceitful people are should not deceive you, because it is just a long shadow whose term is fixed.

\* \* \* \* \*

## SERMON 90

**Allāh's attributes and some advice**

Praise be to Allāh who is well-known without being seen,  
Who creates without pondering over, Who has ever been existent

وَأَعْتَزَّامُ<sup>(٩٧٣)</sup> مِنَ الْفِتَنِ ، وَأَنْتِشَارٍ مِنَ الْأُمُورِ ، وَتَلَطَّ<sup>(٩٧٤)</sup> مِنَ الْحُرُوبِ ،  
 وَالدُّنْيَا كَاسِفَةُ النُّورِ ، ظَاهِرَةُ الْغُرُورِ ؛ عَلَى حِينِ أَصْفِرَارٍ مِنْ وَرَقِهَا ،  
 وَإِيَّاسٍ مِنْ ثَمَرِهَا ، وَأَغُورَارٍ<sup>(٩٧٥)</sup> مِنْ مَائِهَا ، قَدْ دَرَسَتْ مَنَارُ الْهُدَى ،  
 وَظَهَرَتْ أَعْلَامُ الرَّدَى ، فِيهِ مُتَجَهِّمَةٌ<sup>(٩٧٦)</sup> لِأَهْلِهَا ، عَابِسَةٌ فِي وَجْهِ طَالِبِهَا .  
 ثَمَرُهَا الْفِتْنَةُ<sup>(٩٧٧)</sup> ، وَطَعَامُهَا الْجِيفَةُ<sup>(٩٧٨)</sup> ، وَشِعَارُهَا<sup>(٩٧٩)</sup> الْخَوْفُ ،  
 وَدِثَارُهَا<sup>(٩٨٠)</sup> السَّيْفُ . فَاعْتَبِرُوا عِبَادَ اللَّهِ ، وَادْكُرُوا تِيكَ الَّتِي آبَاؤُكُمْ  
 وَإِخْوَانُكُمْ بِهَا مُرْتَهَنُونَ<sup>(٩٨١)</sup> ، وَعَلَيْهَا مُحَاسِبُونَ . وَلَعَمْرِي مَا تَقَادَمَتْ  
 بِكُمْ وَلَا بِهِمُ الْهُدُودُ ، وَلَا خَلَتْ فِيمَا بَيْنَكُمْ وَبَيْنَهُمُ الْأَحْقَابُ<sup>(٩٨٢)</sup>  
 وَالْقُرُونُ ، وَمَا أَنْتُمْ الْيَوْمَ مِنْ يَوْمٍ كُنْتُمْ فِي أَضْلَابِهِمْ بِبَعِيدٍ . وَاللَّهِ مَا  
 أَسْمَعُكُمُ الرُّسُولُ شَيْئًا إِلَّا وَهَا أَنَا ذَا مُسْمِعِكُمُوهُ ، وَمَا أَسْمَاعُكُمُ الْيَوْمَ  
 بِدُونِ أَسْمَاعِكُمْ بِالْأَمْسِ ، وَلَا شَقَّتْ لَهُمُ الْأَبْصَارُ ، وَلَا جُعِلَتْ لَهُمُ  
 الْأَفْئِدَةُ فِي ذَلِكَ الزَّمَانِ ، إِلَّا وَقَدْ أُعْطِيتُمْ مِثْلَهَا فِي هَذَا الزَّمَانِ . وَوَاللَّهِ  
 مَا بُصِّرْتُمْ بَعْدَهُمْ شَيْئًا جَهْلُوهُ ، وَلَا أُصْفِيتُمْ بِهِ<sup>(٩٨٣)</sup> وَحَرَمُوهُ ، وَلَقَدْ  
 نَزَلَتْ بِكُمْ الْبَلِيَّةُ جَائِلًا خِطَامُهَا<sup>(٩٨٤)</sup> ، رِخْوًا بِطَانُهَا<sup>(٩٨٥)</sup> ، فَلَا يَغُرَّنَّكُمْ  
 مَا أَصْبَحَ فِيهِ أَهْلُ الْغُرُورِ ، فَإِنَّمَا هُوَ ظِلٌّ مَمْدُودٌ ، إِلَى أَجَلٍ مَعْدُودٍ .

## ٩٠ - وَمِنْ حِكْمَةِ الْعَلِيِّ عَلَيْهِ السَّلَامُ

وتشتمل على قدم الخالق وعظم مخلوقاته ، ويغتمها بالوعظ

الْحَمْدُ لِلَّهِ الْمَعْرُوفِ مِنْ غَيْرِ رُؤْيَةٍ ، وَالْخَالِقِ مِنْ غَيْرِ رُؤْيَةٍ<sup>(٩٨٦)</sup>



when there was no sky with domes, nor curtains with lofty doors, nor gloomy night, nor peaceful ocean, nor mountains with broad pathways, nor curved mountain roads, nor earth of spread floors, nor self-reliant creatures. He is the Originator of creation and their Master. He is the God of the creation and its feeder. The sun and the moon are steadily moving in pursuit of His will. They make every fresh thing old and every distant thing near.

He distributed their sustenance and has counted their deeds and acts, the number of their breaths, their concealed looks, and whatever is hidden in their bosoms. He knows their places of stay and places of last resort in the loins and wombs till they reach their end.

His punishment on enemies is harsh despite the extent of His Mercy, and His compassion of His friends is vast despite His harsh punishment. He overpowers one who wants to overcome Him, and destroys one who clashes with Him. He disgraces one who opposes Him and gains sway over one who bears Him hostility. He is sufficient for one who relies on Him. He gives one who asks Him. He repays one who lends to Him. He rewards one who thanks Him.

O' creatures of Allāh, weigh yourselves before you are weighed and assess yourselves before you are assessed. Breath before suffocation of the throat. Be submissive before you are harshly driven. Know that if one does not help himself in acting as his own adviser and warner then no one else can (effectively) be his adviser or warner.



الَّذِي لَمْ يَزَلْ قَائِمًا دَائِمًا ؛ إِذْ لَا سَمَاءَ ذَاتُ أَبْرَاجٍ ، وَلَا حُجُبٌ ذَاتُ  
إِرْتَاجٍ<sup>(٩٨٧)</sup> ، وَلَا لَيْلٌ دَاجٍ<sup>(٩٨٨)</sup> ، وَلَا بَحْرٌ سَاجٍ<sup>(٩٨٩)</sup> ، وَلَا جَبَلٌ  
ذُو فِجَاجٍ<sup>(٩٩٠)</sup> ، وَلَا فَجٌّ ذُو أَعْوِجَاجٍ ، وَلَا أَرْضٌ ذَاتُ مِهَادٍ<sup>(٩٩١)</sup> ،  
وَلَا خَلْقٌ ذُو اعْتِمَادٍ<sup>(٩٩٢)</sup> : ذَلِكَ مُبْتَدِعُ<sup>(٩٩٣)</sup> الْخَلْقِ وَوَارِثُهُ<sup>(٩٩٤)</sup> ، وَإِلَهُ  
الْخَلْقِ وَرَازِقُهُ ، وَالشَّمْسُ وَالْقَمَرُ دَائِبَانِ<sup>(٩٩٥)</sup> فِي مَرْضَاتِهِ : يُبْلِيَانِ كُلَّ  
جَدِيدٍ ، وَيُقَرِّبَانِ كُلَّ بَعِيدٍ .

قَسَمَ أَرْزَاقَهُمْ ، وَأَخْصَى آثَارَهُمْ وَأَعْمَالَهُمْ ، وَعَدَدَ أَنْفُسَهُمْ ،  
وَحَاطَنَةَ أَعْيُنِهِمْ<sup>(٩٩٦)</sup> ، وَمَا تُخْفِي صُدُورُهُمْ مِنَ الضَّمِيرِ ، وَمُسْتَقَرَّهُمْ  
وَمُسْتَوْدَعَهُمْ مِنَ الْأَرْحَامِ وَالظُّهُورِ ، إِلَى أَنْ تَتَنَاهَى بِهِمُ الْغَايَاتُ .

هُوَ الَّذِي اشْتَدَّتْ نِقْمَتُهُ<sup>(٩٩٧)</sup> عَلَى أَعْدَائِهِ فِي سَعَةِ رَحْمَتِهِ ، وَاتَّسَعَتْ  
رَحْمَتُهُ لِأَوْلِيَائِهِ فِي شِدَّةِ نِقْمَتِهِ ، قَاهِرٌ مَنْ عَازَاهُ<sup>(٩٩٨)</sup> ، وَمُدْمِرٌ مَنْ  
شَاقَّه<sup>(٩٩٩)</sup> ، وَمُذِلٌّ مَنْ نَاوَاهُ<sup>(١٠٠٠)</sup> ، وَغَالِبٌ مَنْ عَادَاهُ . مَنْ تَوَكَّلَ عَلَيْهِ  
كَفَاهُ ، وَمَنْ سَأَلَهُ أَعْطَاهُ ، وَمَنْ أَقْرَضَهُ قَضَاهُ<sup>(١٠٠١)</sup> ، وَمَنْ شَكَرَهُ جَزَاهُ .

عِبَادَ اللَّهِ ، زِنُوا أَنْفُسَكُمْ مِنْ قَبْلِ أَنْ تُوزِنُوا ، وَحَاسِبُوا مِنْ قَبْلِ  
أَنْ تُحَاسَبُوا ، وَتَنْفَسُوا قَبْلَ ضَيْقِ الْخِنَاقِ ، وَأَنْقَادُوا قَبْلَ عُنْفِ  
السِّيَاقِ<sup>(١٠٠٢)</sup> ، وَاعْلَمُوا أَنَّهُ مَنْ لَمْ يُعِنْ<sup>(١٠٠٣)</sup> عَلَى نَفْسِهِ حَتَّى يَكُونَ لَهُ  
مِنْهَا وَاعِظٌ وَزَاجِرٌ ، لَمْ يَكُنْ لَهُ مِنْ غَيْرِهَا لَا زَاجِرٌ وَلَا وَاعِظٌ .

## SERMON 91

This sermon is known as the Sermon of Skeletons<sup>1</sup> (Khuṭbatu'l-Ashbāh) and it holds one of the highest positions among the sermons of Amir al-mu'minin. Mas'adah ibn Ṣadaqah has related from al-Imām Ja'far ibn Muḥammad aṣ-Ṣādiq (p.b.u.t.) saying: "Amir al-mu'minin delivered this sermon from the pulpit of (the mosque of) Kūfah when someone asked him, 'O' Amir al-mu'minin! describe Allāh for us in such a way that we may imagine that we see Him with eyes so that our love and knowledge may increase about Him.' Amir al-mu'minin became angry at this (request of the questioner) and ordered the Muslims to gather in the mosque. So many Muslims gathered in the mosque that the place was over-crowded. Then Amir al-mu'minin ascended the pulpit while he was still in a state of anger and his colour was changed. After he had praised Allāh and extolled Him and sought His blessings on the Prophet he said:

### Description of Allāh

Praise be to Allāh whom refusal to give away and stinginess do not make rich and Whom munificence and generosity do not make poor, although everyone who gives away loses (to that extent) except He, and every miser is blamed for his niggardliness. He obliges through beneficial bounties and plentiful gifts and and grants. The whole creation is His dependents (in sustenance)<sup>2</sup>. He has guaranteed their livelihood and ordained their sustenance. He has prepared the way for those who turn to Him and those who seek what is with Him. He is as generous about what He is asked as He is about that for which He is not asked. He is the First for whom there was no 'before' so that there could be anything before Him. He is the Last for whom there is no 'after' so that there could be anything after Him. He prevents the pupils of the eyes from seeing Him or perceiving Him. Time does not change over Him, so as to admit of any change of condition about

## ٩١ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

تعرف بخطبة الأشباح<sup>(١٠٠٤)</sup> ، وهي من جلائل خطبه عليه السلام  
 روى مسعدة بن صدقة عن الصادق جعفر بن محمد عليها السلام أنه قال : خطب أمير  
 المؤمنين عليه السلام هذه الخطبة على منبر الكوفة ، وذلك أن رجلاً أتاه فقال له : يا أمير المؤمنين  
 صف لنا ربنا مثلاً نراه عياناً لنزداد له حباً وبه معرفة ، فغضب ونادى : الصلاة جامعة ،  
 فاجتمع الناس حتى غص المسجد بأهله ، فصعد المنبر وهو مغضب متغير اللون ، فحمد الله  
 وأثنى عليه وصلى على النبي صلى الله عليه وآله ، ثم قال :

### وصف الله تعالى

الْحَمْدُ لِلَّهِ الَّذِي لَا يَفِرُّهُ الْمَنْعُ وَالْجُمُودُ<sup>(١٠٠٥)</sup> ، وَلَا يُكْدِيهِ<sup>(١٠٠٦)</sup>  
 الْإِعْطَاءُ وَالْجُودُ ؛ إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ ، وَكُلُّ مَانِعٍ مَذْمُومٌ مَا  
 خَلَاهُ ؛ وَهُوَ الْمَنَّانُ بِفَوَائِدِ النِّعَمِ ، وَعَوَائِدِ الْمَزِيدِ وَالْقَسَمِ ؛ عِيَالُهُ  
 الْخَلَائِقُ ، ضَمِنَ أَرْزَاقَهُمْ ، وَقَدَّرَ أَقْوَاتَهُمْ ، وَنَهَجَ سَبِيلَ الرَّاعِبِينَ  
 إِلَيْهِ ، وَالطَّالِبِينَ مَا لَدَيْهِ ، وَلَيْسَ بِمَا سُئِلَ بِأَجْوَدَ مِنْهُ بِمَا لَمْ يُسْأَلْ .  
 الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلُ فَيَكُونُ شَيْءٌ قَبْلَهُ ، وَالْآخِرُ الَّذِي لَيْسَ  
 لَهُ بَعْدُ فَيَكُونُ شَيْءٌ بَعْدَهُ ، وَالرَّادِعُ أَنَا سَيِّ الْأَبْصَارِ عَنْ أَنْ تَنَالَهُ أَوْ  
 تُدْرِكَهُ<sup>(١٠٠٧)</sup> ، مَا اخْتَلَفَ عَلَيْهِ دَهْرٌ فَيَخْتَلِفَ مِنْهُ الْحَالُ ، وَلَا كَانَ

Him. He is not in any place so as to allow Him movement (from one place to another).

If He gives away all that the mines of the mountains emit out or the gold, silver, pearls and cuttings of coral which the shells of the ocean vomit out, it would not affect his munificence, nor diminish the extent of what He has. (In fact) He would still have such treasures of bounty as would not decrease by the demands of the creatures, because He is that generous Being Whom the begging of beggars cannot make poor nor the pertinacity of beseechers make miser.

#### Attributes of Allāh as described in the Holy Qur'ān

Then look on questioner, be confined to those of His attributes which the Qur'ān has described and seek light from the effulgence of its guidance. Leave to Allāh that knowledge which Satan has prompted you to seek and which neither the Qur'ān enjoins you to seek nor is there any trace of it in the actions or sayings of the Prophet and other leaders (*A'immaḥ*) of guidance. This is the extreme limit of Allāh's claim upon you. Know that firm in knowledge are those who refrain from opening the curtains that lie against the unknown, and their acknowledgement of ignorance about the details of the hidden unknown prevents them from further probe. Allāh praises them for their admission that they are unable to get knowledge not allowed to them. They do not go deep into the discussion of what is not enjoined upon them about knowing Him and they call it firmness. Be content with this and do not limit the Greatness of Allāh after the measure of your own intelligence, or else you would be among the destroyed ones.

He is Powerful, such that when imagination shoots its arrows to comprehend the extremity of His power, and mind, making



فِي مَكَانٍ فَيَجُوزَ عَلَيْهِ الْإِنْتِقَالُ . وَلَوْ وَهَبَ مَا تَنَفَّسَتْ<sup>(١٠٠٨)</sup> عَنْهُ مَعَادِنُ  
الْجِبَالِ ، وَضَحِكَتْ<sup>(١٠٠٩)</sup> عَنْهُ أَصْدَافُ الْبِحَارِ ، مِنْ فِلِزِّ اللَّجَيْنِ  
وَالْعَقِيَانِ<sup>(١٠١٠)</sup> ، وَنُثَارَةِ الدَّرِّ<sup>(١٠١١)</sup> وَحَصِيدِ الْمَرْجَانِ<sup>(١٠١٢)</sup> ، مَا أَثَّرَ ذَلِكَ  
فِي جُودِهِ ، وَلَا أَنْفَدَ سَعَةَ مَا عِنْدَهُ ، وَلَكَانَ عِنْدَهُ مِنْ ذَخَائِرِ الْأَنْعَامِ  
مَا لَا تُنْفِدُهُ<sup>(١٠١٣)</sup> مَطَالِبُ الْأَنَامِ ، لِأَنَّهُ الْجَوَادُ الَّذِي لَا يَغِيضُهُ<sup>(١٠١٤)</sup>  
سُؤَالُ السَّائِلِينَ ، وَلَا يُبْخِلُهُ<sup>(١٠١٥)</sup> إِلْحَاحُ الْمُلِحِّينَ .

#### صفاته تعالى في القرآن

فَانْظُرْ أَيُّهَا السَّائِلُ : فَمَا ذَلِكَ الْقُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَاتَتْمْ بِهِ<sup>(١٠١٦)</sup>  
وَأَسْتَضَى بِنُورِ هِدَايَتِهِ ، وَمَا كَلَّفَكَ الشَّيْطَانُ عِلْمَهُ مِمَّا لَيْسَ فِي الْكِتَابِ  
عَلَيْكَ فَرَضُهُ ، وَلَا فِي سُنَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَئِمَّةِ الْهُدَى  
أَثَرُهُ ، فَكُلْ<sup>(١٠١٧)</sup> عِلْمُهُ إِلَى اللَّهِ سُبْحَانَهُ ، فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ  
عَلَيْكَ . وَأَعْلَمُ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَغْنَاهُمْ عَنْ اقْتِحَامِ  
السُّدَدِ<sup>(١٠١٨)</sup> الْمَضْرُوبَةِ دُونَ الْغُيُوبِ ، الْإِقْرَارُ بِجُمْلَةٍ مَا جَهِلُوا تَفْسِيرَهُ  
مِنَ الْغَيْبِ الْمَحْجُوبِ ، فَمَدَحَ اللَّهُ - تَعَالَى - أَعْتَرَفَهُمْ بِالْعَجْزِ عَنْ  
تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْمًا ، وَسَمَّى تَرَكَهُمُ التَّعَمُّقَ فِيمَا لَمْ يُكَلِّفَهُمُ  
الْبَحْثَ عَنْ كُنْهِهِ رُسُوخًا ، فَاقْتَصَرَ عَلَى ذَلِكَ ، وَلَا تُقَدِّرْ عَظَمَةَ اللَّهِ  
سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ . هُوَ الْقَادِرُ الَّذِي إِذَا  
أَرْتَمْتَ الْأَوْهَامَ<sup>(١٠١٩)</sup> لِتُنْذِرَكَ مُنْقَطِعَ<sup>(١٠٢٠)</sup> قُدْرَتِهِ ، وَحَاوَلَ الْفِكْرَ الْمُبْرَأَ<sup>(١٠٢١)</sup>

itself free of the dangers of evil thoughts, tries to find Him in the depth of His realm, and hearts long to grasp realities of His attributes and openings of intelligence penetrate beyond description in order to secure knowledge about His Being, crossing the dark pitfalls of the unknown and concentrating towards Him He would turn them back. They would return defeated admitting that the reality of His knowledge cannot be comprehended by such random efforts, nor can an iota of the sublimity of His Honour enter the understanding of thinkers.

### About Allāh's creation

He originated the creation without any example which He could follow and without any specimen prepared by any known creator that was before Him. He showed us the realm of His Might, and such wonders which speak of His Wisdom. The confession of the created things that their existence owes itself to Him made us realise that argument has been furnished about knowing Him (so that there is no excuse against it). The signs of His creative power and standard of His wisdom are fixed in the wonderful things He has created. Whatever He has created is an argument in His favour and a guide towards Him. Even a silent thing is a guide towards Him as though it speaks, and its guidance towards the Creator is clear.

(O' Allāh) I stand witness that he who likens Thee with the separateness of the limbs or with the joining of the extremities of his body did not acquaint his innerself with knowledge about Thee, and his heart did not secure conviction to the effect that there is no partner for Thee. It is as though he has not heard the (wrongful) followers declaiming their false gods by saying "*By Allāh, we were certainly in manifest error when we equalled you with the Lord of of the worlds.*" (Qur'ān, 26:97-98). They

مِنْ خَطَرَاتِ الْوَسَاوِسِ أَنْ يَقَعَ عَلَيْهِ فِي عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ ، وَتَوَلَّهَتْ  
 الْقُلُوبُ إِلَيْهِ <sup>(١٠٢٢)</sup> ، لِتَجْرِيَ فِي كَيْفِيَّةِ صِفَاتِهِ ، وَغَمَضَتْ <sup>(١٠٢٣)</sup> مَدَاخِلُ  
 الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَاوُلِ عِلْمِ ذَاتِهِ ، رَدَعَهَا <sup>(١٠٢٤)</sup>  
 وَهِيَ تَجُوبُ مَهَاوِي <sup>(١٠٢٥)</sup> سُدُفِ <sup>(١٠٢٦)</sup> الْغُيُوبِ ، مُتَخَلِّصَةً إِلَيْهِ سُبْحَانَهُ -  
 فَرَجَعَتْ إِذْ جُبِهَتْ <sup>(١٠٢٧)</sup> مُعْتَرِفَةً بِأَنَّهُ لَا يُنَالُ بِجَوْرِ الْأَعْتِسَافِ <sup>(١٠٢٨)</sup> كُنْهَ  
 مَعْرِفَتِهِ ، وَلَا تَخْطُرُ بِبَالِ أُولِي الرُّوِيَّاتِ <sup>(١٠٢٩)</sup> خَاطِرَةٌ مِنْ تَقْدِيرِ جَلَالِ  
 عِزَّتِهِ .

الَّذِي أَبْتَدَعَ الْخَلْقَ <sup>(١٠٣٠)</sup> عَلَى غَيْرِ مِثَالٍ أَمْتَلَهُ <sup>(١٠٣١)</sup> ، وَلَا مِقْدَارٍ  
 اخْتَذَى عَلَيْهِ <sup>(١٠٣٢)</sup> ، مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ ، وَأَرَانَا مِنْ مَلَكُوتِ  
 قُدْرَتِهِ ، وَعَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ ، وَاعْتِرَافِ الْحَاجَةِ مِنْ  
 الْخَلْقِ إِلَى أَنْ يُقِيمَهَا بِمَسَاكِ <sup>(١٠٣٣)</sup> قُوَّتِهِ ، مَا دَلَّنَا بِاضْطِرَارٍ قِيَامَ الْحُجَّةِ  
 لَهُ عَلَى مَعْرِفَتِهِ ، فَظَهَرَتْ الْبِدَائِعُ الَّتِي أَحْدَثَتْهَا آثَارُ صَنْعَتِهِ ، وَأَعْلَامُ  
 حِكْمَتِهِ ، فَصَارَ كُلُّ مَا خَلَقَ حُجَّةً لَهُ وَدَلِيلًا عَلَيْهِ ؛ وَإِنْ كَانَ خَلْقًا  
 صَامِتًا ، فَحُجَّتُهُ بِالتَّدْبِيرِ نَاطِقَةٌ ، وَدَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةٌ . فَاشْهَدُ  
 أَنَّ مَنْ شَبَّهَكَ بِتَبَايُنِ أَعْضَاءِ خَلْقِكَ ، وَتَلَاخُمِ حِقَاقِ مَفَاصِلِهِمْ <sup>(١٠٣٤)</sup>  
 الْمُحْتَاجَةِ <sup>(١٠٣٥)</sup> لِتَدْبِيرِ حِكْمَتِكَ ، لَمْ يَعْقِدْ غَيْبَ ضَمِيرِهِ عَلَى مَعْرِفَتِكَ ،  
 وَلَمْ يُبَاشِرْ قَلْبَهُ الْيَقِينَ بِأَنَّهُ لَا نِدَّ لَكَ ، وَكَأَنَّهُ لَمْ يَسْمَعْ تَبَرُّؤَ التَّابِعِينَ  
 مِنَ الْمَتَّبِعِينَ إِذْ يَقُولُونَ : « تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ . إِذْ

are wrong who liken Thee to their idols, and dress Thee with apparel of the creatures by their imagination, attribute to Thee parts of body by their own thinking and consider Thee after the creatures of various types, through the working of their intelligence. I stand witness that whoever equated Thee with anything out of Thy creation took a match for Thee, and whoever takes a match for Thee is an unbeliever, according to what is stated in thy unambiguous verses and indicated by the evidence of Thy clear arguments. (I also stand witness that) Thou art that Allāh who cannot be confined in (the fetters of) intelligence so as to admit change of condition by entering its imagination nor in the shackles of mind so as to become limited and an object of alterations.

#### **A part of the same sermon**

#### **About the greatest perfection in Allāh's creation**

He has fixed limits for every thing He has created and made the limits firm, and He has fixed its working and made the working delicate. He has fixed its direction and it does not transgress the limits of its position nor fall short of reaching the end of its aim. It did not disobey when it was commanded to move at His will; and how could it do so when all matters are governed by His will. He is the Producer of varieties of things without exercise of imagination, without the urge of an impulse, hidden in Him, without (the benefit of) any experiment taken from the vicissitudes of time and without any partner who might have assisted Him in creating wonderful things.

Thus the creation was completed by His order and it bowed to His obedience and responded to His call. The laziness of any slug or the inertness of any excuse-finder did not prevent it from doing so. So He straightened the curves of the things and fixed their limits. With His power He created coherence in their contradictory parts and joined together the factors of similarity. Then He separated them in varieties which differ in limits,



نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ «! كَذَبَ الْعَادِلُونَ بِكَ»<sup>(١٠٣٦)</sup> ، إِذْ شَبَّهَكَ بِأَصْنَامِهِمْ ،  
وَنَحَلَّوْكَ حَلِيَّةً<sup>(١٠٣٧)</sup> الْمَخْلُوقِينَ بِأَوْهَامِهِمْ ، وَجَزَّأَوْكَ تَجْزِئَةَ الْمَجَسَّمَاتِ  
بِخَوَاطِرِهِمْ ، وَقَدَّرُوكَ<sup>(١٠٣٨)</sup> عَلَى الْخِلْقَةِ الْمُخْتَلِفَةِ الْقُوَى ، بِقَرَائِحِ  
عُقُولِهِمْ . وَأَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ ،  
وَالْعَادِلُ بِكَ كَافِرٌ بِمَا تَنْزَلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ ، وَنَطَقَتْ عَنْهُ  
شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ ، وَإِنَّكَ أَنْتَ اللَّهُ الَّذِي لَمْ تَتَنَاهَ فِي الْعُقُولِ ،  
فَتَكُونُ فِي مَهَبٍ فِكْرَهَا مُكَيِّفًا<sup>(١٠٣٩)</sup> ، وَلَا فِي رَوِيَّاتِ خَوَاطِرِهَا فَتَكُونُ  
مَحْدُودًا مُصَرِّفًا<sup>(١٠٤٠)</sup>

ومنها : قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ ، وَدَبَّرَهُ فَأَلْطَفَ تَدْبِيرَهُ ،  
وَوَجَّهَهُ لِرُوحِهِ فَلَمْ يَتَعَدَّ حُدُودَ مَنْزِلَتِهِ ، وَلَمْ يَقْصُرْ دُونَ الْإِنْتِهَاءِ  
إِلَى غَايَتِهِ ، وَلَمْ يَسْتَضَعِبْ<sup>(١٠٤١)</sup> إِذْ أُمِرَ بِالْمُضِيِّ عَلَى إِرَادَتِهِ ، فَكَيْفَ  
وَإِنَّمَا صَدَرَتْ الْأُمُورُ عَنْ مَشِئَتِهِ ؟ الْمُنْشِئُ أَصْنَافَ الْأَشْيَاءِ بِلَا رَوِيَّةٍ  
فِكْرٍ آلَ إِلَيْهَا ، وَلَا قَرِيحَةٍ غَرِيِزَةٍ<sup>(١٠٤٢)</sup> أَضْمَرَ عَلَيْهَا ، وَلَا تَجَرِبَةٍ  
أَفَادَهَا<sup>(١٠٤٣)</sup> مِنْ حَوَادِثِ الدُّهُورِ ، وَلَا شَرِيكَ أَعَانَهُ عَلَى ابْتِدَاعِ عَجَائِبِ  
الْأُمُورِ ، فَتَمَّ خَلْقُهُ بِأَمْرِهِ ، وَأَذْعَنَ لِبَطَاعَتِهِ ، وَأَجَابَ إِلَى دَعْوَتِهِ ، لَمْ  
يَعْتَزْ دُونَهُ رَيْثُ الْمُبْطِئِ<sup>(١٠٤٤)</sup> ، وَلَا أَنَاةُ الْمُتَلَكِّيِ<sup>(١٠٤٥)</sup> ، فَأَقَامَ  
مِنَ الْأَشْيَاءِ أَوْدَهَا<sup>(١٠٤٦)</sup> ، وَنَهَجَ<sup>(١٠٤٧)</sup> حُدُودَهَا ، وَلَا عَمَ بِقُدْرَتِهِ بَيْنَ  
مُتَضَادِّهَا ، وَوَصَلَ أَسْبَابَ قَرَائِنِهَا<sup>(١٠٤٨)</sup> ، وَفَرَّقَهَا أَجْنَاسًا مُخْتَلِفَاتٍ فِي



quantities, properties and shapes. All this is new creation. He made them firm and shaped them according as He wished and invented them.

**A part of the same sermon, containing description of the sky**

He has arranged the depressions and elevations of the openings of the sky. He has joined the breadths of its breaches, and has joined them with one another. He has made easy the approach to its heights for those (angels) who come down with His commands and those (angels) who go up with the deeds of the creatures. He called it when it was yet (in the form of) vapour. At once the links of its joints joined up. Then Allāh opened up its closed door and put the sentinels of meteors at its holes, and held them with His hands (i.e. power) from falling into vastness of air.

He commanded it to remain stationary in obedience to His commands. He made its sun the bright indication for its day, and moon the gloomy indication for its night. He then put them in motion in their orbits and ordained their (pace of) movement in the stages of their paths in order to distinguish with their help between night and day, and in order that the reckoning of years and calculations may be known by their fixed movements. Then He hung in its vastness its Sky and put therein its decoration consisting of small bright pearls and lamp-like stars. He shot at the over-hearers arrows of bright meteors. He put them in motion on their appointed routine and made them into fixed stars, moving stars, descending stars, ascending stars, ominous stars and lucky stars.

الْحُدُودِ وَالْأَقْدَارِ ، وَالْغَرَائِزِ <sup>(١٠٤٩)</sup> وَالْهَيْئَاتِ ، بَدَايَا <sup>(١٠٥٠)</sup> خَلَائِقِ أَحْكَمَ  
صُنْعَهَا ، وَفَطَرَهَا عَلَى مَا أَرَادَ وَابْتَدَعَهَا !

### ومنها في صفة السماء.

وَنَظَمَ بِلَا تَغْلِيْقٍ رَهَوَاتٍ فُرَجِهَا <sup>(١٠٥١)</sup> ، وَلَاحَمَ صُدُوعَ أَنْفِرَاجِهَا <sup>(١٠٥٢)</sup> ،  
وَوَشَّجَ بَيْنَهَا وَبَيْنَ أَزْوَاجِهَا <sup>(١٠٥٣)</sup> ، وَذَلَّلَ لِلْهَابِطِينَ <sup>(١٠٥٤)</sup> بِأَمْرِهِ ، وَالصَّاعِدِينَ  
بِأَعْمَالِ خَلْقِهِ ، حُزُونََ <sup>(١٠٥٥)</sup> مِعْرَاجِهَا ، وَنَادَاَهَا بَعْدَ إِذْ هِيَ دُخَانٌ ،  
فَالْتَحَمَتْ عُرَى أَشْرَاجِهَا <sup>(١٠٥٦)</sup> ، وَفَتَقَ بَعْدَ الْارْتِثَاقِ صَوَامِتَ <sup>(١٠٥٧)</sup>  
أَبْوَابِهَا ، وَأَقَامَ رَصْدًا <sup>(١٠٥٨)</sup> مِنَ الشُّهُبِ الثَّوَاقِبِ <sup>(١٠٥٩)</sup> عَلَى نِقَابِهَا <sup>(١٠٦٠)</sup> ،  
وَأَمْسَكَهَا مِنْ أَنْ تَمُورَ <sup>(١٠٦١)</sup> فِي خَرْقِ الْهَوَاءِ بِأَيْدِهِ <sup>(١٠٦٢)</sup> ، وَأَمَرَهَا أَنْ  
تَقِفَ مُسْتَسْلِمَةً لِأَمْرِهِ ، وَجَعَلَ شَمْسَهَا آيَةً مُبْصِرَةً <sup>(١٠٦٣)</sup> لِنَهَارِهَا ،  
وَقَمَرَهَا آيَةً مُمَحَّوَةً <sup>(١٠٦٤)</sup> مِنْ لَيْلِهَا ، وَأَجْرَاهُمَا فِي مَنَاقِلِ <sup>(١٠٦٥)</sup> مَجْرَاهُمَا ،  
وَقَدَّرَ سَيْرَهُمَا فِي مَدَارِجِ دَرَجِهِمَا ، لِيُمَيِّزَ بَيْنَ اللَّيْلِ وَالنَّهَارِ بِهِمَا ،  
وَلِيُعْلَمَ عَدَدُ السِّنِينَ وَالْحِسَابُ بِمَقَادِيرِهِمَا ، ثُمَّ عَلَّقَ فِي جَوْهَا فَلَكَهَا <sup>(١٠٦٦)</sup> ،  
وَنَاطَ <sup>(١٠٦٧)</sup> بِهَا زَيْنَتَهَا ، مِنْ خَفِيَّاتِ دَرَارِيْهَا <sup>(١٠٦٨)</sup> وَمَصَابِيحِ كَوَاكِبِهَا ،  
وَرَمَى مُسْتَرْقِي السَّمْعِ بِثَوَاقِبِ شُهْبِهَا ، وَأَجْرَاهَا عَلَى أَذْلالِ <sup>(١٠٦٩)</sup> تَسْخِيرِهَا  
مِنْ ثَبَاتِ ثَابِتِهَا ، وَمَسِيرِ سَائِرِهَا ، وَهُبُوطِهَا وَصُعُودِهَا ، وَنُحُوسِهَا  
وَسُعُودِهَا .

**A part of the same sermon, containing description of Angels**

Then Allāh, the Glorified, created for inhabiting of His skies and populating the higher strata of his realm new (variety of) creatures namely the angels. With them He filled the openings of its cavities and populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of angels glorifying Him in the enclosures of sublimity, (behind) curtains of concealment and in veils of His Greatness. And behind this resounding which deafens the ears there is the effulgence of light which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

He created them in different shapes and with diverse characteristics. They have wings. They glorify the sublimity of His Honour. They do not appropriate to themselves His skill that shows itself in creation. Nor do they claim they create anything in which He is unparallelled. *"But they are rather honoured creatures who do not take precedence over Him in uttering anything, and they act according to His command."* (Qur'ān, 21: 26-27) He has made them the trustees of His revelation and sent them to Prophets as holders of His injunctions and prohibitions. He has immunised them against the waviness of doubts. Consequently no one among them goes astray from the path of His will. He has helped them with the benefits of succour and has covered their hearts with humility and peace. He has opened for them doors of submission to His Glories. He has fixed for them bright minarets as signs of His Oneness. The weights of sins

## ومنها في صفة الملائكة

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَوَاتِهِ ، وَعِمَارَةِ الصَّفِيحِ <sup>(١٠٧٠)</sup> الْأَعْلَى  
 مِنْ مَلَكُوتِهِ ، خَلَقًا بَدِيعًا مِنْ مَلَائِكَتِهِ ، وَمَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا ،  
 وَحَشَا بِهِمْ فُتُوقَ أَجْوَانِهَا <sup>(١٠٧١)</sup> ، وَبَيَّنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ رَجْلَ <sup>(١٠٧٢)</sup>  
 الْمُسَبِّحِينَ مِنْهُمْ فِي حَظَائِرِ <sup>(١٠٧٣)</sup> الْقُدُسِ <sup>(١٠٨١)</sup> ، وَسُتْرَاتِ <sup>(١٠٧٥)</sup> الْحُجُبِ ،  
 وَسُرَادِقَاتِ <sup>(١٠٧٦)</sup> الْمَجْدِ ، وَوَرَاءَ ذَلِكَ الرَّجِيجِ <sup>(١٠٧٧)</sup> الَّذِي تَسْتَكُ <sup>(١٠٧٨)</sup>  
 مِنْهُ الْأَسْمَاعُ سُبُحَاتِ <sup>(١٠٧٩)</sup> نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا ، فَتَقِفُ  
 خَاسِئَةً <sup>(١٠٨٠)</sup> عَلَى حُدُودِهَا . وَأَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ ، وَأَقْدَارٍ  
 مُتَفَاوِتَاتٍ ، «أُولَى أَجْنِحَةٍ تُسَبِّحُ جَلَالَ عِزَّتِهِ ، لَا يَنْتَحِلُونَ مَا ظَهَرَ فِي  
 الْخَلْقِ مِنْ صُنْعِهِ ، وَلَا يَدْعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئًا مَعَهُ مِمَّا أَنْفَرَدَ بِهِ ،  
 «بَلْ عِبَادٌ مُكْرَمُونَ . لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ» جَعَلَهُمُ اللَّهُ  
 فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ ، وَحَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعِ  
 أَمْرِهِ وَنَهْيِهِ ، وَعَصَمَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ ، فَمَا مِنْهُمْ زَائِغٌ عَنْ  
 سَبِيلِ مَرْضَاتِهِ . وَأَمَدَّهُمْ بِفَوَائِدِ الْمَعُونَةِ ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ  
 إِخْبَاتِ <sup>(١٠٨١)</sup> السَّكِينَةِ ، وَفَتَحَ لَهُمْ أَبْوَابًا ذُلًّا <sup>(١٠٨٢)</sup> إِلَى تَمَاجِيدِهِ ،  
 وَنَصَبَ لَهُمْ مَنَارًا <sup>(١٠٨٣)</sup> وَاضِحَةً عَلَى أَعْلَامِ <sup>(١٠٨٤)</sup> تَوْحِيدِهِ ، لَمْ تُثْقِلْهُمْ



do not burden them and the rotation of nights and days does not make them move. Doubts do not attack with arrows the firmness of their faith. Misgivings do not assault the bases of their beliefs. The spark of malice does not ignite among them. Amazement does not tarnish what knowledge of Him their hearts possess, or His greatness and awe of His glory that resides in their bosoms. Evil thoughts do not lean towards them to affect their imagination with their own rust.

Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of overpowering darkness. And there are those whose feet have pierced the lowest boundaries of the earth. These feet are like white ensigns which have gone forth into the vast expanse of wind. Under them blow the light wind which retains them upto its last end.

Occupation in His worship has made them carefree, and realities of Faith have served as link between them and His knowledge. Their belief in Him has made them concentrate on Him. They long from Him not from others. They have tasted the sweetness of His knowledge and have drunk from the satiating cup of His love. The roots of His fear have been implanted in the depth of their hearts. Consequently they have bent their straight backs through His worship. The length of the humility, and extreme nearness has not removed from them the rope of their fear.

They do not entertain pride so as to make much of their acts. Their humility before the glory of Allāh does not allow them to esteem their own virtues. Languor does not affect them



مُوصِرَاتُ الْآثَامِ <sup>(١٠٨٥)</sup> ، وَلَمْ تَرْتَحِلْهُنَّ <sup>(١٠٨٦)</sup> عُقَبُ <sup>(١٠٨٧)</sup> اللَّيَالِي وَالْأَيَّامِ ،  
 وَلَمْ تَرَمْ الشُّكُوكُ بِنَوَازِعِهَا <sup>(١٠٨٨)</sup> عَزِيمَةَ إِيْمَانِهِمْ ، وَلَمْ تَعْتَرِكِ الظُّنُونُ  
 عَلَى مَعَاقِدِ <sup>(١٠٨٩)</sup> يَقِينِهِمْ ، وَلَا قَدَحَتْ قَادِحَةَ الْإِحْسَنِ <sup>(١٠٩٠)</sup> فِيمَا بَيْنَهُمْ ،  
 وَلَا سَلَبَتْهُمْ الْحَيْرَةَ مَا لَاقَ <sup>(١٠٩١)</sup> مِنْ مَعْرِفَتِهِ بِضُمَائِرِهِمْ ، وَمَا سَكَنَ مِنْ  
 عَظَمَتِهِ وَهَيْبَةِ جَلَالَتِهِ فِي أَثْنَاءِ صُدُورِهِمْ ، وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ  
 فَتَقْتَرِعَ <sup>(١٠٩٢)</sup> بِرَيْنِهَا <sup>(١٠٩٣)</sup> عَلَى فِكْرِهِمْ . وَمِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْغَمَامِ  
 الدَّلْحِ <sup>(١٠٩٤)</sup> ، وَفِي عِظَمِ الْجِبَالِ الشُّمَخِ ، وَفِي قَتَرَةِ <sup>(١٠٩٥)</sup> الظَّلَامِ  
 الْآيْنِهِ <sup>(١٠٩٦)</sup> ، وَمِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُخُومَ الْأَرْضِ السُّفْلَى ، فَهِيَ  
 كَرَايَاتٍ بِيضٍ قَدْ نَفَذَتْ فِي مَخَارِقِ <sup>(١٠٩٧)</sup> أَلْهَوَاءِ ، وَتَحْتَهَا رِيحٌ هَفَافَةٌ <sup>(١٠٩٨)</sup>  
 تَحْبِسُهَا عَلَى حَيْثُ أَنْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ ، قَدْ اسْتَفْرَغَتْهُمْ <sup>(١٠٩٩)</sup>  
 أَشْغَالُ عِبَادَتِهِ ، وَوَصَلَتْ حَقَائِقُ الْإِيْمَانِ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ ، وَقَطَعَهُمُ  
 الْإِيْقَانُ بِهِ إِلَى أُلُوكِهِ <sup>(١١٠٠)</sup> إِلَيْهِ ، وَلَمْ تُجَاوِزْ رَغْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا  
 عِنْدَ غَيْرِهِ . قَدْ ذَاقُوا حَلَاوَةَ مَعْرِفَتِهِ ، وَشَرَبُوا بِالْكَأْسِ الرَّوِيَّةِ <sup>(١١٠١)</sup> مِنْ  
 مَحَبَّتِهِ ، وَتَمَكَّنَتْ مِنْ سُوَيْدَاءِ <sup>(١١٠٢)</sup> قُلُوبِهِمْ وَشَيْجَةِ <sup>(١١٠٣)</sup> خَيْفَتِهِ ،  
 فَحَنُوا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ ، وَلَمْ يُنْفِدْ <sup>(١١٠٤)</sup> طَوْلُ الرِّغْبَةِ  
 إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ ، وَلَا أَطْلَقَ عَنْهُمْ عَظِيمُ الزُّلْفَةِ رِبْقَ <sup>(١١٠٥)</sup> خُشُوعِهِمْ ،  
 وَلَمْ يَتَوَلَّهُمُ الْإِعْجَابُ فَيَسْتَكْثِرُوا مَا سَلَفَ مِنْهُمْ ، وَلَا تَرَكَتْ لَهُمْ  
 اسْتِكَانَةً <sup>(١١٠٦)</sup> الْإِجْلَالَ نَصِيبًا فِي تَعْظِيمِ حَسَنَاتِهِمْ ، وَلَمْ تَجْرِ

despite their long affliction. Their longings (for Him) do not lessen so that they might turn away from hope in (Allāh) their Sustainer. The tips of their tongues do not get dry by constant prayers (to Allāh). Engagements (in other matters) do not be-take them so as to turn their (loud) voices for Him into faint ones. Their shoulders do not get displaced in the postures of worship. They do not move their necks (this and that way) for comfort in disobedience of His command. Follies of neg-ligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.

They regard the Master of the Throne (Allāh) as the store for the day of their need. Because of their love (for Him) they turn to Him even when others turn to the creatures. They do not reach the ending limit of His worship. Their passionate fondness for His worship does not turn them except to the springs of their own hearts, springs which are never devoid of His hope and His fear. Fear (of Allāh) never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer this light search over their (serious) effort.

They do not consider their past (virtuous) deeds as big, for if they had considered them big then fear would have wiped away hopes from their hearts. They did not differ (among themselves) about their Sustainer as a result of Satan's control over them. The vice of separation from one another did not disperse them. Rancour and mutual malice did not overpower them. Ways of wavering did not divide them. Differences of degree of courage did not render them into divisions. Thus they are devotees of faith. Neither crookedness (of mind), nor excess, nor lethargy nor langour breaks them from its rope. There is not the thinnest point in the skies but there is an angel over it in prostration (before Allāh) or (busy) in quick performance (of His commands). By long worship of their Sustainer they increase their knowledge, and the honour of their Sustainer increases in their hearts.

أَلْفَتَرَاتُ فِيهِمْ عَلَى طُولِ دُؤُوبِهِمْ<sup>(١١٠٧)</sup> ، وَلَمْ تَغْضُ<sup>(١١٠٨)</sup> رَغَبَاتُهُمْ  
 فَيُخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ ، وَلَمْ تَجِفَّ لِطُولِ الْمُنَاجَاةِ أَسَلَاتُ<sup>(١١٠٩)</sup>  
 أَلْسِنَتِهِمْ ، وَلَا مَلَكَتُهُمُ الْأَشْغَالُ فَتَنْقَطِعَ بِهِمْسِ الْجُؤَارِ<sup>(١١١٠)</sup> إِلَيْهِ  
 أَصْوَاتُهُمْ ، وَلَمْ تَخْتَلِفْ فِي مَقَاوِمِ<sup>(١١١١)</sup> الطَّاعَةِ مَنَاكِبُهُمْ ، وَلَمْ يَشْنُوا  
 إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابَهُمْ ، وَلَا تَعْدُو<sup>(١١١٢)</sup> عَلَى عَزِيمَةِ جِدِّهِمْ  
 بِلَادَةُ الْغَفَلَاتِ ، وَلَا تَتَنَضَّلُ فِي هِمَمِهِمْ خَدَائِعُ الشَّهَوَاتِ<sup>(١١١٣)</sup> . قَدْ  
 اتَّخَذُوا ذَا الْعَرْشِ ذَخِيرَةً لِيَوْمِ فَاقَتِهِمْ<sup>(١١١٤)</sup> ، وَيَمَّمُوهُ<sup>(١١١٥)</sup> عِنْدَ  
 انْقِطَاعِ الْخَلْقِ إِلَى الْمَخْلُوقِينَ بِرَغْبَتِهِمْ ، لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ ،  
 وَلَا يَرْجِعُ بِهِمْ إِلَّا سِتْهَاتِ<sup>(١١١٦)</sup> بِلْزُومِ طَاعَتِهِ ، إِلَّا إِلَى مَوَادِّ<sup>(١١١٧)</sup> مِنْ  
 قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَمَخَافَتِهِ ، لَمْ تَنْقَطِعْ أَسْبَابُ الشَّفَقَةِ<sup>(١١١٨)</sup>  
 مِنْهُمْ ، فَيَنُوءُوا<sup>(١١١٩)</sup> فِي جِدِّهِمْ ، وَلَمْ تَأْسِرْهُمْ الْأَطْمَاعُ فَيُؤَثِّرُوا وَشِيكَ  
 السَّغْيِ<sup>(١١٢٠)</sup> عَلَى اجْتِهَادِهِمْ . لَمْ يَسْتَغْظَمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ ، وَلَوْ  
 اسْتَغْظَمُوا ذَلِكَ لَنَسَخَ الرَّجَاءُ مِنْهُمْ شَفَقَاتِ وَجَلِهِمْ<sup>(١١٢١)</sup> ، وَلَمْ  
 يَخْتَلِفُوا فِي رَبِّهِمْ بِاسْتِحْوَاذِ الشَّيْطَانِ عَلَيْهِمْ . وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ ،  
 وَلَا تَوَلَّاهُمْ غِلُّ التَّحَاسُدِ ، وَلَا تَشَعَّبَتْهُمْ مَصَارِفُ الرِّيبِ<sup>(١١٢٢)</sup> ، وَلَا  
 اقْتَسَمَتْهُمْ أَخْيَافُ<sup>(١١٢٣)</sup> الْهَمَمِ ، فَهُمْ أَسْرَاءُ إِيْمَانٍ لَمْ يَفُكَّهُمْ مِنْ رَبَّقَتِهِ  
 زَيْغٌ وَلَا عُذُولٌ وَلَا وَنَى<sup>(١١٢٤)</sup> وَلَا فُتُورٌ ، وَلَيْسَ فِي أَطْبَاقِ السَّمَاءِ مَوْضِعُ  
 إِهَابِ<sup>(١١٢٥)</sup> إِلَّا وَعَلَيْهِ مَلَكٌ سَاجِدٌ ، أَوْ سَاعٍ حَافِدٌ<sup>(١١٢٦)</sup> ، يَزْدَادُونَ  
 عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْمًا ، وَتَزْدَادُ عِزَّةُ رَبِّهِمْ فِي قُلُوبِهِمْ عِظَمًا

**A part of the same sermon, in description  
of earth and its spreading on water**

Allāh spread the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clashed with each other and high surges leapt over one another. They emitted foam like the he-camel at the time of sexual excitement. So the tumult of the stormy water was subdued by the weight of the earth, when the earth pressed it with its chest its shooting agitation eased, and when the earth rolled on it with its shoulder bones the water meekly submitted. Thus after tumult of its surges it became tame and overpowered, and an obedient prisoner in the shackles of disgrace, while the earth spread itself and became solid in the stormy depth of this water. (In this way) the earth put an end to the pride, self conceit, high position and superiority of the water, and muzzled the intrepidity of its flow. Consequently it stopped after its stormy flow and settled down after its tumult.

When the excitement of water subsided under the earth's sides and under the weight of the high and lofty mountains placed on it shoulders Allāh flowed springs of water from its high tops and distributed them through plains and low places and moderated their movement by fixed rocks and high mountain tops. Then its trembling came to a standstill because of the penetration of mountains in (various) parts of its surface



ومنها هي صفة الأرض ودمجوها على الماء.

كَبَسَ<sup>(١١٢٧)</sup> الْأَرْضَ عَلَى مَوْرٍ<sup>(١١٢٨)</sup> أَمْوَاجٍ مُسْتَفْجِلَةٍ<sup>(١١٢٩)</sup> ، وَلُجَجٍ  
بِحَارٍ زَاخِرَةٍ<sup>(١١٣٠)</sup> ، تَلْتَطِمُ أَوَاذِي<sup>(١١٣١)</sup> أَمْوَاجِهَا ، وَتَصْطَفِقُ مُتَقَاذِفَاتُ  
أَثْبَاجِهَا<sup>(١١٣٢)</sup> ، وَتَرْغُو زَبْدًا كَالْفُحُولِ عِنْدَ هِيَاجِهَا ، فَخَضَعَ جِمَاحُ  
الْمَاءِ الْمُتَلَاطِمِ لِثِقَلِ حَمْلِهَا ، وَسَكَنَ هَيْجُ أَرْتِمَائِهِ إِذْ وَطِئَتْهُ  
بِكُلِّكَلِهَا<sup>(١١٣٣)</sup> ، وَذَلَّ مُسْتَخْذِيَا<sup>(١١٣٤)</sup> ، إِذْ تَمَعَّكَتْ<sup>(١١٣٥)</sup> عَلَيْهِ بِكَوَاهِلِهَا ،  
فَأَضْبَحَ بَعْدَ أَضْطِحَابٍ<sup>(١١٣٦)</sup> أَمْوَاجِهِ ، سَاجِيَا<sup>(١١٣٧)</sup> مَقْهُورًا ، وَفِي  
حَكَمَةٍ<sup>(١١٣٨)</sup> الذَّلُّ مُنْقَادًا أَسِيرًا ، وَسَكَنَتِ الْأَرْضُ مَذْخُوءَةً<sup>(١١٣٩)</sup> فِي لُجَّةِ  
تِيَّارِهِ ، وَرَدَّتْ مِنْ نَخْوَةٍ بَاوِهِ<sup>(١١٤٠)</sup> وَأَعْتِلَائِهِ ، وَشُمُوخِ أَنْفِهِ وَسُمُوءِ  
غُلَوَائِهِ<sup>(١١٤١)</sup> ، وَكَعَمَتِهِ<sup>(١١٤٢)</sup> عَلَى كِظَّةٍ<sup>(١١٤٣)</sup> جَرِيَّتِهِ ، فَهَمَدَ بَعْدَ  
نَزَقَاتِهِ<sup>(١١٤٤)</sup> ، وَلَبَدَ<sup>(١١٤٥)</sup> بَعْدَ زَيْفَانٍ<sup>(١١٤٦)</sup> وَثَبَاتِهِ . فَلَمَّا سَكَنَ هَيْجُ الْمَاءِ  
مِنْ تَحْتِ أَكْنَافِهَا<sup>(١١٤٧)</sup> ، وَحَمَلِ شَوَاهِقِ الْجِبَالِ الشُّمُخِ الْبَذَخِ<sup>(١١٤٨)</sup>  
عَلَى أَكْتَافِهَا ، فَجَرَّ يَنْابِيعَ الْعُيُونِ مِنْ عَرَانِينَ<sup>(١١٤٩)</sup> أَنْوَفَهَا ، وَفَرَّقَهَا  
فِي سُهُوبٍ<sup>(١١٥٠)</sup> بِيدِهَا<sup>(١١٥١)</sup> وَأَخَادِيدِهَا<sup>(١١٥٢)</sup> ، وَعَدَّلَ حَرَكَاتِهَا بِالرَّاسِيَّاتِ  
مِنْ جَلَامِيدِهَا<sup>(١١٥٣)</sup> ، وَذَوَاتِ الشَّنَاقِيبِ الشَّمِّ<sup>(١١٥٤)</sup> مِنْ صَبَاخِيدِهَا<sup>(١١٥٥)</sup> ،  
فَسَكَنَتْ مِنَ الْمِيدَانِ<sup>(١١٥٦)</sup> لِرُسُوبِ الْجِبَالِ فِي قِطْعٍ أَدِيمِهَا<sup>(١١٥٧)</sup> ،



and their being fixed in its deep areas, and their standing on its plains. Then Allāh created vastness between the earth and firmament, and provided blowing wind for its inhabitants. Then He directed its inhabitants to spread all over its convenient places. Thereafter He did not leave alone the barren tracts of the earth where high portions lacked in water-springs and where rivers could not find their way, but created floating clouds which enliven the unproductive areas and grow vegetation.

He made a big cloud by collecting together small clouds and when water collected in it and lightning began to flash on its sides and the flash continued under the white clouds as well as the heavy ones He sent it raining heavily. The cloud was hanging towards the earth and southerly winds were squeezing it into shedding its water like a she-camel bending down for milking. When the cloud prostrated itself on the ground and delivered all the water it carried on itself Allāh grew vegetation on the plain earth and herbage on dry mountains. As a result, the earth felt pleased at being decorated with its gardens and wondered at her dress of soft vegetation and the ornaments of its blossoms. Allāh made all this the means of sustenance for the people and feed for the beasts. He has opened up highways in its expanse and has established minarets (of guidance) for those who tread on its highways.

#### On the Creation of Man and the sending of the Prophet

When He has spread out the earth and enforced His commands He chose Adam (peace be upon him) as the best in His creation and made him the first of all creation. He made him

وَتَغْلُغُلِهَا <sup>(١١٥٨)</sup> مُتَسَرِّبَةً <sup>(١١٥٩)</sup> فِي جَوَابَاتِ خِيَاشِيمِهَا <sup>(١١٦٠)</sup> ، وَرُكُوبِهَا <sup>(١١٦١)</sup> ،  
أَعْنَاقَ سُهُولِ الْأَرْضِينَ وَجَرَائِمِهَا <sup>(١١٦٢)</sup> ، وَفَسَحَ بَيْنَ الْجَوِّ وَبَيْنِهَا ،  
وَأَعَدَّ الْهَوَاءَ مُتَنَسِّمًا لِسَاكِنِهَا ، وَأَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَى تَمَامِ مَرَافِقِهَا <sup>(١١٦٣)</sup> .  
ثُمَّ لَمْ يَدَعْ جُرْزَ <sup>(١١٦٤)</sup> الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَائِبِهَا <sup>(١١٦٥)</sup> ،  
وَلَا تَجِدُ جَدَاوِلُ الْأَنْهَارِ ذَرِيعَةً <sup>(١١٦٦)</sup> إِلَى بُلُوغِهَا ، حَتَّى أَنْشَأَ لَهَا نَاشِئَةً  
سَحَابٍ تُخَيِّي مَوَاتِنَهَا <sup>(١١٦٧)</sup> ، وَتَسْتَخْرِجُ نَبَاتَهَا . أَلْفَ غَمَامَهَا بَعْدَ  
أَفْتِرَاقِ لُحْمِهِ <sup>(١١٦٨)</sup> ، وَتَبَايُنِ قَرْعِهِ <sup>(١١٦٩)</sup> ، حَتَّى إِذَا تَمَخَّضَتْ <sup>(١١٧٠)</sup> لُجَّةُ  
الْمُزْنِ فِيهِ ، وَالتَّمَعَ بَرْقُهُ فِي كُفْفِهِ <sup>(١١٧١)</sup> ، وَلَمْ يَنْمِ وَمِيضُهُ <sup>(١١٧٢)</sup> فِي  
كَنْهَوْرِ رَبَابِهِ <sup>(١١٧٣)</sup> ، وَمُتَرَاكِمِ سَحَابِهِ ، أَرْسَلَهُ سَحَابًا <sup>(١١٧٤)</sup> مُتَدَارِكًا ،  
قَدْ أَسَفَّ هَيْدَبُهُ <sup>(١١٧٥)</sup> ، تَمْرِيه <sup>(١١٧٦)</sup> الْجَنُوبُ دِرَر <sup>(١١٧٧)</sup> أَهَاضِيْبِهِ <sup>(١١٧٨)</sup>  
وَدَفَعَ شَايِبِيْبِهِ <sup>(١١٧٩)</sup> . فَلَمَّا أَلْقَتْ السَّحَابُ بَرَكَ بَوَانِيْهَا <sup>(١١٨٠)</sup> ، وَبَعَاغَ <sup>(١١٨١)</sup>  
مَا اسْتَقَلَّتْ بِهِ مِنَ الْعَبءِ <sup>(١١٨٢)</sup> الْمَحْمُولِ عَلَيْهَا ، أَخْرَجَ بِهِ مِنْ هَوَامِدِ <sup>(١١٨٣)</sup>  
الْأَرْضِ النَّبَاتَ ، وَمِنْ زُغْرِ <sup>(١١٨٤)</sup> الْجِبَالِ الْأَعْشَابَ ، فَهِيَ تَبْهَجُ <sup>(١١٨٥)</sup>  
بِزِينَةِ رِيَاضِهَا ، وَتَزْدَهِي <sup>(١١٨٦)</sup> بِمَا أَلْبَسَتْهُ مِنْ رِيْطِ <sup>(١١٨٧)</sup> أَزَاهِيرِهَا <sup>(١١٨٨)</sup> ،  
وَحَلِيَّةِ مَا سُمِطَتْ <sup>(١١٨٩)</sup> بِهِ مِنْ نَاضِرِ أَنْوَارِهَا <sup>(١١٩٠)</sup> ، وَجَعَلَ ذَلِكَ  
بَلَاغًا <sup>(١١٩١)</sup> لِلْأَنَامِ ، وَرِزْقًا لِلْأَنْعَامِ ، وَخَرَقَ الْفِجَاجَ فِي آفَاقِهَا ،  
وَأَقَامَ الْمَنَارَ لِلْسَّالِكِينَ عَلَى جَوَادِّ طُرُقِهَا . فَلَمَّا مَهَّدَ أَرْضَهُ ، وَأَنْفَذَ  
أَمْرَهُ ، أَخْتَارَ آدَمَ ، عَلَيْهِ السَّلَامُ ، خَيْرَةً مِنْ خَلْقِهِ ، وَجَعَلَهُ أَوَّلَ

to reside in Paradise and arranged for his eating in it, and also indicated from what He had prohibited him. He told him that proceeding towards it meant His disobedience and endangering his own position. But Adam did what he had been refrained from, just as Allāh already knew beforehand. Consequently, Allāh sent him down after (accepting) his repentance, to populate His earth with his progeny and to serve as a proof and plea for Him among his creatures.

Even when He made Adam die He did not leave them without one who would serve among them as proof and plea for His Godhead, and serve as the link between them and His knowledge, but He provided to them the proofs through His chosen Messengers and bearers of the trust of His Message, age after age till the process came to end with out Prophet Muḥamman – Allāh may bless him and his descendants – and His pleas and warnings reached finality.

He ordained livelihoods<sup>3</sup> with plenty and with paucity. He distributed them narrowly as well as profusely. He did it with justice to test whomever He desired, with prosperity or with destitution, and to test through it the gratefulness or endurance of the rich and the poor. Then He coupled plenty with misfortunes of destitution, safety with the distresses of calamities and pleasures of enjoyment with pangs of grief. He created fixed ages and made them long or short and earlier or later, and ended them up with death. He had made death capable of pulling up the ropes of ages and cutting them asunder.

He<sup>4</sup> knows the secrets of those who conceal them, the secret conversation of those who engage in it, the inner feelings of those who indulge in guesses, the established certainties, the inklings of the eyes, the inner contents of hearts and depths of the unknown. He also knows what can be heard only by bending the holes of the ears, the summer resorts of ants and winter

جِبِلَّتِهِ <sup>(١١٩٢)</sup> ، وَأَسْكَنَهُ جَنَّتَهُ ، وَأَرْغَدَ فِيهَا أَكْلُهُ ، وَأَوْعَزَ إِلَيْهِ فِيمَا نَهَاهُ عَنْهُ ، وَأَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعَرُّضَ لِمَغْصِبَتِهِ ، وَالْمُخَاطَرَةَ بِمَنْزِلَتِهِ ؛ فَأَقْدَمَ عَلَى مَا نَهَاهُ عَنْهُ - مُوَافَاةً لِسَابِقِ عِلْمِهِ - فَأَهْبَطَهُ بَعْدَ التَّوْبَةِ لِيَعْمُرَ أَرْضَهُ بِنَسْلِهِ ، وَلِيُقِيمَ الْحُجَّةَ بِهِ عَلَى عِبَادِهِ ، وَلَمْ يُخْلِهِمْ بَعْدَ أَنْ قَبَضَهُ ، مِمَّا يُوَكِّدُ عَلَيْهِمْ حُجَّةَ رَبُّوبِيَّتِهِ ، وَيَصِلُ بَيْنَهُمْ وَبَيْنَ مَعْرِفَتِهِ ، بَلْ تَعَاهَدُهُمْ بِالْحُجَجِ عَلَى أَلْسِنِ الْخَيْرَةِ مِنْ أَنْبِيَائِهِ ، وَمُتَحَمِّلِي وَدَائِعِ رِسَالَاتِهِ ، قَرْنَا فَقَرْنَا ؛ حَتَّى تَمَّتْ بِنَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حُجَّتُهُ ، وَبَلَغَ الْمَقْطَعُ <sup>(١١٩٣)</sup> عُدْرَهُ وَنُدْرَهُ . وَقَدَّرَ الْأَرْزَاقَ فَكَثَّرَهَا وَقَلَّلَهَا ، وَقَسَّمَهَا عَلَى الضِّيقِ وَالسَّعَةِ فَعَدَلَ فِيهَا لِيَبْتَلِيَ مَنْ أَرَادَ بِمِيسُورِهَا وَمَعْسُورِهَا ، وَلِيَعْتَثِرَ بِذَلِكَ الشُّكْرَ وَالصَّبْرَ مِنْ غَنِيِّهَا وَفَقِيرِهَا . ثُمَّ قَرَنَ بِسَعَتِهَا عَقَابِيلَ فَاقْتَهَا <sup>(١١٩٤)</sup> ، وَبِسَلَامَتِهَا طَوَارِقَ آفَاتِهَا ، وَبِفَرْجِ <sup>(١١٩٥)</sup> أَفْرَاحِهَا غُصَصَ أَتْرَاحِهَا <sup>(١١٩٦)</sup> . وَخَلَقَ الْأَجَالَ فَاطَّالَهَا وَقَصَّرَهَا ، وَقَدَّمَهَا وَأَخَّرَهَا ، وَوَصَلَ بِالْمَوْتِ أَسْبَابَهَا <sup>(١١٩٧)</sup> ، وَجَعَلَهُ خَالِجاً لِأَشْطَانِهَا <sup>(١١٩٨)</sup> ، وَقَاطِعاً لِمَرَاتِرِ أَفْرَانِهَا <sup>(١١٩٩)</sup> . عَالِمُ السِّرِّ مِنْ ضَمَائِرِ الْمُضْمِرِينَ ، وَنَجْوَى الْمُتَخَافَتِينَ <sup>(١٢٠٠)</sup> ، وَخَوَاطِرِ رَجَمِ الظُّنُونِ <sup>(١٢٠١)</sup> ، وَعُقَدِ عَزِيمَاتِ الْيَقِينِ <sup>(١٢٠٢)</sup> ، وَمَسَارِقِ إِيْمَاضِ الْجُفُونِ <sup>(١٢٠٣)</sup> وَمَا ضَمِنَتْهُ أَكْنَانُ الْقُلُوبِ <sup>(١٢٠٤)</sup> وَغِيَابَاتُ الْغُيُوبِ <sup>(١٢٠٥)</sup> ، وَمَا أَصْغَتْ لِاسْتِرَاقِهِ <sup>(١٢٠٦)</sup> مَصَائِخَ <sup>(١٢٠٧)</sup> الْأَسْمَاعِ ، وَمَصَائِفَ الذَّرِّ <sup>(١٢٠٨)</sup> ، وَمَشَاتِي <sup>(١٢٠٩)</sup> الْهَوَامِّ ،



abodes of the insects, resounding of the cries of wailing women and the sound of steps. He also knows the spots in the inner sheaths of leaves where fruits grow, the hiding places of beasts namely caves in mountains and valleys, the hiding holes of mosquitoes on the trunks of trees and their herbage, the sprouting points of leaves in the branches, the dripping points of semen passing through passages of loins, small rising clouds and the big giant ones, the drops of rain in the thick clouds, the particles of dust scattered by whirlwinds through their skirts, the lines erased by rain floods, the movements of insects on sand-dunes, the nests of winged creatures on the cliffs of mountains and the singing of chattering birds in the gloom of their brooding places.

And He knows whatever has been treasured by mother-of-pearls, and covered under the waves of oceans, all that which is concealed under the darkness of night and all that on which the light of day is shining, as well as all that on which sometimes darkness prevails and sometimes light shines, the trace of every footstep, the feel of every movement, the echo of every sound, the motion of every lip, the abode of every living being, the weight of every particle, the sobs of every sobbing heart, and whatever is there on the earth like fruits of trees or falling leaf, or settling place of semen, or the congealing of blood or clot and the developing of life and embryo.

On all this He suffers no trouble, and no impediment hampers Him in the preservation of what he created nor any langour or grief hinders Him from the enforcement of commands and management of the creatures, His knowledge penetrates through them and they are within His counting. His justice extends to all



وَرَجَعَ الْحَيَيْنِ (١٢١٠) مِنَ الْمَوْلَهَاتِ (١٢١١) ، وَهَمَسِ (١٢١٢) الْأَقْدَامِ ،  
 وَمُنْفَسَحِ (١٢١٣) الثَّمَرَةِ مِنْ وَلَائِجِ (١٢١٤) غُلْفِ الْأَكْمَامِ (١٢١٥) ،  
 وَمُنْقَمَعِ (١٢١٦) الْوُحُوشِ مِنْ غَيْرَانِ (١٢١٧) الْجِبَالِ وَأَوْدِيَّتِهَا ، وَمُخْتَبِإِ  
 الْبُعُوضِ بَيْنَ سُوقِ (١٢١٨) الْأَشْجَارِ وَالْحَيَتِهَا (١٢١٩) ، وَمَغْرَزِ الْأَوْرَاقِ مِنْ  
 الْأَفْنَانِ (١٢٢٠) ، وَمَحَطِّ الْأَمْشَاجِ (١٢٢١) مِنْ مَسَارِبِ الْأَصْلَابِ (١٢٢٢) ،  
 وَنَاشِئَةِ الْغُيُومِ وَمُتَلَاحِمِهَا ، وَدُرُورِ قَطْرِ السَّحَابِ فِي مُتَرَائِكِمِهَا ، وَمَا  
 تَسْفِي (١٢٢٣) الْأَعَاصِيرِ (١٢٢٤) بِذُبُولِهَا ، وَتَغْفُو (١٢٢٥) الْأَمْطَارُ بِسُيُولِهَا ،  
 وَعَوْمِ بَنَاتِ الْأَرْضِ فِي كُنْبَانِ (١٢٢٦) الرِّمَالِ ، وَمُسْتَقَرِّ ذَوَاتِ الْأَجْنِحَةِ  
 بِذُرَا (١٢٢٧) شَنَاخِيبِ (١٢٢٨) الْجِبَالِ ، وَتَغْرِيدِ ذَوَاتِ الْمَنْطِقِ فِي دِيَابِجِ (١٢٢٩)  
 الْأَوْكَارِ ، وَمَا أَوْعَبَتْهُ الْأَصْدَافُ (١٢٣٠) ، وَحَضَنْتْ (١٢٣١) عَلَيْهِ أَمْوَاجُ  
 الْبِحَارِ ، وَمَا غَشِيَتْهُ سُدْفَةُ لَيْلِ (١٢٣٢) ، أَوْ ذَرَّ (١٢٣٣) عَلَيْهِ شَارِقُ نَهَارٍ ، وَمَا  
 اعْتَقَبَتْ (١٢٣٤) عَلَيْهِ أَطْبَاقُ الدِّيَابِجِ (١٢٣٥) ، وَسُبْحَاتُ النُّورِ (١٢٣٦) ؛ وَأَثَرِ  
 كُلِّ خَطْوَةٍ ، وَحِسِّ كُلِّ حَرَكَةٍ ، وَرَجْعِ كُلِّ كَلِمَةٍ ، وَتَخْرِيكِ كُلِّ  
 شَفَةِ ، وَمُسْتَقَرِّ كُلِّ نَسَمَةٍ ، وَمِنْقَالِ كُلِّ ذَرَّةٍ ، وَهَمَاهِمِ (١٢٣٧) كُلِّ  
 نَفْسٍ هَامَةٍ ، وَمَا عَلَيْهَا مِنْ ثَمَرِ شَجَرَةٍ ، أَوْ سَاقِطِ وَرْقَةٍ ؛ أَوْ قَرَارَةٍ (١٢٣٨)  
 نُطْفَةٍ ، أَوْ نُقَاعَةٍ (١٢٣٩) دَمٍ وَمُضْغَةٍ ، أَوْ نَاشِئَةِ خَلْقٍ وَسَلَالَةٍ ؛ لَمْ  
 يَلْحَقْهُ فِي ذَلِكَ كُلْفَةٌ ، وَلَا اعْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ خَلْقِهِ  
 عَارِضَةٌ (١٢٤٠) ، وَلَا اعْتَوَرَتْهُ (١٢٤١) فِي تَنْفِيذِ الْأُمُورِ وَتَدَابِيرِ الْمَخْلُوقِينَ  
 مَلَالَةٌ وَلَا فِتْرَةٌ ، بَلْ نَفَذَهُمْ عِلْمُهُ ، وَأَخْصَاهُمْ عَدَدُهُ ، وَوَسِعَهُمْ

of them and His bounty encompasses them despite their falling short of what is due to Him.

\* \* \* \* \*

O' my Allāh! thou deservest handsome description and the highest esteem. If wish is directed towards Thee, Thou art the best to be wished for. If hope is reposed in Thee, Thou art the Most Honoured to be hoped from. O' my Allah! Thou hast bestowed on me such power that I do not praise any one other than Thee, and I do not eulogise any one save Thee. I do not direct my praise towards others who are sources of disappointment and centres of misgivings. Thou hast kept away my tongue from the praises of human beings and eulogies of the created and the sustained. O' my Allāh! every praiser has on whom he praises the right of reward and recompense. Certainly, I have turned to Thee with my eye at the treasures of Thy Mercy and stores of forgiveness.

O' my Allāh! here stands one who has singled Thee with Oneness that is Thy due and has not regarded any one deserving of these praises and eulogies except Thee. My want towards Thee is such that nothing except Thy generosity can cure its destitution, nor provide for its need except Thy obligation and Thy generosity. So do grant us in this place Thy will and make us free from stretching hands to anyone other than Thee. "*Certainly, Thou art powerful over every thing.*" (Qur'ān, 66:8)

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1. The name of this sermon is the Sermon of "*al-Ashbāḥ*". "*ashbāḥ*" is the plural of *shabāḥ* which means skeleton, since it contains description of angels and other kinds of beings it has been named by this name.

The ground for being angry on the questioner was that his request was unconnected with the obligations of *shari'ah* and beyond limits of human capacity.

2. Allāh is the Guarantor of sustenance and Provider of livelihood as He says:

عَدْلُهُ ، وَغَمَرَهُمْ فَضْلُهُ ، مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ أَهْلُهُ .

دعا.

اللَّهُمَّ أَنْتَ أَهْلُ الْوَصْفِ الْجَمِيلِ ، وَالتَّعْدَادِ الْكَثِيرِ ، إِنْ تُؤْمَلُ  
فَخَيْرُ مَأْمُولٍ ، وَإِنْ تُرَجَّ فَخَيْرُ مَرْجُوٍّ . اللَّهُمَّ وَقَدْ بَسَطْتَ لِي فِيمَا لَا  
أَمْدَحُ بِهِ غَيْرَكَ ، وَلَا أَثْنِي بِهِ عَلَى أَحَدٍ سِوَاكَ ، وَلَا أُوْجِّهُهُ إِلَى مَعَادِنِ  
الْخَيْبَةِ وَمَوَاضِعِ الرِّيبَةِ ، وَعَدَلْتَ بِلِسَانِي عَنْ مَدَائِحِ الْآدَمِيِّينَ ؛  
وَالثَّنَاءِ عَلَى الْمَرْبُوبِينَ الْمَخْلُوقِينَ . اللَّهُمَّ وَلِكُلِّ مُثْنٍ عَلَى مَنْ أَثْنَى عَلَيْهِ  
مُثُوبَةٌ<sup>(١٢٤٢)</sup> مِنْ جَزَاءٍ ، أَوْ عَارِفَةٌ مِنْ عَطَاءٍ ؛ وَقَدْ رَجَوْتُكَ دَلِيلًا عَلَى  
ذَخَائِرِ الرَّحْمَةِ وَكُنُوزِ الْمَغْفِرَةِ . اللَّهُمَّ وَهَذَا مَقَامُ مَنْ أَفْرَدَكَ بِالتَّوْحِيدِ  
الَّذِي هُوَ لَكَ ، وَلَمْ يَرِ مُسْتَحِقًّا لِهَذِهِ الْمَحَامِدِ وَالْمَادِحِ غَيْرَكَ ؛ وَبِي  
فَاقَةٌ إِلَيْكَ لَا يَجْبُرُ مَسْكَنَتَهَا إِلَّا فَضْلُكَ ، وَلَا يَنْعَشُ مِنْ خَلَّتِهَا<sup>(١٢٤٣)</sup>  
إِلَّا مِنْكَ<sup>(١٢٤٤)</sup> وَجُودُكَ ، فَهَبْ لَنَا فِي هَذَا الْمَقَامِ رِضَاكَ ، وَأَغْنِنَا عَنْ  
مَدِّ الْأَيْدِي إِلَى سِوَاكَ ؛ « إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ! »

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*No creature is there crawling on the earth, but its provision rests on Allāh . . . (Qur'ān, 11:6)*

But His being guarantor means that He has provided ways for everyone to live and earn livelihood, and has allowed every one equal shares in forests, mountains, rivers, mines and in the vast earth, and has given everyone the right to make use of them. His bounties are not confined to any single person, nor is the door of His sustenance closed to any one. Thus, Allāh says:

*All We do aid, these and (also) those out of the bounty of thy Lord; and the bounty of thy Lord is not confined. (Qur'ān, 17:20)*

If some one does not secure these things through langour or easefulness and sits effortless it is not possible that livelihood would reach his door. Allāh has laid the table with multifarious feeds but to get them it is necessary to extend the hand. He has deposited pearls in the bottom of the sea but it requires diving to get them out. He has filled the mountains with rubies and precious stones but they cannot be had without digging the stones. The earth contains treasures of growth but benefit cannot be drawn from them without sowing of seed. Heaps of edibles lie scattered on all four sides of the earth but they cannot be collected without the trouble of travelling. Thus, Allāh says:

*. . . Traverse ye then its broad sides, and eat ye of His provision . . . (Qur'ān, 67:15)*

Allāh's providing livelihood does not mean that no effort is needed in searching livelihood or no going out of the house is required for it, and that livelihood should itself find its way to the seeker. The meaning of His being the provider of livelihood is that He has given earth the property of growing, He has sent rain from clouds for germination, created fruits, vegetables and grains. All this is from Allāh but securing them is connected with human effort. Whoever will strive will reap the benefits of his efforts, and whoever abstains from strife would face the consequences of his idleness and laziness. Accordingly Allāh says:

*And that man shall have nothing but what he striveth for. (Qur'ān, 53:39)*

The order of universe hinges on the maxim "Sow and reap." It is



wrong to expect germination without sowing, to hope for results without effort. Limbs and faculties have been given solely to be kept active. Thus, Allāh addresses Mary and says :

*And shake towards thee the trunk of the palm-tree, it will drop on thee dates fresh (and) ripe. Then eat and drink and refresh the eye . . .*  
(Qur'an, 19:25-26)

Allāh provided the means for Mary's livelihood. He did not however plucked the dates from the tree and put them in her lap. This was because so far as production of food goes it is His concern. So he made the tree green, put fruits on it and ripened the fruits. But when the stage arrived for plucking them He did not intervene. He just recalled to Mary her job namely that she should now move her hand and get her food.

Again, if His providing the livelihood means that whatever is given is given by Him and whatever is received from Him, then whatever a man would earn and eat, and in whatever manner he would obtain it would be permissible for him, whether he obtains it by theft, bribery, oppression or violence, because it would mean Allah's act and the food would be that given by Him, wherein he would have no free will, and where anything is out of the limits of free action there is no question of permissible or forbidden for it, nor is there any liability to account for it. But when it is not actually so and there is the question of permissible and forbidden then it should have bearing on human actions, so that it could be questioned whether it was secured in lawful or unlawful manner. Of course, where He has not bestowed the power of seeking the livelihood, there He has taken upon Himself the responsibility to provide the livelihood. Consequently He has managed for the feeding of the embryo in the mother's womb, and it reaches him there according to its needs and requirements. But when this very young life enters the wide world and picks up energy to move its limbs, then it can't get its food from the source without moving his lips (for sucking).

3. In the management of the affairs of this world Allāh has connected the sequence with the cause of human acts as a result of which the power of action in man does not remain idle, in the same way He had made these actions dependent on His own will, so man should not rely on his own power of action and forget the Creator. This is the issue of the will between two wills in the controversy of "free will or compulsion." Just as in the



entire Universe nature's universal and sovereign law is in force in the same way the production and distribution of food also is provided in a set manner under the dual force of Divine ordainment and human effort. And this is somewhere less and somewhere more depending on the proportion of human effort and the aim of Divine ordainment. Since He is the Creator of the means of livelihood, and the powers of seeking food have also been bestowed by Him, the paucity or plenty of livelihood has been attributed to Him because He has fixed different and separate measures for livelihood keeping in view the difference in efforts and actions and the good of the creatures. Somewhere there is poverty and somewhere affluence, somewhere distress and somewhere comfort, and some one is enjoying pleasure while some one else is suffering the hardships of want.

Qur'ān says:

*. . . amplifieth He their sustenance unto whomsoever He willeth and straiteneth; Verily He knoweth all things. (Qur'ān, 42:12)*

In sermon 23 Amir al-mu'minin has referred to this matter and said:

The Divine command descends from the sky towards the earth with whatever is ordained for every one, whether less or more, just like rain drops.

So just as there is a fixed process and manner for the benevolence of rain namely that vapours rise from the sea with the store of water, spread over in the sky in the shape of dark clouds and then ooze the water by drops till they form themselves in regular lines. They irrigate plains as well as high lands thoroughly and proceed onwards to collect in the low areas, so that the thirsty may drink it, animals may use it and dry lands may be watered from it. In the same way Allāh has provided all the means of livelihood but His bounty follows a particular mode in which there is never a jot of deviation. Thus, Allāh says:

*And there is not a thing but with Us are its treasures, and We do not send it down but in a known measure. (Qur'ān, 15:21)*

If man's greed and avarice exceeds its bounds, then just as excess of rain ruins crops instead of growing and bringing the up, so the abundance of the articles of livelihood and necessities of life would make man

oblivious of Allāh and rouse him to revolt and unruliness. Consequently, Allāh says:

*And should Allāh amplify the sustenance unto his servants, they would certainly rebel in the earth, but He sendeth it down by measure as he willeth; Verily of His servants, He is All-aware, All-seeing.* (Qur'ān, 42:27)

If He lessens the food then just as stoppage of rain makes the land arid and kills the animals, in the same way, by closure of the means of livelihood, human society would be destroyed and so there would remain no means of living and livelihood. Allāh accordingly says:

*Or who is that who can provide you with sustenance should He withhold His sustenance? . . .* (Qur'ān, 67:21)

Consequently Allāh, the Wise the Omniscient has put the organization for livelihood on moderate and proportionate lines, and in order to emphasize the importance of livelihood and sustenance and to keep them correlated with each other has introduced differences in the distribution of livelihood. Sometime, this difference and unequal distribution owes itself to the difference of human effort and sometimes it is the consequence of overall arrangement of the affairs of the Universe and Divine acts of wisdom and objectives. This is because, if by poverty and want He has tested the poor in endurance and patience, in affluence and wealth there is severe test of the rich by way of thanks-giving and gratifying the rights of others, namely whether the rich person gratifies the claims of the poor and the distressed, and whether he takes care of the destitute or not. Again, where there is wealth there would also be dangers of all sorts. Sometimes there would be danger to the wealth and property and sometimes fear of poverty and want.

Consequently, there would be many persons who would be more satisfied and happy for lack of wealth. For them this destitution and want would be far better than the wealth which might snatch away their comfort and peace. Moreover sometimes this very wealth which one holds dearer than life becomes the cause of loss of one's life. Further, it has also been seen that so long as wealth was lacking character was above reproach, life was unblemished, but the moment property and wealth changed into plenty the conduct worsened, character became faulty and there appeared the vice

of drink, crowd of beauties and gathering of singing and music. In such a case the absence of wealth was a blessing. However being ignorant of Allāh's objectives man cries out and being affected by transitory distress begins complaining but does not realize from how many vices which could have accrued owing to wealth he has remained aloof. Therefore, if wealth produces conveniences poverty serves as a guard for the character.

4. The eloquence with which Amīr al-mu'minin has thrown on Allāh's attributes of knowledge and the sublime words in which he has pictured the all-engrossing quality of His knowledge cannot but impress the mind of the most die-hard opponent. Thus, Ibn Abi'l-Ḥadīd has written :

If Aristotle, who believed that Allāh is only aware of the universe and not of its particulars, had heard this speech, his heart too would have inclined, his hair would have stood on end and his thinking would have undergone a dramatic change. Do you not see the brightness, force, vehemence, sublimity, glory, seriousness and ripeness of this speech? Besides these qualities, there is sweetness, colourfulness, delicacy and smoothness in it. I have not found any utterance similar to it. Of course, if there is any utterance matching it, that can be the word of Allāh only. And there is no wonder in it, because he is an off-shoot of the same tree (of the Prophet Ibrāhīm, who set up the Unity of Allāh), a distributory of the same river and a reflection of the same light. (*Sharḥ Nahj al-balāghah*, vol. 7, pp. 23-24)

Those who regard Allāh to possess only over-all knowledge argue that since details undergo changes, to believe Him to have knowledge of the changing details would necessitate changes in His knowledge but since knowledge is the same as His Being, His Being would have to be regarded as the object of change the result of which would be that He would have to be taken as having come into existence. In this way He would lose the attribute of being from ever. This is a very deceptive fallacy because changes in the object of knowledge can lead to changes in the knower only when it is assumed that the knower does not already possess knowledge of these changes. But since all the forms of change and alteration are crystal clear before Him there is no reason that with the changes in the objects of knowledge He too should be regarded changeable, although really this change is confined to the object of knowledge and does not affect knowledge in itself.





## SERMON 92

When people decided to swear allegiance<sup>1</sup> at Amir al-mu'minin's hand he said:

Leave me and seek some one else. We are facing a matter which has (several) faces and colours, which neither hearts can stand nor intelligence can accept. Clouds are hovering over the sky, and faces are not discernable. You should know that if I respond to you I would lead you as I know and would not care about whatever one may say or abuse. If you leave me then I am the same as you are. It is possible I would listen to and obey whomever you make incharge of your affairs. I am better for you as a counsellor than as a chief.

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1. When with the murder of 'Uthmān the seat of Caliphate became vacant Muslims began to look at 'Alī (p.b.u.h.) whose peaceful conduct, adherence to principles, and *politia lacumen* had been witnessed by them to a great extent during this long period. Consequently they so rushed for swearing allegiance on his righteous in the same way as a traveller who had lost his way and catches sight of the objective would have rushed towards it, as the historian at-Ṭabari (in *at-Tārikh*, vol.1, pp.3066,3067,3076) records:

People thronged on Amir al-mu'minin and said, "We want to swear allegiance to you and you see what troubles are befalling Islam and how we are being tried about the near ones of the Prophet."

But Amir al-mu'minin declined to accede to their request whereupon these people raised hue and cry and began to shout loudly, "O' Abu'l-Ḥasan, do you not witness the ruination of Islam or see the advancing flood of unruliness and mischief? Do you have no fear of Allāh?" Even then Amir al-mu'minin showed no readiness to consent because he was noticing that the effects of the atomosphere that had come into being after the Prophet had overcome hearts and minds of the people, selfishness and lust for power had become rooted in them, their thinking affected by materialism and they had become habituated to treating government as the means for securing their ends. Now they would like to materialize the Divine Caliphate too and



## ٩٢ — وَمِنْ كَلَامِ عَلِيِّ (ع)

لما أَرَادَهُ النَّاسُ عَلَى الْبَيْعَةِ

دَعَوْتِي وَالتَّمَسُّوا غَيْرِي ؛ فَإِنَّا مُسْتَقْبِلُونَ أَمْرًا لَهُ وَجُوهٌ وَالْوَانُ ؛ لَا  
تَقُومُ لَهُ الْقُلُوبُ ، وَلَا تَثْبُتُ عَلَيْهِ الْعُقُولُ <sup>(١٢١٥)</sup> . وَإِنَّ آلَافًا قَدْ  
أَغَامَتْ <sup>(١٢٤٦)</sup> ، وَالْمَحَجَّةَ <sup>(١٢٤٧)</sup> قَدْ تَنَكَّرَتْ <sup>(١٢٤٨)</sup> . وَاعْلَمُوا أَنِّي إِنْ أَجَبْتُكُمْ  
رَكِبْتُ بِكُمْ مَا أَعْلَمُ ، وَلَمْ أَضْغِرْ إِلَى قَوْلِ الْقَائِلِ وَعَتَبِ الْعَاتِبِ ، وَإِنْ  
تَرَكَتُمُونِي فَإِنَّا كَأَحَدِكُمْ ؛ وَلَعَلِّي أَسْمَعُكُمْ وَأَطُوعُكُمْ لِمَنْ وَلَّيْتُمُوهُ  
أَمْرَكُمْ ، وَأَنَا لَكُمْ وَزِيرًا ، خَيْرٌ لَكُمْ مِنِّي أَمِيرًا !

\* \* \* \* \*

play with it. In these circumstances it would be impossible to change the mentalities or turn the direction of temperaments. In addition to these ideas he had also seen the end in view that these people should get further time to think over so that on frustration of their material ends hereafter they should not say that the allegiance had been sworn by them under a temporary expediency and timely thought and that nature thought had not been given to it, just as ‘Umar’s idea was about the first Caliphate, which appears from his statement that:

Abū Bakr’s Caliphate came into being without thought but Allāh saved us from its mischief. If anyone repeats such an affair you should kill him. (*aṣ-Ṣaḥīḥ*, al-Bukhārī, vol.8, pp.210,211; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.1, p.55; *aṭ-Ṭabarī*, vol.1, p.1822; Ibn al-Athīr, vol.2, p.327; Ibn Hishām, vol.4, pp.308-309; Ibn Kathīr, vol.5, p.246)

In short, when their insistence increased beyond limits Amir al-mu’minin delivered this sermon wherein he clarified that “If you want me for your worldly ends, then I am not ready to serve as your instrument. Leave me and select someone else who may fulfil your ends. You have seen my past life that I am not prepared to follow anything except the Qur’ān and *sunnah* and would not give up this principle for securing power. If you select someone else I would pay regard to the laws of the state and the constitution as a peaceful citizen should do. I have not at any stage tried to disrupt the collective existence of the Muslims by inciting revolt. The same will happen now. Rather, just as keeping the common good in view I have hitherto been giving correct advice, I would not grudge doing the same. If you let me in the same position it would be better for your worldly ends, because in that case I won’t have power in my hands so that I could stand in the way of your worldly affairs, and create impediment against your hearts’ wishes. However, if you are determined on swearing allegiance on my hand bear in mind that if you frown or speak against me I would force you to tread on the path of right, and in the matter of the right I would not care for anyone. If you want to swear allegiance even at this, you can satisfy your wish.”

The impression Amir al-mu’minin had formed about these people is fully corroborated by later events. Consequently, when those who had sworn allegiance with worldly motives did not succeed in their objectives then broke away and rose against his government with baseless allegations.



## SERMON 93<sup>1</sup>

### About the annihilation of the Khārijites, the mischief mongering of Umayyads and the vastness of his own knowledge

So now, praise and eulogy be to Allāh, O' people, I have put out the eye of revolt. No one except me advanced towards it when its gloom was swelling and its madness was intense. Ask me before you miss me,<sup>2</sup> because, by Allāh, who has my life in His hands, if you ask me anything between now and the Day of Judgement or about the group who would guide a hundred people and also misguide a hundred people I would tell you who is announcing its march, who is driving it in the front and who is driving it at the rear, the stages where its riding animals would stop for rest and the final place of stay, and who among them would be killed and who would die a natural death.

When I am dead hard circumstances and distressing events would befall you, many persons in the position of asking question would remain silent with cast down eye, while those in the position of replying would lose courage. This would be at a time when wars would descend upon you with all hardship, and days would be so hard on you that you would feel them prolonged because of hardship till Allāh would give victory to those remaining virtuous among you.

When mischiefs come they confuse (right with wrong) and when they clear away they leave a warning. They cannot be known at the time of approach but are recognized at the time of return. They blow like the blowing of winds, striking some cities and missing others.

Beware that the worst mischief for you in my view is the mischief of Banū Umayyah, because it is blind and also creates darkness. Its sway is general but its ill effects are for particular

## ٩٣ - وَمِنْ خُطْبَةِ إمامِ السَّلامِ

وفيهما ينبه أمير المؤمنين على فضله وعلمه ويبين فتنة بني أمية

أَمَّا بَعْدَ حَمْدِ اللَّهِ ، وَالثَّنَاءِ عَلَيْهِ ، أَيُّهَا النَّاسُ ، فَإِنِّي فَقَاتُ<sup>(١٢٤٩)</sup>  
عَيْنَ الْفِتْنَةِ ، وَلَمْ يَكُنْ لِيَجْتَرِيءَ عَلَيْهَا أَحَدٌ غَيْرِي بَعْدَ أَنْ مَاجَ  
غَيْهَبُهَا<sup>(١٢٥٠)</sup> ، وَأَشْتَدَّ كَلْبُهَا<sup>(١٢٥١)</sup> . فَاسْأَلُونِي قَبْلَ أَنْ تَفْقِدُونِي ، فَوَالَّذِي  
نَفْسِي بِيَدِهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ ، وَلَا عَنْ  
فِتْنَةٍ تَهْدِي مِثَّةً وَتُضِلُّ مِثَّةً إِلَّا أَنْبَأْتُكُمْ بِنَاعِقِهَا<sup>(١٢٥٢)</sup> وَقَائِدِهَا وَسَائِقِهَا ،  
وَمُنَازِحِ<sup>(١٢٥٣)</sup> رِكَابِهَا ، وَمَحَطِّ رِحَالِهَا ، وَمَنْ يُقْتَلُ مِنْ أَهْلِهَا قَتْلًا ،  
وَمَنْ يَمُوتُ مِنْهُمْ مَوْتًا . وَلَوْ قَدْ فَقَدْتُمُونِي وَنَزَلَتْ بِكُمْ كَرَاهِيَةُ<sup>(١٢٥٤)</sup>  
الْأُمُورِ ، وَحَوَازِبُ<sup>(١٢٥٥)</sup> الْخُطُوبِ ، لَأَطْرَقَ كَثِيرٌ مِنَ السَّائِلِينَ ، وَفُشِلَ  
كَثِيرٌ مِنَ الْمَسْئُولِينَ ، وَذَلِكَ إِذَا قَلَصَتْ حَرْبُكُمْ<sup>(١٢٥٦)</sup> ، وَشَمَرَتْ عَنْ  
سَاقٍ ، وَضَاقَتِ الدُّنْيَا عَلَيْكُمْ ضَيْقًا ، تَسْتَطِيلُونَ مَعَهُ أَيَّامَ الْبَلَاءِ  
عَلَيْكُمْ ، حَتَّى يَفْتَحَ اللَّهُ لِبَقِيَّةِ الْأَبْرَارِ مِنْكُمْ .

إِنَّ الْفِتْنََةَ إِذَا أَقْبَلَتْ شَبَّهَتْ<sup>(١٢٥٧)</sup> ، وَإِذَا أَدْبَرَتْ نَبَّهَتْ ؛ يُنْكَرَنَّ  
مُقْبِلَاتُ ، وَيُعْرَفَنَّ مُدْبِرَاتُ ، يَحْمَنَ حَوْمَ الرِّيَّاحِ ، يُصْبِنَ بَلَدًا  
وَيُخْطِئَنَّ بَلَدًا . أَلَا وَإِنَّ أَخْوَفَ الْفِتَنِ عِنْدِي عَلَيْكُمْ فِتْنَةُ بَنِي أُمِيَّةَ ،  
فَإِنَّهَا فِتْنَةٌ عَمِيَاءُ مُظْلِمَةٌ : عَمَّتْ خُطَّتُهَا<sup>(١٢٥٨)</sup> ، وَخَصَّتْ بَلِيَّتُهَا ،



people. He who remains clear-sighted in it would be affected by distress, and he who remains blind in it would avoid the distress. By Allāh, you will find Banū Umayyah after me worst people for yourselves, like the old unruly she-camel who bites with its mouth, beats with its fore-legs, kicks with its hind legs and refuses to be milked. They would remain over you till they would leave among you only those who benefit them or those who do not harm them. Their calamity would continue till your seeking help from them would become like the seeking of help by the slave from his master or of the follower from the leader.

Their mischief would come to you like evil eyed fear and pre-Islamic fragments, wherein there would be no minaret of guidance nor any sign (of salvation) to be seen. We *Ahlu'l-bayt* (the Household of the Prophet) are free from this mischief and we are not among those who would engender it. Thereafter, Allāh would dispel it from you like the removal of the skin (from flesh) through him who would humble them, drag them by necks, make them drink full cups (of hardships), not extend them anything but sword and not clothe them save with fear. At that time Quraysh would wish at the cost of the world and all its contents to find me even only once and just for the duration of the slaughter of a camel in order that I may accept from them (the whole of) that of which at present I am asking them only a part but they are not giving me.

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1. Amir al-mu'minin delivered this sermon after the battle of Nahrawān. In it mischiefs imply the battles fought in Baṣrah, Ṣiffin and Nahrawān because their nature was different from the battles of the Prophet. There the opposite party were the unbelievers while here the confrontation was with those who had veils of Islam on their faces. So people were hesitant to fight against Muslims, and said why they should fight with those who recited the call to the prayers and offered the prayers. Thus, Khuzaymah ibn Thābit al-Anṣārī did not take part in the Battle of Ṣiffin till the falling of 'Ammār ibn Yāsir as martyr did not prove that the opposite party was rebellious. Similarly the presence of companions like Ṭalḥah and az-Zubayr who were

وَأَصَابَ الْبَلَاءُ مَنْ أَبْصَرَ فِيهَا ، وَأَخْطَأَ الْبَلَاءُ مَنْ عَمِيَ عَنْهَا . وَإِنَّمُ  
 اللَّهُ لَتَجِدَنَّ بَنِي أُمَيَّةَ لَكُمْ أَرْبَابَ سُوءٍ بَعْدِي ، كَالنَّابِ الضَّرُوسِ (١٢٥٩) :  
 تَعْدِمُ (١٢٦٠) فِيهَا ، وَتَخْبِطُ بِيَدِهَا ، وَتَزِينُ (١٢٦١) بِرِجْلِهَا ، وَتَمْنَعُ  
 دَرَّهَا (١٢٦٢) ، لَا يَزَالُونَ بِكُمْ حَتَّى لَا يَتْرُكُوا مِنْكُمْ إِلَّا نَافِعًا لَهُمْ ، أَوْ  
 غَيْرَ ضَائِرٍ بِهِمْ . وَلَا يَزَالُ بَلَاؤُهُمْ عَنْكُمْ حَتَّى لَا يَكُونَ أَنْتِصَارُ  
 أَحَدِكُمْ مِنْهُمْ إِلَّا كَأَنْتِصَارِ الْعَبْدِ مِنْ رَبِّهِ ، وَالصَّاحِبِ مِنْ مُسْتَضْحِيهِ ،  
 تَرِدُ عَلَيْكُمْ فِتْنَتُهُمْ شَوْهَاءَ (١٢٦٣) مَخْشِيَةً (١٢٦٤) ، وَقِطْعًا جَاهِلِيَّةً ، لَيْسَ  
 فِيهَا مَنَارٌ هُدَى ، وَلَا عِلْمٌ يُرَى (١٢٦٥) .

نَحْنُ أَهْلَ الْبَيْتِ مِنْهَا بِمَنْجَاةٍ ، وَلَسْنَا فِيهَا بِدُعَاةٍ ، ثُمَّ يُفَرِّجُهَا  
 اللَّهُ عَنْكُمْ كَتَفْرِيجِ الْأَدِيمِ (١٢٦٦) : بِمَنْ يَسُومُهُمْ خَسْفًا (١٢٦٧) ، وَيَسُوقُهُمْ  
 عُنْفًا ، وَيَسْقِيهِمْ بِكَأْسٍ مُصَبَّرَةٍ (١٢٦٨) لَا يُعْطِيهِمْ إِلَّا السَّيْفَ ، وَلَا  
 يُخْلِسُهُمْ (١٢٦٩) إِلَّا الْخَوْفَ ، فَعِنْدَ ذَلِكَ تَوَدُّ قُرَيْشٌ - بِالدُّنْيَا وَمَا فِيهَا -  
 لَوْ يَرَوْنِي مَقَامًا وَاحِدًا ، وَلَوْ قَدَرَ جَزْرُ جُزُورٍ (١٢٧٠) ، لِأَقْبَلَ مِنْهُمْ مَا  
 أَطْلَبُ الْيَوْمَ بَغْضَهُ فَلَا يُعْطُونِيهِ !

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included in the "Foretold Ten" on the side of 'A'ishah in Baṣrah, and the prayer signs on foreheads of the Khārijites in Nahrawān and their prayers and worships were creating confusion in the minds. In these circumstances only those could have the courage to rise against them were aware of the secrets of their hearts and the reality of their faith. It was the peculiar perception of Amīr al-mu'minīn and his spiritual courage that he rose to oppose them, and testified the saying of the Holy Prophet:

You will fight after me with the breakers of allegiance (people of Jamal), oppressors (people of Syria) and deviators (the Khārijites). (*al-Mustadrak 'alā aṣ-Ṣaḥīḥayn*, al-Ḥākim, vol.3, pp.139,140; *ad-Durr al-manthūr*, vol.6, p.18; *al-Istī'āb*, vol.3, p.1117; *Usd al-ghābah*, vol.4, pp.32,33; *Tārikh Baghdād*, vol.8, p.340; vol.13, pp.186,187; *at-Tārikh*, Ibn 'Asākir, vol.5, p.41; *at-Tārikh*, Ibn Kathīr, vol.7, pp.304,305,306; *Majma' az-zawā'id*, vol.7, p.238; vol.9, p.235; *Sharḥ al-mawāhib*, vol.3, pp.316-317; *Kanz al-'ummāl*, vol.6, pp.72,82,88,155,319,391,392; vol.8, p.215).

2. After the Holy Prophet no one save Amīr al-mu'minīn could utter the challenge "Ask whatever you want to." Ibn 'Abd al-Barr in *Jāmi' bayān al-'ilm wa faḍlihi*, vol.1, p.58 and in *al-Istī'āb*, vol.3, p.1103; Ibn al-Athīr in *Usd al-ghābah*, vol.4, p.22; Ibn Abi'l-Ḥadīd in *Sharḥ Nahj al-balāghah*, vol.7, p.46; as-Suyūṭī in *Tārikh al-Khulafā'*, p.171 and Ibn Ḥajar al-Haytāmī in *aṣ-Ṣawa'iq al-muḥriqah*, p.76 have written that "None among the companions of the Holy Prophet ever said 'Ask me whatever you want to' except 'Alī ibn Abi Ṭālib." However, among other than the companions a few names do appear in history who did utter such a challenge, such as Ibrāhīm ibn Hishām al-Makhzūmī, Muqāṭil ibn Sulaymān, Qatādah ibn Di'āmah, 'Abd ar-Raḥmān (Ibn al-Jawzī) and Muḥammad ibn Idrīs ash-Shāfi'i etc. but everyone of them had to face disgrace and was forced to take back his challenge. This challenge can be urged only by him who know the realities of the Universe and is aware of the happenings of the future. Amīr al-mu'minīn the opener of the door of the Prophet's knowledge as he was, was the only person who was never seen being unable to answer any question on any occasion, so much so that even Caliph 'Umar had to say that "I seek Allāh's protection from the difficulty for the solution of which 'Alī would not be available." Similarly, the prophesies of Amīr al-mu'minīn made about the future proved true word by word and served as an index to his vast knowledge, whether they be about the devastation of Banū Umayyah or the risings

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of the Khārijites, the wars and destruction by the Tatars or the attacks of the English, the floods of Baṣrah or the ruination of Kūfah. In short when these events are historical realities there is no reason why this challenge of Amīr al-mu'minin should be wondered at.

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## SERMON 94

### Allāh's praise and eulogy of the prophets

Exalted is Allāh Whom heights of daring cannot approach and fineness of intelligence cannot find. He is such First that there is no extremity for Him so that He be contained within it, nor is there an end for Him where He would cease.

### A part of the same sermon about the Prophet

Allāh kept the Prophets in deposit in the best place of deposit and made them stay in the best place of stay. He moved them in succession from distinguished fore-fathers to chaste wombs. Whenever a predecessor from among them died the follower stood up for the cause of the religion of Allāh.

### About the Holy Prophet and his Descendants ('Itrah)

Until this distinction of Allāh, the Glorified, reached Muḥammad — peace and blessing of Allāh be upon him and his descendants. Allāh brought him out from the most distinguished sources of origin and the most honourable places of planting, namely from the same (lineal) tree from which He brought forth other Prophets and from which He selected His trustees. Muḥammad's descendants are the best descendants, his kinsmen the best of kin and his lineal tree the best of trees. It grew in esteem and rose in distinction. It has tall branches and unapproachable fruits.

He is the leader (Imām) of all who exercise fear (of Allāh) and light for those who seek guidance. He is a lamp whose flame



## ٩٤ - ﴿وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْقِصَّةَ الْأُولَىٰ وَالْآخِرَةَ﴾

وفيهما يصف الله تعالى ثم يبين فضل الرسول الكريم وأهل بيته ثم يعظ الناس  
الله تعالى

فَتَبَارَكَ اللَّهُ الَّذِي لَا يَبْلُغُهُ بَعْدُ أَلِهَمَّ ، وَلَا يَنَالُهُ حَدْسُ أَلْفِطَنٍ ،  
الْأَوَّلُ الَّذِي لَا غَايَةَ لَهُ فَيَنْتَهِي ، وَلَا آخِرَ لَهُ فَيَنْقُضِي .

ومنها في وصف الانبياء .

فَاسْتَوْدَعَهُمْ فِي أَفْضَلِ مُسْتَوْدَعٍ ، وَأَقَرَّهُمْ فِي خَيْرِ مُسْتَقَرٍّ ، تَنَاسَخَتْهُمْ<sup>(١٢٧١)</sup>  
كَرَائِمُ الْأَصْلَابِ إِلَىٰ مُطَهَّرَاتِ الْأَرْحَامِ ؛ كُلَّمَا مَضَىٰ مِنْهُمْ سَلَفٌ ،  
قَامَ مِنْهُمْ بِدِينِ اللَّهِ خَلَفٌ .

رسول الله وآل بيته

حَتَّىٰ أَفْضَتْ كَرَامَةُ اللَّهِ سُبْحَانَهُ وَتَعَالَىٰ إِلَىٰ مُحَمَّدٍ ، صَلَّى اللَّهُ عَلَيْهِ  
وآلِهِ ؛ فَأَخْرَجَهُ مِنْ أَفْضَلِ الْمَعَادِنِ مَنِئِيًّا<sup>(١٢٧٢)</sup> ، وَأَعَزَّ الْأَرْوَامَاتِ<sup>(١٢٧٣)</sup>  
مَغْرَسًا<sup>(١٢٧٤)</sup> ؛ مِنَ الشَّجَرَةِ الَّتِي صَدَعَ<sup>(١٢٧٥)</sup> مِنْهَا أَنْبِيََاءُهُ ، وَأَنْتَجَبَ<sup>(١٢٧٦)</sup>  
مِنْهَا أُمَنَاءُهُ . عِثْرَتُهُ خَيْرُ الْعِثَرِ<sup>(١٢٧٧)</sup> ، وَأُسْرَتُهُ خَيْرُ الْأُسَرِ ، وَشَجَرَتُهُ  
خَيْرُ الشَّجَرِ ؛ نَبَتَتْ فِي حَرَمٍ ؛ وَبَسَقَتْ<sup>(١٢٧٨)</sup> فِي كَرَمٍ ؛ لَهَا فُرُوعٌ  
طَوَالٌ ؛ وَثَمَرٌ لَا يُنَالُ ؛ فَهُوَ إِمَامٌ مَنْ اتَّقَىٰ ، وَبَصِيرَةٌ مَنْ أَهْتَدَىٰ ،

is burning, a meteor whose light is shining and a flint whose spark is bright. His conduct is upright, his behaviour is guiding, his speech is decisive and his decision is just. Allāh sent him after an interval from the previous Prophets when people had fallen into errors of action and ignorance. Allāh may have mercy on you.

May Allāh shower His mercy on you! Do act according to the clear signs, because the way is straight and leads to the house of safety while you are in the place of seeking Allāh's favour, and have time and opportunity. The books (of your doings) are open and pens (of angels) are busy (to record your actions) while your bodies are healthy, tongues are free, repentance is accepted and deeds are accorded recognition.

\* \* \* \* \*

## SERMON 95

**About the condition of the people at the time of the Prophet's  
proclamation and his actions to do with the  
dissemination of his message**

Allāh sent the Prophet at a time when the people were going astray in perplexity and were moving here and there in mischief. Desires had deflected them and self-conceit had swerved them. Extreme ignorance had made them foolish. They were confounded by the unsteadiness of matters and the evils of ignorance. Then the Prophet – blessing of Allāh be upon him and his descendants – did his best in giving them sincere advice, himself trod on the right path and called (them) towards wisdom and good counsel.

\* \* \* \* \*

سِرَاجٌ لَمَعَ ضَوْؤُهُ ، وَشَهَابٌ سَطَعَ نُورُهُ ، وَزَنْدٌ بَرَقَ لَمْعُهُ ؛ سِيرَتُهُ الْقَصْدُ<sup>(١٢٧٩)</sup> ، وَسُنَّتُهُ الرُّشْدُ ، وَكَلَامُهُ الْفَضْلُ ، وَحُكْمُهُ الْعَدْلُ ؛ أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ<sup>(١٢٨٠)</sup> مِنَ الرُّسُلِ ، وَهَفْوَةٍ<sup>(١٢٨١)</sup> عَنِ الْعَمَلِ ، وَغَبَاوَةٍ مِنَ الْأُمَمِ .

#### عظة الناس

اعْمَلُوا ، رَحِمَكُمُ اللَّهُ ، عَلَى أَعْلَامٍ<sup>(١٢٨٢)</sup> بَيِّنَةٍ ، فَالطَّرِيقُ نَهْجٌ<sup>(١٢٨٣)</sup> يَدْعُو إِلَى دَارِ السَّلَامِ ، وَأَنْتُمْ فِي دَارٍ مُسْتَعْتَبٍ<sup>(١٢٨٤)</sup> عَلَى مَهَلٍ وَفَرَاغٍ ؛ وَالصُّحُفُ مَنشُورَةٌ ، وَالْأَقْلَامُ جَارِيَةٌ ، وَالْأَبْدَانُ صَحِيحَةٌ ، وَالْأَلْسُنُ مُطْلَقَةٌ ، وَالتَّوْبَةُ مَسْمُوعَةٌ ، وَالْأَعْمَالُ مَقْبُولَةٌ .

## ٩٥ - وَبِطَائِفِ الْمَلَائِكَةِ

#### يقرر فضيلة الرسول الكريم

بَعَثَهُ وَالنَّاسُ ضَلَالٌ فِي حَيْرَةٍ ، وَحَاطِبُونَ<sup>(١٢٨٥)</sup> فِي فِتْنَةٍ ، قَدْ اسْتَهْوَتْهُمْ الْأَهْوَاءُ ، وَاسْتَزَلَّتْهُمْ<sup>(١٢٨٦)</sup> الْكِبْرِيَاءُ ، وَاسْتَخَفَّتْهُمْ<sup>(١٢٨٧)</sup> الْجَاهِلِيَّةُ الْجَهْلَاءُ<sup>(١٢٨٨)</sup> ؛ حَيَارَى فِي زَلْزَالٍ مِنَ الْأَمْرِ ، وَبَلَاءٍ مِنَ الْجَهْلِ ، فَبَالَغَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي النَّصِيحَةِ ، وَمَضَى عَلَى الطَّرِيقَةِ ، وَدَعَا إِلَى الْحِكْمَةِ ، وَالْمَوْعِظَةِ الْحَسَنَةِ .

## SERMON 96

### In eulogy of the Holy Prophet

Praise be to Allāh who is such First that nothing is before Him and such Last that there is nothing after him. He is such Manifest that there is nothing above Him and such Hidden that there is nothing nearer than He.

### A part of the same sermon about the Holy Prophet

His place of stay is the best of all places and his origin the noblest of all origins in the mines of honour and the cradles of safety. Hearts of virtuous persons have been inclined towards him and the reins of eyes have been turned towards him. Through him Allāh buried mutual rancour and put off the flames of revolt. Through him He gave them affection like brothers and separated those who were together (through unbelief). Through him He gave honour to the low and degraded honour (of unbelief). His speaking is clear and his silence is (indicative) like tongue.

\* \* \* \* \*

## SERMON 97<sup>1</sup>

### Admonishing his own companions

Although Allāh gives time to the oppressor His catch would not spare him. Allāh watches him on the passage of his way and

\* \* \* \* \*

## ٩٦ — وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

في الله وفي الرسول الأكرم

الله تعالى

الْحَمْدُ لِلَّهِ الْأَوَّلِ فَلَا شَيْءَ قَبْلَهُ ، وَالْآخِرِ فَلَا شَيْءَ بَعْدَهُ ، وَالظَّاهِرِ  
فَلَا شَيْءَ فَوْقَهُ ، وَالْبَاطِنِ فَلَا شَيْءَ دُونَهُ .

ومنها في ذكر الرسول صلى الله عليه وآله

مُسْتَقَرُّهُ خَيْرٌ مُسْتَقَرٍّ ، وَمَنْبِتُهُ أَشْرَفُ مَنْبِتٍ ، فِي مَعَادِنِ الْكَرَامَةِ ،  
وَمَمَاهِدِ السَّلَامَةِ ؛ قَدْ صُرِفَتْ نَحْوُهُ أَفئِدَةُ الْأَبْرَارِ ، وَثُنِيَتْ إِلَيْهِ  
أَزِمَّةُ الْأَبْصَارِ ، دَفِنَ اللَّهُ بِهِ الضَّغَائِنَ (١٢٩١) ، وَأَطْفَأَ بِهِ الثَّوَائِرَ (١٢٩٢) ،  
أَلْفَ بِهِ إِخْوَانًا ، وَفَرَّقَ بِهِ أَقْرَانًا ، أَعَزَّ بِهِ الذَّلَّةَ ، وَأَذَلَّ بِهِ الْعِزَّةَ .  
كَلَامُهُ بَيَانٌ ، وَصَمْتُهُ لِسَانٌ .

## ٩٧ — وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

في اصحابه واصحاب رسول الله

اصحاب علي

وَلَيْتُنْ أَمْهَلَ الظَّالِمَ فَلَنْ يَفُوتَ أَخْذُهُ ، وَهُوَ لَهُ بِالْمِرْصَادِ (١٢٩٣) عَلَى



the position of that which suffocates the throats.

By Allāh in Whose power my life lies, these people (Mu'āwiyah and his men) will overcome you not because they have a better right than you but because of their hastening towards the wrong with their leader and your slowness about my right (to be followed). People are afraid of the oppression of their rulers while I fear the oppression of my subjects.

I called you for war but you did not come. I warned you but you did not listen. I called you secretly as well as openly, but you did not respond. I gave you sincere counsel, but you did not accept it. Are you present like the absent, and slaves like masters? I recite before you points of wisdom but you turn away from them, and I advise you with far reaching advice but you disperse away from it. I rouse you for *jihād* against the people of revolt but before I come to the end of my speech, I see you disperse like the sons of Sabā.<sup>2</sup> You return to your places and deceive one another by your counsel. I straighten you in the morning but you are back to me in the evening as curved as the back of a bow. The straightener has become weary while those to be straightened have become incorrigible

O' those whose bodies are present but wits are absent, and whose wishes are scattered. Their rulers are on trial. Your leader obeys Allāh but you disobeyed him while the leader of the people of Syria (ash-Shām) disobeys Allāh but they obey him. By Allāh, I wish Mu'āwiyah exchanges with me like Dinars with Dirhams, so that he takes from me ten of you and give me one from them.

O' people of Kūfah, I have experienced in you three things and two others: you are deaf in spite of having ears, dumb in spite

مَجَازِ طَرِيقِهِ ، وَبِمَوْضِعِ الشَّجَا<sup>(١٢٩١)</sup> مِنْ مَسَاغِ رِيقِهِ<sup>(١٢٩٥)</sup> . أَمَّا  
وَالَّذِي نَفْسِي بِيَدِهِ ، لَيُظْهَرَنَّ هَؤُلَاءِ الْقَوْمُ عَلَيْكُمْ ، لَيْسَ لَانَّهُمْ أَوْلَى  
بِالْحَقِّ مِنْكُمْ ، وَلَكِنْ لِإِسْرَاعِهِمْ إِلَى بَاطِلِ صَاحِبِهِمْ ، وَإِبْطَائِكُمْ عَنْ  
حَقِّي . وَلَقَدْ أَصْبَحَتِ الْأُمَمُ تَخَافُ ظُلْمَ رُعَاتِهَا ، وَأَصْبَحَتْ أَخَافُ  
ظُلْمَ رَعِيَّتِي . اسْتَنْفَرْتُكُمْ لِلْجِهَادِ فَلَمْ تَنْفِرُوا ، وَأَسْمَعْتُكُمْ فَلَمْ تَسْمَعُوا ،  
وَدَعَوْتُكُمْ سِرًّا وَجَهْرًا فَلَمْ تَسْتَجِيبُوا ، وَنَصَحْتُ لَكُمْ فَلَمْ تَقْبَلُوا ،  
أَشْهُدُ كَغِيَابِ<sup>(١٢٩٦)</sup> ، وَعَبِيدُ كَارِبَابٍ ! أَتَلَوْ عَلَيْكُمْ الْحِكْمَ فَتَنْفِرُونَ  
مِنْهَا ، وَأَعْظُمُكُمْ بِالْمَوْعِظَةِ الْبَالِغَةِ فَتَتَفَرَّقُونَ عَنْهَا ، وَأَحْثُكُمْ عَلَى جِهَادِ  
أَهْلِ الْبَغْيِ فَمَا آتَى عَلَى آخِرِ قَوْلِي حَتَّى أَرَاكُمْ مُتَفَرِّقِينَ أَيَادِي سَبَا<sup>(١٢٩٧)</sup> .  
تَرْجِعُونَ إِلَى مَجَالِسِكُمْ ، وَتَتَخَادَعُونَ عَنْ مَوَاعِظِكُمْ ، أَقَوْمُكُمْ غُدُوَّةً ،  
وَتَرْجِعُونَ إِلَى عَشِيَّةٍ ، كَظْهَرِ الْحَنِیَّةِ<sup>(١٢٩٨)</sup> ، عَجَزَ الْمُقَوْمُ ، وَأَعْضَلَ  
الْمُقَوْمُ<sup>(١٢٩٩)</sup>

أَيُّهَا الْقَوْمُ الشَّاهِدَةُ أَبْدَانُهُمْ ، الْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ ، الْمُخْتَلِفَةُ  
أَهْوَاؤُهُمْ ، الْمُبْتَلَى بِهِمْ أُمَرَاؤُهُمْ . صَاحِبُكُمْ يُطِيعُ اللَّهَ وَأَنْتُمْ تَعْصُونَهُ ،  
وَصَاحِبُ أَهْلِ الشَّامِ يَعْصِي اللَّهَ وَهُمْ يُطِيعُونَهُ . لَوَدِدْتُ وَاللَّهِ أَنَّ مُعَاوِيَةَ  
صَارَفَنِي بِكُمْ صَرَفَ الدِّينَارِ بِالدِّرْهَمِ ، فَآخَذَ مِنِّي عَشْرَةَ مِنْكُمْ وَأَعْطَانِي  
رَجُلًا مِنْهُمْ !

يَا أَهْلَ الْكُوفَةِ ، مُنِيتُ مِنْكُمْ بِثَلَاثٍ وَاثْنَتَيْنِ : صُمْ ذُووْ أَسْمَاعٍ ،

of speaking, and blind in spite of having eyes. You are neither true supporters in combat nor dependable brothers in distress. Your hands may be soiled with earth. O' examples of those camels whose herdsman has disappeared, if they are collected together from one side they disperse from the other. By Allāh, I see you in my imagination that if war becomes intense and action is in full swing you would run away from the son of Abi Ṭalib like the woman who becomes naked in the front. I am certainly on clear guidance from my Lord (Allāh) and on the path of my Prophet and I am on the right path which I adhere to regularly.

### About the Household of the Holy Prophet

Look at the people of the Prophet's family. Adhere to their direction. Follow their footsteps because they would never let you out of guidance, and never throw you into destruction. If they sit down, you sit down, and if they rise up you rise up. Do not go ahead of them, as you would thereby go astray and do not lag behind of them as you would thereby be ruined.

I have seen the companions of the Prophet but I do not find anyone resembling them. They began the day with dust on the hair and face (in hardship of life) and passed the night in prostration and standing in prayers. Sometimes they put down their foreheads and sometimes their cheeks. With the recollection of their resurrection it seemed as though they stood on live coal. It seemed that in between their eyes there were signs like knees of goats, resulting from long prostrations. When Allāh was mentioned their eyes flowed freely till their shirt collars were drenched. They trembled for fear of punishment and hope of reward as the tree trembles on the day of stormy wind.

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1. In the atmosphere that had been created soon after the Prophet the *Ahlu'l-bayt* (members of his family) had no course except to remain secluded as a result of which world has remained ignorant of their real qual-

وَبُكْمُ ذَوُو كَلَامٍ ، وَعُغْيُ ذَوُو أَبْصَارٍ ، لَا أَحْرَارُ صِدْقٍ عِنْدَ اللِّقَاءِ ،  
وَلَا إِخْوَانُ ثِقَةٍ عِنْدَ الْبَلَاءِ ! تَرَبَّتْ أَيْدِيكُمْ ! يَا أَشْبَاهَ الْإِبِلِ غَابَ عَنْهَا  
رُعَاتُهَا ! كُلَّمَا جُمِعَتْ مِنْ جَانِبٍ تَفَرَّقَتْ مِنْ آخَرَ ، وَاللَّهِ لَكَأَنِّي بِكُمْ  
فِيمَا إِخَالِكُمْ<sup>(١٣٠٠)</sup> : أَنْ لَوْ حَمَسَ الْوُغَى<sup>(١٣٠١)</sup> ، وَحَمِيَ الضَّرَابُ ، قَدْ  
أَنْفَرَجْتُمْ عَنْ ابْنِ أَبِي طَالِبٍ أَنْفِرَاجَ الْمَرْأَةِ عَنْ قُبْلِهَا<sup>(١٣٠٢)</sup> . وَإِنِّي لَعَلِّي  
بَيْنَهُ مِنْ رَبِّي ، وَمِنْهَا جِ مِنْ نَبِيِّ ، وَإِنِّي لَعَلِّي الطَّرِيقِ الْوَاضِحِ أَلْقُطُهُ  
لَقَطًا<sup>(١٣٠٣)</sup> .

أهل البيت (عليهم السلام)

أَنْظُرُوا أَهْلَ بَيْتِ نَبِيِّكُمْ فَالْزَمُوا سَمَتَهُمْ<sup>(١٣٠٤)</sup> ، وَاتَّبِعُوا أَثَرَهُمْ ،  
فَلَنْ يُخْرِجُوكُمْ مِنْ هُدًى ، وَلَنْ يُعِيدُوكُمْ فِي رَدًى ، فَإِنْ لَبَدُوا  
فَالْبَدُوا<sup>(١٣٠٥)</sup> ، وَإِنْ نَهَضُوا فَانْهَضُوا . وَلَا تَسْبِقُوهُمْ فَتَضِلُّوا ، وَلَا  
تَتَأَخَّرُوا عَنْهُمْ فَتَهْلِكُوا . لَقَدْ رَأَيْتُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وآلِهِ ، فَمَا أَرَى أَحَدًا يُشَبِّهُهُمْ مِنْكُمْ ! لَقَدْ كَانُوا يُصْبِحُونَ شُعْنًا  
غُبْرًا<sup>(١٣٠٦)</sup> ، وَقَدْ بَاتُوا سُجْدًا وَقِيَامًا ، يُرَاحُونَ<sup>(١٣٠٧)</sup> بَيْنَ جِبَاهِهِمْ  
وَأُخْدُودِهِمْ ، وَيَقِفُونَ عَلَى مِثْلِ الْجَمْرِ مِنْ ذِكْرِ مَعَادِهِمْ ! كَانَ بَيْنَ  
أَعْيُنِهِمْ رُكْبَ الْمِغْرَى<sup>(١٣٠٨)</sup> مِنْ طُولِ سُجُودِهِمْ ! إِذَا ذَكَرَ اللَّهُ هَمَلَتْ  
أَعْيُنُهُمْ حَتَّى تَبُلَّ جُيُوبُهُمْ ، وَمَادُوا<sup>(١٣٠٩)</sup> كَمَا يَمِيدُ الشَّجَرُ يَوْمَ الرِّيحِ  
الْعَاصِفِ ، خَوْفًا مِنَ الْعِقَابِ ، وَرَجَاءً لِلثَّوَابِ !



ities and unacquainted with their teachings and attainments, and to belittle them and keeping them away from authority has been considered as the greatest service to Islam. If 'Uthmān's open misdeeds had not given a chance to the Muslims to wake up and open their eyes there would have been no question of allegiance to Amir al-mu'minin and temporal authority would have retained the same course as it had so far followed. But all those who could be named for the purpose had no courage to come forward because of their own shortcomings while Mu'āwiyah was sitting in his capital away from the centre. In these circumstances there was none except Amir al-mu'minin who could be looked at. Consequently people's eyes hovered around him and the same common people who, following the direction of the wind, had been swearing allegiance to others jumped at him for swearing allegiance. Nevertheless, this allegiance was not on the count that they regarded his Caliphate as from Allāh and him as an Imām (Divine Leader) to obey whom was obligatory. It was rather under their own principles which were known as democratic or consultative. However, there was one group who was swearing allegiance to him as a religious obligation regarding his Caliphate as determined by Allāh. Otherwise, the majority regarded him a ruler like the other Caliphs, and as regards precedence, on the fourth position, or at the level of the common men after the three caliphs. Since the people, the army, and the civil servants had been impressed by the beliefs and actions of the previous rulers and immersed in their ways whenever they found anything against their liking they fretted and frowned, evaded war and were ready to rise in disobedience and revolt. Further, just as among those who fought in *jihād* with the Prophet there were some seekers of this world and others of the next world, in the same way here too there was no dearth of worldly men who were, in appearance, with Amir al-mu'minin but actually they had connections with Mu'āwiyah who had promised some of them positions and had extended to others temptation of wealth. To hold them as Shi'ahs of Amir al-mu'minin and to blame Shi'ism for this reason is closing the eyes to facts, because the beliefs of these people would be the same as of those who regarded Amir al-mu'minin fourth in the series. Ibn Abi'l-Ḥadid throws light on the beliefs of these persons in clear words:

Whoever observes minutely the events during the period of Caliphate of Amir al-mu'minin would know that Amir al-mu'minin had been brought to bay because those who knew his real position were very few, and the swarming majority did not bear that belief about him which was obligatory to have. They gave precedence to the previous



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Caliphs over him and held that the criterion of precedence was Caliphate, and in this matter those coming later followed the predecessors, and argued that if the predecessors had not the knowledge that the previous Caliphs had precedence over Amir al-mu'minin they would not have preferred them to him. Rather, these people knew and took Amir al-mu'minin as a citizen and subject. Most of those who fought in his company did so on grounds of prestige or Arab partisanship, not on the ground of religion or belief. (*Sharḥ Nahj al-balāghah*, vol.7, p.72)

2. The progeny of Saba' ibn Yashjub ibn Ya'rub ibn Qaḥṭān is known as the tribe of Sabā'. When these people began to falsify prophets then to shake them Allāh sent to them flood of water by which their gardens were submerged and they left their houses and property to settle down in different cities. This proverb arose out of this event and it is now applied wherever people so disperse that there be no hope of their joining together again.

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## SERMON 98

### Oppression of the Umayyads

By Allāh, they would continue like this till there would be left no unlawful act before Allāh but they would make it lawful and no pledge but they would break it, and till there would remain no house of bricks or of woollen tentage but their oppression would enter it. Their bad dealings would make them wretched, till two groups of crying complainants would rise, one would cry for his religion and the other for this world and the help of one of you to one of them would be like the help of a slave to his master, namely when he is present he obeys him, but when the master is away he backbites him. The highest among you in distress would be he who bears best belief about Allāh. If Allāh grants you safety accept it, and if you are put in trouble endure it, because surely (good) result is for the God-fearing.

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## SERMON 99

### About abstinence of the world and vicissitudes of time

We praise Allāh for what has happened and seek His succour in our affairs for what is yet to happen, and we beg Him for safety in the faith just as we beg Him for safety in our bodies.

O' creatures of Allāh! I advise you to keep away from this world which is (shortly) to leave you even though you do not

## ٩٨ — وَمَنْ ظَلَمَ لِنَفْسِهِ أَهْلًا

يشير فيه إلى ظلم بني أمية

وَاللَّهُ لَا يَزَالُونَ حَتَّى لَا يَدْعُوا لِلَّهِ مُحَرَّمًا إِلَّا اسْتَحْلَوْهُ<sup>(١٣١٠)</sup> ، وَلَا عَقْدًا إِلَّا حَلَّوهُ ، وَحَتَّى لَا يَبْقَى بَيْتٌ مَدْرٍ وَلَا وَبَرٍ<sup>(١٣١١)</sup> إِلَّا دَخَلَهُ ظُلْمُهُمْ وَنَبَا بِهِ<sup>(١٣١٢)</sup> سُوءُ رَغِيهِمْ ، وَحَتَّى يَقُومَ الْبَاكِيانَ يَبْكِيَانِ : بَاكِ يَبْكِي لِدِينِهِ ، وَبَاكِ يَبْكِي لِدُنْيَاهُ ، وَحَتَّى تَكُونَ نُصْرَةُ أَحَدِكُمْ مِنْ أَحَدِهِمْ كَنُصْرَةِ الْعَبْدِ مِنْ سَيِّدِهِ ، إِذَا شَهِدَ أَطَاعَهُ ، وَإِذَا غَابَ اغْتَابَهُ ، وَحَتَّى يَكُونَ أَعْظَمُكُمْ فِيهَا عَنَاءٌ أَحْسَنُكُمْ بِاللَّهِ ظَنًّا ، فَإِنْ آتَاكُمْ اللَّهُ بِعَافِيَةٍ فَاقْبَلُوا ، وَإِنْ أَبْتَلَيْتُمْ فَاصْبِرُوا ، فَإِنَّ « الْعَاقِبَةَ لِلْمُتَّقِينَ » .

## ٩٩ — وَمَنْ ظَلَمَ لِنَفْسِهِ أَهْلًا

في التزهيد من الدنيا

نَحْمَدُهُ عَلَى مَا كَانَ ، وَنَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ ، وَنَسْأَلُهُ الْمُعَافَاةَ فِي الْأَذْيَانِ ، كَمَا نَسْأَلُهُ الْمُعَافَاةَ فِي الْأَبْدَانِ .

عِبَادَ اللَّهِ ، أُوصِيكُمْ بِالرَّفْضِ لِهَذِهِ الدُّنْيَا التَّارِكَةِ لَكُمْ وَإِنْ لَمْ

like its departure, and which would make your bodies old even though you would like to keep them fresh. Your example and its example is like the travellers who travel some distance and then as though they traverse it quickly or they aimed at a sign and reached it at once. How short is the distance to the aim if one heads towards it and reaches it. And how short is the stage of one who has only a day which he cannot exceed while a swift driver is driving him in this world till he departs from it.

So do not hanker after worldly honour and its pride, and do not feel happy over its beauties and bounties nor wail over its damages and misfortunate because its honour and pride would end while its beauty and bounty would perish, and its damages and misfortunes would pass away. Every period in it has an end and every living being in it is to die. Is not there for you a warning in the relics of the predecessors and an eye opener and lesson in your fore-fathers, provided you understand?

Do you not see that your predecessors do not come back and the surviving followers do not remain? Do you not observe that the people of the world pass mornings and evenings in different conditions? Thus, (somewhere) the dead is wept for, someone is being condoled, someone is prostrate in distress, someone is enquiring about sick, someone is passing his last breath, someone is hankering after the world while death is looking for him, someone is forgetful but he is not forgotten (by death), and on the footsteps of the predecessors walk the survivors.

Beware! At the time of committing evil deeds remember the destroyer of joys, the spoiler of pleasures, and the killer of desires (namely death). Seek assistance of Allāh for fulfilment of His

تُحِبُّوا تَرْكَهَا ، وَالْمُبْلِيَّةَ لِأَجْسَامِكُمْ وَإِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا ،  
فَإِنَّمَا مَثَلُكُمْ وَمَثَلُهَا كَسَفَرٍ <sup>(١٣١٣)</sup> سَلَكَوا سَبِيلًا فَكَانَتْهُمْ قَدْ قَطَعُوهُ ، وَأَمَّا <sup>(١٣١٤)</sup>  
عَلَمًا فَكَانَتْهُمْ قَدْ بَلَغُوهُ . وَكَمْ عَسَى الْمُجْرِي إِلَى الْغَايَةِ <sup>(١٣١٥)</sup> أَنْ  
يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا ! وَمَا عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لَا  
يَعْدُوهُ ، وَطَالِبٌ حَيْثُ مِنَ الْمَوْتِ يَحْدُوهُ <sup>(١٣١٦)</sup> وَمُزْعِجٌ فِي الدُّنْيَا  
حَتَّى يُفَارِقَهَا رَغْمًا ! فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَفَخْرِهَا ، وَلَا تَعَجَبُوا  
بِزَيْنَتِهَا وَنَعِيمِهَا ، وَلَا تَجْزَعُوا مِنْ ضَرَائِهَا وَبُؤْسِهَا ، فَإِنَّ عِزَّهَا وَفَخْرَهَا  
إِلَى انْقِطَاعٍ ، وَإِنَّ زَيْنَتَهَا وَنَعِيمَهَا إِلَى زَوَالٍ ، وَضَرَاءُهَا وَبُؤْسُهَا إِلَى  
نَفَادٍ <sup>(١٣١٧)</sup> ، وَكُلُّ مُدَّةٍ فِيهَا إِلَى أَنْتِهَاءٍ ، وَكُلُّ حَيٍّ فِيهَا إِلَى فَنَاءٍ .  
أَوَلَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ مُزْدَجَرٌ <sup>(١٣١٨)</sup> ، وَفِي آبَائِكُمُ الْمَاضِينَ تَبَصُّرَةٌ  
وَمُعْتَبَرٌ ، إِنْ كُنْتُمْ تَعْقِلُونَ ! أَوَلَمْ تَرَوْا إِلَى الْمَاضِينَ مِنْكُمْ لَا يَرْجِعُونَ ،  
وَالْخَلْفِ الْبَاقِينَ لَا يَبْقَوْنَ ! أَوَلَسْتُمْ تَرَوْنَ أَهْلَ الدُّنْيَا يُضْبِحُونَ  
وَيُمْسُونَ عَلَى أَحْوَالٍ شَتَّى : فَمَيِّتٌ يُبْكِي ، وَآخِرٌ يُعْزِي ، وَصَرِيحٌ  
مُبْتَلًى ، وَعَائِدٌ يَعُودُ ، وَآخِرٌ بِنَفْسِهِ يَجُودُ <sup>(١٣١٩)</sup> ، وَطَالِبٌ لِلدُّنْيَا  
وَالْمَوْتُ يَطْلُبُهُ ، وَغَافِلٌ وَلَيْسَ بِمَغْفُولٍ عَنْهُ ؛ وَعَلَى أَثَرِ الْمَاضِي مَا  
يَمْضِي الْبَاقِي !

أَلَا فَادْكُرُوا هَادِمَ اللَّذَاتِ ، وَمُنْغَصَّ الشَّهَوَاتِ ، وَقَاطِعَ الْأُمْنِيَّاتِ ،  
عِنْدَ الْمُسَاوَرَةِ <sup>(١٣٢٠)</sup> لِلْأَعْمَالِ الْقَبِيحَةِ ؛ وَاسْتَعِينُوا اللَّهَ عَلَى أَدَاءِ وَاجِبٍ



obligatory rights, and for (thanking Him) for His countless bounties and obligations.

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## SERMON 100

### About the Holy Prophet and his Descendants

Praise be to Allāh Who spreads His bounty throughout the creation, and extends His hand of generosity among them. We praise Him in all His affairs and seek His assistance for fulfilment of His rights. We stand witness that there is no god except He and that Muḥammad (p.b.u.h.a.h.p.) is His slave and Prophet. He sent him to manifest His commands and speak about His remembrance. Consequently, he fulfilled it with trustworthiness, and he passed away while on the right path.

He left among us the standard of right. Whoever goes further from it goes out of Faith, whoever lags behind it is ruined. Whoever sticks to it would join (the right). Its guide is short of speech, slow of steps, and quick when he rises. When you have bent your necks before him and pointed towards him with your fingers his death would occur and would take him away. They would live after him as long as Allāh wills till Allāh brings out for you one who would collect you together and fuse you after diffusion. Do not place expectations in one who does not<sup>1</sup> come forward and do not lose hope in one who is veiled, because it is possible that one of the two feet of the veiled one may slip while the other may remain sticking, till both return to position and stick.

Beware! The example of the descendants (Āl) of Muḥammad – peace and blessing of Allāh be upon him and his descendants –

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1. The implication is that if for the time being your expectations are not being fulfilled, you should not be disappointed. It is possible matters may improve, the impediments in the way of improvement may be removed and matters may be settled as you wish.

حَقُّهُ ، وَمَا لَا يُحْصَى مِنْ أَعْدَادِ نِعَمِهِ وَإِحْسَانِهِ .

## ١٠٠ - وَكَذَلِكَ يُبَيِّنُ الْقُرْآنُ

في رسول الله وأهل بيته

الْحَمْدُ لِلَّهِ النَّاشِرِ فِي الْخَلْقِ فَضْلَهُ ، وَالْبَاسِطِ فِيهِمْ بِالْجُودِ يَدَهُ . نَحْمَدُهُ فِي جَمِيعِ أُمُورِهِ ، وَنَسْتَعِينُهُ عَلَى رِعَايَةِ حُقُوقِهِ ، وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِأَمْرِهِ صَادِعًا<sup>(١٣٢١)</sup> ، وَبِذِكْرِهِ نَاطِقًا ، فَادَى أَمِينًا ، وَمَضَى رَشِيدًا ؛ وَخَلَفَ فِيْنَا رَايَةَ الْحَقِّ ، مَنْ تَقَدَّمَ مَرَقًا<sup>(١٣٢٢)</sup> ، وَمَنْ تَخَلَّفَ عَنْهَا زَهَقًا<sup>(١٣٢٣)</sup> ، وَمَنْ لَزِمَهَا لَحِقَ ، دَلِيلُهَا مَكِيثُ الْكَلَامِ<sup>(١٣٢٤)</sup> ، بَطِيءُ الْقِيَامِ<sup>(١٣٢٥)</sup> ، سَرِيعٌ إِذَا قَامَ . فَإِذَا أَنْتُمْ أَنْتُمْ لَهُ رِقَابِكُمْ ، وَأَشْرْتُمْ إِلَيْهِ بِأَصَابِعِكُمْ ، جَاءَهُ الْمَوْتُ فَذَهَبَ بِهِ ، فَلَبِثْتُمْ بَعْدَهُ مَا شَاءَ اللَّهُ حَتَّى يُطْلَعَ اللَّهُ لَكُمْ مَنْ يَجْمَعُكُمْ وَيَضُمُّ نَشْرَكُمْ<sup>(١٣٢٦)</sup> ، فَلَا تَطْمَعُوا فِي غَيْرِ مُقْبِلٍ<sup>(١٣٢٧)</sup> ، وَلَا تَيَاسُوا مِنْ مُدْبِرٍ<sup>(١٣٢٨)</sup> ، فَإِنَّ الْمُدْبِرَ عَسَى أَنْ تَزَلَ بِهِ إِحْدَى قَائِمَتَيْهِ<sup>(١٣٢٩)</sup> ، وَتَثْبُتَ الْأُخْرَى ، فَتَرْجِعَا حَتَّى تَثْبُتَا جَمِيعًا .

أَلَا إِنَّ مَثَلَ آلِ مُحَمَّدٍ ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، كَمَثَلِ نُجُومِ السَّمَاءِ :

is like that of stars in the sky. When one star sets another one rises. So you are in a position that Allāh's blessings on you have been perfected and He has shown you what you used to wish for.

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## SERMON 101

### About the vicissitudes of time

He (Allāh) is the First before every first and the Last after every last. His Firstness necessitates that there is no (other) first before Him and His Lastness necessitates that there is no other last after Him. I do stand witness that there is no god but Allāh both openly as well as secretly, with heart as well as with tongue.

O' people, do not commit the crime of opposing me, do not be seduced into disobeying me and do not wing at each other with eyes when you hear me. By Allāh, Who germinates the seed and blows the wind, whatever I convey to you is from the Prophet. Neither the conveyor (of Allāh's message, i.e. the Prophet) lied nor the hearer misunderstood.

Well, it is as though I see a misguided man<sup>1</sup> who is shouting in Syria (ash-Shām) and has put his banners in the out-skirt of Kūfah. When his mouth would be fully opened, his recalcitrance would become intense and his steps on earth would become heavy (and tyrannic) then the disorder (so created) would cut the people with its teeth and war would rage with (all) its waves, days would become severe and nights full of toil. So when the crop grows and stands on stalks, its foam shoots forth and its lightning shines, the banners of misguiding rebellion would fire

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1. Some people have taken this to refer to Mu'āwiyah and others to 'Abd al-Malik ibn Marwān.

إِذَا خَوَىٰ نَجْمٌ<sup>(١٣٣٠)</sup> طَلَعَ نَجْمٌ ، فَكَأَنَّكُمْ قَدْ تَكَامَلَتْ مِنْ اللَّهِ فِيكُمْ  
الصَّنَائِعُ ، وَأَرَأَيْكُمْ مَا كُنْتُمْ تَأْمَلُونَ .

## ١٠١ - ﴿طَبَقَ اللَّهُ لَكُمُ الْفِتْنَةَ﴾

وهي إحدى الخطب المشتملة على الملاحم

الْحَمْدُ لِلَّهِ الْأَوَّلِ قَبْلَ كُلِّ أَوَّلٍ ، وَالْآخِرِ بَعْدَ كُلِّ آخِرٍ ، وَبِأَوَّلِيَّتِهِ  
وَجَبَ أَنْ لَا أَوَّلَ لَهُ ، وَبِآخِرِيَّتِهِ وَجَبَ أَنْ لَا آخِرَ لَهُ ، وَأَشْهَدُ أَنْ لَا  
إِلَهَ إِلَّا اللَّهُ شَهَادَةً يُوَافِقُ فِيهَا السِّرُّ الْإِعْلَانُ ، وَالْقَلْبُ اللِّسَانُ .

أَيُّهَا النَّاسُ ، لَا يَجْرِمَنَّكُمْ<sup>(١٣٣١)</sup> شِقَاقِي<sup>(١٣٣٢)</sup> ، وَلَا يَسْتَهْوِيَنَّكُمْ<sup>(١٣٣٣)</sup>

عِضْيَانِي ، وَلَا تَتَرَامَوْا بِالْأَبْصَارِ<sup>(١٣٣٤)</sup> عِنْدَ مَا تَسْمَعُونَهُ مِنِّي . فَوَالَّذِي  
فَلَقَ الْحَبَّةَ<sup>(١٣٣٥)</sup> ، وَبَرَأَ النَّسَمَةَ<sup>(١٣٣٦)</sup> ، إِنَّ الَّذِي أَنْبَأَكُمْ بِهِ عَنِ النَّبِيِّ

الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، مَا كَذَبَ الْمُبْلَغُ ، وَلَا جَهْلَ السَّامِعُ .

لَكَأَنِّي أَنْظُرُ إِلَىٰ ضَلِيلٍ<sup>(١٣٣٧)</sup> قَدْ نَعَقَ<sup>(١٣٣٨)</sup> بِالشَّامِ ، وَفَحَصَ بِرَايَاتِهِ<sup>(١٣٣٩)</sup>

فِي ضَوَاحِي كُوفَانٍ<sup>(١٣٤٠)</sup> . فَإِذَا فَعَرَتْ فَاغِرَتُهُ<sup>(١٣٤١)</sup> ، وَأَشْدَّتْ شَكِيمَتُهُ<sup>(١٣٤٢)</sup> ،

وَنَثَقَتْ فِي الْأَرْضِ وَطَأْتُهُ ، عَصَّتِ الْفِتْنَةُ أَبْنَاءَهَا بِأَنْيَابِهَا ، وَمَاجَتْ

الْحَرْبُ بِأَمْوَاجِهَا ، وَبَدَأَ مِنَ الْأَيَّامِ كُلُّوْحُهَا<sup>(١٣٤٣)</sup> ، وَمِنْ اللَّيَالِي

كُدُّوْحُهَا<sup>(١٣٤٤)</sup> . فَإِذَا أَيْنَعَ زَرْعُهُ ، وَقَامَ عَلَىٰ يَنْعِهِ<sup>(١٣٤٥)</sup> ، وَهَدَرَتْ

شَقَاشِقُهُ<sup>(١٣٤٦)</sup> ، وَبَرَقَتْ بَوَارِقُهُ<sup>(١٣٤٧)</sup> ، عُقِدَتْ رَايَاتُ الْفِتَنِ الْمُعْضِلَةِ ،

up and shoot forth like darkening night and surging sea. This and how many other storms would rend Kūfah and gales would sweep over it, and shortly heads would clash with heads, the standing crop would be harvested and the harvest would be smashed.

\* \* \* \* \*

## SERMON 102

**On the same subject — Day of Judgement.**

That day would be such that Allāh would collect on it the anteriors and the posteriors, to stand in obedience for exaction of accounts and for award of recompense for deeds. Sweat would flow upto their mouths like reins while earth would be trembling under them. In the best condition among them would be he who has found a resting place for both his feet and an open place for his breath.

**A part of the same sermon about future troubles (fitan)**

The troubles are like a dark night. Horses would not stand for (facing) them nor would their banners turn back. They would approach in full reins and ready with saddles. Their leader would be driving them and the rider would be exerting (them). The trouble-mongers are a people whose attacks are severe. Those who would fight them for the sake of Allāh would be a people who are low in the estimation of the proud, unknown in the earth but well known on the sky. Woe to you O' Baṣrah, when an army of Allāh's infliction would face upon you without (raising) dust of cries. Your inhabitants would then face bloody death

\* \* \* \* \*



وَأَقْبَلْنَ كَاللَّيْلِ الْمُظْلِمِ ، وَالْبَحْرِ الْمُلْتَطِمِ . هَذَا ، وَكَمْ يَخْرِقُ  
الْكُوفَةَ مِنْ قَاصِفٍ <sup>(١٣٤٨)</sup> وَيَمُرُّ عَلَيْهَا مِنْ عَاصِفٍ <sup>(١٣٤٩)</sup> ! وَعَنْ قَلِيلٍ  
تَلْتَفُ الْقُرُونُ بِالْقُرُونِ <sup>(١٣٥٠)</sup> ، وَيُخْصِدُ الْقَائِمُ <sup>(١٣٥١)</sup> ، وَيُخْطَمُ الْمَخْصُودُ <sup>(١٣٥٢)</sup> !

## ١٠٢ - وَمِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

تجري هذا المجزى

وفيها ذكر يوم القيامة وأحوال الناس المقبلة

يوم القيامة

وَذَلِكَ يَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَالْآخِرِينَ لِنِقَاشِ الْحِسَابِ <sup>(١٣٥٣)</sup>  
وَجَزَاءِ الْأَعْمَالِ ، خُضُوعًا ، قِيَامًا ، قَدْ أَلْجَمَهُمُ الْعَرَقُ <sup>(١٣٥٤)</sup> ، وَرَجَفَتْ  
بِهِمُ الْأَرْضُ <sup>(١٣٥٥)</sup> ، فَأَخْسَنُهُمْ حَالًا مَنْ وَجَدَ لِقَدَمَيْهِ مَوْضِعًا ، وَلِنَفْسِهِ  
مُتَسَعًا .

حال مقبلة على الناس

ومنها : فِتْنٌ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ <sup>(١٣٥٦)</sup> ، لَا تَقُومُ لَهَا قَائِمَةٌ ،  
وَلَا تُرَدُّ لَهَا رَايَةٌ ، تَأْتِيكُمْ مَزْمُومَةٌ مَرْحُولَةٌ <sup>(١٣٥٧)</sup> : يَحْفِزُهَا قَائِدُهَا <sup>(١٣٥٨)</sup>  
وَيَجْهَدُهَا <sup>(١٣٥٩)</sup> رَاكِبُهَا ، أَهْلُهَا قَوْمٌ شَدِيدُ كَلْبِهِمْ <sup>(١٣٦٠)</sup> ، قَلِيلُ سَلْبِهِمْ <sup>(١٣٦١)</sup> ،  
يُجَاهِدُهُمْ فِي سَبِيلِ اللَّهِ قَوْمٌ أَذَلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ ، فِي الْأَرْضِ مَجْهُولُونَ ،  
وَفِي السَّمَاءِ مَعْرُوفُونَ . فَوَيْلٌ لَكَ يَا بَصْرَةَ عِنْدَ ذَلِكَ ، مِنْ جَيْشٍ مِنْ  
نِقَمِ اللَّهِ ! لَا رَهْجَ <sup>(١٣٦٢)</sup> لَهُ ، وَلَا حَسَ <sup>(١٣٦٣)</sup> ، وَسَيُبْتَلَى أَهْلُكَ بِالْمَوْتِ

and dire hunger.

\* \* \* \* \*

## SERMON 103

### About abstemiousness and fear of Allāh

O' people! look at the world like those who abstain from it, and turn away from it. By Allāh, it would shortly turn out its inhabitants and cause grief to the happy and the safe. That which turns and goes away from it never returns and that which is likely to come about is not known or anticipated. Its joy is mingled with grief. Herein men's firmness inclines towards weakness and languidness. The majority of what pleases you here should not mislead you because that which would help you would be little.

Allāh may shower His mercy on him who ponders and takes lesson thereby, and when he takes lesson he achieves enlightenment. Whatever is present in this world would shortly not exist, while whatever is to exist in the next world is already in existence. Every countable thing would pass away. Every anticipation should be taken to be coming up and every thing that is to come up should be taken as just near.

### A part of the same sermon on the attributes of a learned person

Learned is he who knows his worth. It is enough for a man to remain ignorant if he knows not his worth. Certainly, the most hated man with Allāh is he whom Allāh has left for his own self. He goes astray from the right path, and moves without a guide.

\* \* \* \* \*

الْأَخْمَرِ ، وَالْجُوعِ الْأَغْبَرِ (١٣٦١) !

## ١٠٣ - ﴿وَظَنَّا أَنَّمَا إِلَهُ الْكَافِرِينَ﴾

في التزميد في الدنيا

أَيُّهَا النَّاسُ ، أَنْظُرُوا إِلَى الدُّنْيَا نَظَرَ الزَّاهِدِينَ فِيهَا ، الصَّادِقِينَ (١٣٦٥) عَنْهَا ؛ فَإِنَّهَا وَاللَّهِ عَمَّا قَلِيلٍ تُزِيلُ النَّارُ (١٣٦٦) السَّاكِنَ ، وَتَفْجَعُ الْمُتَرَفَّ (١٣٦٧) الْأَمْنَ ؛ لَا يَرْجِعُ مَا تَوَلَّى مِنْهَا فَادْبَرَ ، وَلَا يُدْرَى مَا هُوَ آتٍ مِنْهَا فَيَنْتَظِرُ . سُرُورُهَا مَشُوبٌ (١٣٦٨) بِالْحُزْنِ ، وَجِلْدُ (١٣٦٩) الرِّجَالِ فِيهَا إِلَى الضَّعْفِ وَالْوَهْنِ (١٣٧٠) ، فَلَا يَغْرَنَكُمُ كَثْرَةُ مَا يُعْجِبُكُمْ فِيهَا لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا .

رَحِمَ اللَّهُ أَمْرًا تَفَكَّرَ فَأَعْتَبَرَ ، وَاعْتَبَرَ فَأَبْصَرَ ، فَكَانَ مَا هُوَ كَائِنٌ مِنَ الدُّنْيَا عَنْ قَلِيلٍ لَمْ يَكُنْ ، وَكَانَ مَا هُوَ كَائِنٌ مِنَ الْآخِرَةِ عَمَّا قَلِيلٍ لَمْ يَزَلْ ، وَكُلُّ مَعْدُودٍ مُنْقَضٍ ، وَكُلُّ مُتَوَقَّعٍ آتٍ ، وَكُلُّ آتٍ قَرِيبٌ دَانَ .

صفة العالم

ومنها : أَلْعَالِمُ مَنْ عَرَفَ قَدْرَهُ ، وَكَفَى بِالْمَرْءِ جَهْلًا أَلَّا يَعْرِفَ قَدْرَهُ ؛ وَإِنَّ مَنْ أَبْغَضَ الرِّجَالَ إِلَى اللَّهِ تَعَالَى لَعَبْدًا وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ ، جَائِرًا عَنْ قَصْدِ السَّبِيلِ ، سَائِرًا بِغَيْرِ دَلِيلٍ ؛ إِنْ دُعِيَ إِلَى

If he is called to the plantation of this world he is active, but if he is called to the plantation of the next world he is slow. As though what he is active for is obligatory upon him whereas in whatever he is slow was not required of him.

### A part of the same sermon concerning future times

There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognized but if he is absent he is not sought after. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allāh would open the doors of His mercy and keep off from them the hardships of His chastisement.

O' people! a time will come to you when Islam would be capsized as a pot is capsized with all its contents. O' people, Allāh has protected you from that He might be hard on you but He has not spared you from being put on trial. Allāh the Sublimest of all speakers has said :

*Verily in this are signs and We do only try (the people).*  
(Qur'ān, 23;30)

**as-Sayyid ar-Raḍī says:** As regards Amir al-mu'minin's words "*kullu mu'minin nuwamah*" (every sleeping believer), he implies thereby one who is talked of little and causes no evil. And the word "*al-masāyih*" is the plural of "*misyāh*". He is one who spreads trouble among people through evils and calumnies. And the word "*al-madhāyī*" is the plural of "*midhyā*". He is one who on hearing of an evil about some one spreads it and shouts about it. And "*al-budhur*" is the plural of "*badhūr*". He is one who excels in foolishness and speaks rubbish.

حَرْثٌ<sup>(١٣٧١)</sup> الدُّنْيَا عَمِلَ ، وَإِنْ دُعِيَ إِلَى حَرْثِ الْآخِرَةِ كَسِلَ ! كَانَ مَا عَمِلَ لَهُ وَاجِبٌ عَلَيْهِ ؛ وَكَانَ مَا وَنَى<sup>(١٣٧٢)</sup> فِيهِ سَاقِطٌ عَنْهُ !

### آخر الزمان

ومنها : وَذَلِكَ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا كُلُّ مُؤْمِنٍ نُومَةٍ<sup>(١٣٧٣)</sup> ، « إِنْ شَهِدَ لَمْ يُعْرِفْ ، وَإِنْ غَابَ لَمْ يُفْتَقَدْ ، أُولَئِكَ مَصَابِيحُ الْهُدَى ، » وَأَعْلَامُ السَّرَى<sup>(١٣٧٤)</sup> ، لَيْسُوا بِالْمَسَايِيحِ<sup>(١٣٧٥)</sup> ، وَلَا الْمَذَايِعِ<sup>(١٣٧٦)</sup> الْبُذُرُ<sup>(١٣٧٧)</sup> ، أُولَئِكَ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَابَ رَحْمَتِهِ ، وَيَكْشِفُ عَنْهُمْ ضَرَاءَ نِقْمَتِهِ .

أَيُّهَا النَّاسُ ، سَيَأْتِي عَلَيْكُمْ زَمَانٌ يُكْفَأُ فِيهِ الْإِسْلَامُ ، كَمَا يُكْفَأُ الْإِنَاءُ بِمَا فِيهِ . أَيُّهَا النَّاسُ ، إِنَّ اللَّهَ قَدْ أَعَاذَكُمْ مِنْ أَنْ يَجُورَ عَلَيْكُمْ ، وَلَمْ يُعِزِّدْكُمْ مِنْ أَنْ يَبْتَلِيَكُمْ<sup>(١٣٧٨)</sup> ، وَقَدْ قَالَ جَلَّ مِنْ قَائِلٍ : « إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ » .

قال السيد الشريف الرضي : أما قوله عليه السلام : « كُلُّ مُؤْمِنٍ نُومَةٍ » فإنما أراد به الخامل الذكر القليل الشر ، والمسايب : جمع مِسِيح ، وهو الذي يسبح بين الناس بالفساد والنمائم ، والمذاييع : جمع مِذْيَاع ، وهو الذي إذا سمع لغيره بفاحشة أذاعها ، ونوه بها ، والبُذُرُ : جمع بُدُور وهو الذي يكثر سفهه ويلغو منطقته .



## SERMON 104

**About the condition of the people before the proclamation of  
prophethood and the Prophet's performance in  
spreading his message**

So now, certainly Allāh deputed Muḥammad (p.b.u.h.a.h.p.) as the Prophet while no one among the Arabs read the Book nor claimed prophethood or revelation. He had to fight those who disobeyed him in company with those who followed him, leading them towards their salvation and hastening with them lest death overtook them. When any weary person sighed or a distressed one stopped he stood at him till he got him his aim, except the worst in whom there was not virtue at all. Eventually he showed them their goal and carried them to their places (of deliverance). Consequently their affairs moved on and their hand-mill began to rotate (i.e. position gained strength), their spears got straightened.

By Allāh, I was among their rear-guard till they turned back on their sides and were flocked in their rope. I never showed weakness or lack of courage, nor did I betray or become languid. By Allāh, I shall split the wrong till I extract right from its flanks.

**as-Sayyid ar-Raḍi says:** I have quoted a selected part of this sermon before, but since I have found in the narration that this part differs from the previous one, more or less, I deemed it necessary to quote it again here.



## ١٠٤ - (من خطبة علي عليه السلام)

أَمَّا بَعْدُ ، فَإِنَّ اللَّهَ سُبْحَانَهُ بَعَثَ مُحَمَّدًا ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ،  
وَلَيْسَ أَحَدٌ مِنَ الْعَرَبِ يَقْرَأُ كِتَابًا ، وَلَا يَدْعِي نُبُوَّةَ وَلَا وَحْيًا ، فَقَاتَلَ  
بِمَنْ أَطَاعَهُ مِنْ عَصَاهُ ، يَسُوقُهُمْ إِلَىٰ مَنْجَاتِهِمْ ؛ وَيُبَادِرُ بِهِمُ السَّاعَةَ  
أَنْ تَنْزِلَ بِهِمْ ، يَخْسِرُ الْحَسِيرُ<sup>(١٣٧٩)</sup> ، وَيَقِفُ الْكَسِيرُ<sup>(١٣٨٠)</sup> ، فَيَقِيمُ  
عَلَيْهِ حَتَّىٰ يُلْحِقَهُ غَايَتُهُ ، إِلَّا هَالِكًا لَا خَيْرَ فِيهِ ، حَتَّىٰ أَرَاهُمْ مَنْجَاتَهُمْ  
وَبَوَّاهُمْ مَحَلَّتَهُمْ ، فَاسْتَدَارَتْ رَحَاهُمْ<sup>(١٣٨١)</sup> ، وَاسْتَقَامَتْ قَنَاتُهُمْ<sup>(١٣٨٢)</sup>  
وَأَيْمُ اللَّهِ ، لَقَدْ كُنْتُ مِنْ سَاقَتِهَا حَتَّىٰ تَوَلَّيْتُ بِحِذَائِهَا ، وَاسْتَوْسَقْتُ  
فِي قِيَادِهَا ؛ مَا ضَعُفْتُ ، وَلَا جَبُنْتُ ، وَلَا خُنْتُ ، وَلَا وَهَنْتُ ، وَأَيْمُ  
اللَّهِ ، لَا أَبْقُرَنَّ<sup>(١٣٨٣)</sup> الْبَاطِلَ حَتَّىٰ أَخْرِجَ الْحَقَّ مِنْ خَاصِرَتِهِ !

قال السيد الشريف الرضي : وقد تقدم مختار هذه الخطبة ، إلا أنني وجدتها في هذه  
الرواية على خلاف ما سبق من زيادة ونقصان ، فأوجبت الحال لإثباتها ثانية .

## SERMON 105

### In eulogy of the Holy Prophet

Then Allāh deputed Muḥammad (p.b.u.h.a.h.p.) as a witness, giver of good tidings and warner, the best in the universe as a child and the most chaste as a grown up man; the purest of the purified in conduct, the most generous of those who are approached for generosity.

### About the Ummayyads

This world did not appear sweet to you in its pleasures and you did not secure milk from its udders except after having met it when its nose-rein was trailing and its leather girth was loose. For certain peoples its unlawful items were like bent branches (laden with fruit) while its lawful items were far away, not available. By Allāh, you would find it like a long shade upto a fixed time. So the earth is with you without let or hindrance and your hands in it are extended while the hands of the leaders are held away from you. Your swords are hanging over them while their swords are held away from you.

Beware that for every blood (that is shed) there is an avenger and for every right there is a claimant. The avenger for our blood is like the judge for his own claim, and it is Allāh who is such that if one seeks Him, then He does not disappoint him, and one who runs away from Him cannot escape Him. I swear by Allāh, O' Bani Umayyah, shortly you will see it (i.e. your possession) in the

## ١٠٥ - ﴿مِنْ حَقِّهِ عَلَيْهِ السَّلَامُ﴾

في بعض صفات الرسول الكريم وتهديد بني أمية وعظمة الناس

### الرسول الكريم

حَتَّىٰ بَعَثَ اللَّهُ مُحَمَّدًا ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، شَهِيدًا ، وَبَشِيرًا ،  
وَنَذِيرًا ، خَيْرَ الْبَرِيَّةِ طِفْلًا ، وَأَنْجَبَهَا كَهْلًا ، وَأَطْهَرَ الْمُطَهَّرِينَ  
شَيْمَةً <sup>(١٣٨١)</sup> ، وَأَجْوَدَ الْمُسْتَمْطَرِينَ دِيَمَةً <sup>(١٣٨٥)</sup>

### بنو أمية

فَمَا أَخْلَوْتُمْ لَكُمْ الدُّنْيَا فِي لَذَّتِهَا ، وَلَا تَمَكَّنْتُمْ مِنْ رِضَاعِ أَخْلَافِهَا <sup>(١٣٨٦)</sup>  
إِلَّا مِنْ بَعْدِ مَا صَادَفْتُمُوهَا جَائِلًا خِطَامُهَا <sup>(١٣٨٧)</sup> ، قَلِقًا وَضِيئُهَا <sup>(١٣٨٨)</sup> ،  
قَدْ صَارَ حَرَامُهَا عِنْدَ أَقْوَامٍ بِمَنْزِلَةِ السُّدْرِ الْمَخْضُودِ <sup>(١٣٨٩)</sup> ، وَحَلَالُهَا  
بَعِيدًا غَيْرَ مَوْجُودٍ ، وَصَادَفْتُمُوهَا ، وَاللَّهِ ، ظِلًّا مَمْدُودًا إِلَىٰ أَجَلٍ مَعْدُودٍ .  
فَالْأَرْضُ لَكُمْ شَاغِرَةٌ <sup>(١٣٩٠)</sup> ، وَأَيْدِيكُمْ فِيهَا مَبْسُوطَةٌ ، وَأَيْدِي الْقَادَةِ  
عَنْكُمْ مَكْفُوفَةٌ ، وَسُيُوفُكُمْ عَلَيْهِمْ مُسَلَّطَةٌ ، وَسُيُوفُهُمْ عَنْكُمْ مَقْبُوضَةٌ .  
أَلَا وَإِنَّ لِكُلِّ دَمٍ ثَائِرًا ، وَلِكُلِّ حَقٍّ طَالِبًا . وَإِنَّ الثَّائِرَ فِي دِمَائِنَا  
كَالْحَاكِمِ فِي حَقِّ نَفْسِهِ ، وَهُوَ اللَّهُ الَّذِي لَا يُعْجِزُهُ مَنْ طَلَبَ ، وَلَا  
يَفُوتُهُ مَنْ هَرَبَ . فَاقْسِمُ بِاللَّهِ ، يَا بَنِي أُمَيَّةَ ، عَمَّا قَلِيلٍ لَتَعْرِفَنَهَا فِي أَيْدِي

hands of others and in the house of your enemy. Know that the best looking eye is that whose sight catches virtue and know that the best hearing ear is that which hears good advice and accept it.

#### About the functions of the Imāms

O' people, secure light from the flame of lamps of the preacher who follows what he preaches and draw water from the spring which has been cleaned of dirt.

O' creatures of Allāh, do not rely on your ignorance, do not be obedient to your desires because he who stays at this place is like one who stays on the brink of a bank undermined by water carrying ruin on his back from one portion to the other following his opinion which he changes (one after the other). He wants to make adhere what cannot adhere and to bring together what cannot keep together. So fear Allāh and do not place your complaints before him who cannot redress your grievance, nor undo with his opinion what has been made obligatory for you.

Certainly, there is no obligation on the Imām except what has been devolved on him from Allāh, namely to convey warnings, to exert in good advice, to revive the *sunnah*, to enforce penalties on those liable to them and to issue shares to the deserving. So hasten towards knowledge before its vegetation dries up and before you turn yourselves away from seeking knowledge from those who have it. Desist others from the unlawful and abstain from it yourself, because you have been commanded to abstain (yourself) before abstaining (others).





غَيْرِكُمْ وَفِي دَارِ عَذُوكُمْ ! أَلَا إِنَّ أَبْصَرَ الْأَبْصَارِ مَا نَفَذَ فِي الْخَيْرِ طَرْفَهُ !  
أَلَا إِنَّ أَسْمَعَ الْأَسْمَاعِ مَا وَعَى التَّذْكِيرَ وَقَبْلَهُ !

### وعظ الناس

أَيُّهَا النَّاسُ ، اسْتَصْبِحُوا مِنْ شُعْلَةِ مِصْبَاحٍ وَاعِظٍ مُتَعِظٍ ، وَأَمْتَاخُوا <sup>(١٣٩١)</sup>  
مِنْ صَفْوِ عَيْنٍ قَدْ رُوِّقَتْ <sup>(١٣٩٢)</sup> مِنْ الْكَدَرِ .

عِبَادَ اللَّهِ ، لَا تَرَكْنُوا إِلَى جَهَالَتِكُمْ ، وَلَا تَنْقَادُوا لِأَهْوَائِكُمْ ، فَإِنَّ  
النَّازِلَ بِهَذَا الْمَنْزِلِ نَازِلٌ بِشِفَا جُرْفٍ هَارٍ <sup>(١٣٩٣)</sup> ، يَنْقُلُ الرَّدَى <sup>(١٣٩٤)</sup> عَلَى  
ظَهْرِهِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ ، لِرَأْيٍ يُحْدِثُهُ بَعْدَ رَأْيٍ ؛ يُرِيدُ أَنْ يُلْصِقَ  
مَا لَا يَلْتَصِقُ ، وَيُقَرِّبَ مَا لَا يَتَقَارَبُ ! فَاللَّهُ اللَّهُ أَنْ تَشْكُوا إِلَى مَنْ لَا  
يُشْكِي <sup>(١٣٩٥)</sup> شَجْوَكُمْ <sup>(١٣٩٦)</sup> ، وَلَا يَنْقُضُ بَرَأِيَهُ مَا قَدْ أَبْرَمَ لَكُمْ . إِنَّهُ  
لَيْسَ عَلَى الْإِمَامِ إِلَّا مَا حُمِّلَ مِنْ أَمْرِ رَبِّهِ : الْإِبْلَاغُ فِي الْمَوْعِظَةِ ،  
وَالْاجْتِهَادُ فِي النَّصِيحَةِ ، وَالْإِحْيَاءُ لِلْسُنَّةِ ، وَإِقَامَةُ الْحُدُودِ عَلَى مُسْتَحَقِّهَا ،  
وإِصْدَارُ السُّهُمَانِ <sup>(١٣٩٧)</sup> عَلَى أَهْلِهَا . فَبَادِرُوا الْعِلْمَ مِنْ قَبْلِ تَصْوِيحِ <sup>(١٣٩٨)</sup>  
نَبْتِهِ ، وَمِنْ قَبْلِ أَنْ تُشْغَلُوا بِأَنْفُسِكُمْ عَنْ مُسْتَثَارِ <sup>(١٣٩٩)</sup> الْعِلْمِ مِنْ عِنْدِ  
أَهْلِهِ ، وَأَنْهَوْا عَنِ الْمُنْكَرِ وَتَنَاهَوْا عَنْهُ ، فَإِنَّمَا أُمِرْتُمْ بِالنَّهْيِ بَعْدَ  
التَّنَاهِي !

## SERMON 106

### About Islam

Praise be to Allāh who established Islam and made it easy for those who approach it and gave strength to its columns against any one who tries to overpower it. So Allāh made it (a source of) peace for him who clings to it, safety for him who enters it, argument for him who speaks about it, witness for him who fights with its help, light for him who seeks light from it, understanding for him who provides it, sagacity for him who exerts, a sign (of guidance) for him who perceives, sight for him who resolves, lesson for him who seeks advice, salvation for him who testifies, confidence for him who trusts, pleasure for him who entrusts, and shield for him who endures.

It is the most bright of all paths, the clearest of all passages. It has dignified minarets, bright highways, burning lamps, prestigious field of activity, and high objective. It has a collection of race horses. It is approached eagerly. Its riders are honourable. Testification (of Allāh, Prophet etc.) is its way, good deeds are its minarets, death is its extremity, this world is its race-course, the Day of Judgement is its horses and Paradise is its point of approach.

### A part of the same sermon about the Holy Prophet

The Prophet lighted flames for the seeker and put bright signs for the impeded. So he is Thy trustworthy trustee, Thy witness on the Day of Judgement, Thy deputy as a blessing

## ١٠٦ - وَمِنْ خُطْبَاتِهِ عَلَيْهِ السَّلَامُ

وفيهما يبين فضل الاسلام ويذكر الرسول الكريم ثم يلوم أصحابه

### دين الاسلام

الْحَمْدُ لِلَّهِ الَّذِي شَرَعَ الْإِسْلَامَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ ، وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ غَالَبَهُ ، فَجَعَلَهُ أَمْنًا لِمَنْ عَلِقَهُ <sup>(١٤٠٠)</sup> ، وَسَلَمًا لِمَنْ دَخَلَهُ ، وَبُرْهَانًا لِمَنْ تَكَلَّمَ بِهِ ، وَشَاهِدًا لِمَنْ خَاصَمَ عَنْهُ ، وَنُورًا لِمَنْ اسْتَضَاءَ بِهِ ، وَفَهْمًا لِمَنْ عَقَلَ ، وَلُبًّا لِمَنْ تَدَبَّرَ ، وَآيَةً لِمَنْ تَوَسَّمَ ، وَتَبْصِرَةً لِمَنْ عَزَمَ ، وَعِبْرَةً لِمَنْ اتَّعَظَ ، وَنَجَاةً لِمَنْ صَدَّقَ ، وَثِقَةً لِمَنْ تَوَكَّلَ ، وَرَاحَةً لِمَنْ فَوَّضَ ، وَجَنَّةً <sup>(١٤٠١)</sup> لِمَنْ صَبَرَ . فَهُوَ أَبْلَجُ الْمَنَاهِجِ <sup>(١٤٠٢)</sup> وَأَوْضَحُ الْوَلَائِجِ <sup>(١٤٠٣)</sup> ؛ مُشْرِفُ الْمَنَارِ <sup>(١٤٠٤)</sup> ، مُشْرِقُ الْجَوَادِ <sup>(١٤٠٥)</sup> ، مُضِيءُ الْمَصَابِيحِ ، كَرِيمُ الْمِضْمَارِ <sup>(١٤٠٦)</sup> ، رَفِيعُ الْغَايَةِ ، جَامِعُ الْحَلَبَةِ <sup>(١٤٠٧)</sup> ، مُتَنَافِسُ السُّبُقَةِ <sup>(١٤٠٨)</sup> ، شَرِيفُ الْفُرْسَانِ . التَّصَدِيقُ مِنْهَاجُهُ ، وَالصَّالِحَاتُ مَنَارُهُ ، وَالْمَوْتُ غَايَتُهُ ، وَالْدُّنْيَا مِضْمَارُهُ ، وَالْقِيَامَةُ حَلَبَتُهُ ، وَالْجَنَّةُ سُبُقَتُهُ .

ومنها في ذكر النبي صلى الله عليه وآله وسلم

حَتَّى أَوْرَى <sup>(١٤٠٩)</sup> قَبَسًا لِقَابِسٍ <sup>(١٤١٠)</sup> ، وَأَنَارَ عِلْمًا لِحَايِسٍ <sup>(١٤١١)</sup> فَهُوَ أَمِينُكَ الْمَأْمُونُ ، وَشَهِيدُكَ يَوْمَ الدِّينِ ، وَبَعِثُكَ <sup>(١٤١٢)</sup> نِعْمَةً

and Thy messenger of truth as mercy. My Allāh distribute to him a share from Thy Justice and award him multiples of good by Thy bounty. My Allāh heighten his construction over the constructions of others, honour him when he comes to Thee, dignify his position before Thee, give him honourable position, and award him glory and distinction, and bring us out (on Day of Judgement) among his party, neither ashamed, nor repentant, nor deviators, nor pledge-breakers, nor strayers, nor misleaders, nor seduced.

**as-Sayyid ar-Raḍi says:** This sermon had already appeared earlier but we have repeated it here because of the difference between the two versions.

**A part of the same sermon addressed to his followers**

By bounty of Allāh over you, you have acquired a position where even your slave maids are honoured, your neighbours are treated well. Even he over whom you enjoy no distinction or obligation honours you. Even those people fear you who had no apprehension of attack from you or any authority over you. You now see pledges of Allāh being broken but do not feel enraged although you fret and frown on the breaking of traditions of your forefathers. Allāh's matters have been coming to you, and going from and again coming back to you; but you have made over your place to wrong-doors and thrown towards them your responsibilities, and have placed Allāh's affairs in their hands. They act in doubts and tread in (fulfilment of) desires. By Allāh, even if they disperse you under every star Allāh would surely collect you on the day that would be worst for them.



وَرَسُولُكَ بِالْحَقِّ رَحْمَةً . اللَّهُمَّ أَقْسِمُ لَهُ مَقْسَمًا<sup>(١٤١٣)</sup> مِنْ عَذْلِكَ ، وَأَجْزِهِ  
مُضْعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ . اللَّهُمَّ أَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ ! وَأَكْرِمِ  
لَدَيْكَ نُزُلَهُ<sup>(١٤١٤)</sup> ، وَشَرِّفْ عِنْدَكَ مَنْزِلَهُ ، وَآتِهِ الْوَسِيلَةَ ، وَأَعْطِهِ السَّنَاءَ<sup>(١٤١٥)</sup>  
وَالْفَضِيلَةَ ، وَأَخْشُرْنَا فِي زُمْرَتِهِ غَيْرَ خَزَايَا<sup>(١٤١٦)</sup> ، وَلَا نَادِمِينَ ، وَلَا  
نَاكِيبِينَ<sup>(١٤١٧)</sup> ، وَلَا نَاكِثِينَ<sup>(١٤١٨)</sup> ، وَلَا ضَالِّينَ ، وَلَا مُضِلِّينَ ، وَلَا  
مَفْتُونِينَ .

قال الشريف: وقد مضى هذا الكلام فيما تقدم ، إلا أننا كررناه هاهنا لما في  
الروايتين من الاختلاف .

#### ومنها في خطاب اصحابه

وَقَدْ بَلَغْتُمْ مِنْ كَرَامَةِ اللَّهِ تَعَالَى لَكُمْ مَنْزِلَةً تُكْرَمُ بِهَا إِمَاؤُكُمْ  
وَتَوْصَلُ بِهَا جِيرَانُكُمْ ، وَيُعْظَمُكُمْ مَنْ لَا فَضْلَ لَكُمْ عَلَيْهِ ، وَلَا يَدَ  
لَكُمْ عِنْدَهُ ، وَيَهَابُكُمْ مَنْ لَا يَخَافُ لَكُمْ سَطْوَةً ، وَلَا لَكُمْ عَلَيْهِ إِمْرَةٌ .  
وَقَدْ تَرَوْنَ عُهْدَ اللَّهِ مَنْقُوضَةً فَلَا تَغْضَبُون ! وَأَنْتُمْ لِنَقْضِ ذِمِّ آبَائِكُمْ  
تَأْنِفُونَ ! وَكَانَتْ أُمُورُ اللَّهِ عَلَيْكُمْ تَرْدُ ، وَعَنْكُمْ تَصْدُرُ ، وَإِلَيْكُمْ  
تَرْجِعُ ، فَمَكَّنْتُمُ الظُّلْمَةَ مِنْ مَنْزِلَتِكُمْ ، وَالْقَيْتُمُ إِلَيْهِمْ أَرْمَتَكُمْ ،  
وَأَسْلَمْتُمْ أُمُورَ اللَّهِ فِي أَيْدِيهِمْ ، يَعْمَلُونَ بِالشُّبُهَاتِ ، وَيَسِيرُونَ فِي  
الشَّهَوَاتِ ، وَآيَمُ اللَّهِ ، لَوْ فَرَّقُواكُمْ تَحْتَ كُلِّ كَوْكَبٍ ، لَجَمَعَكُمْ اللَّهُ  
لِشَرِّ يَوْمٍ لَهُمْ !



## SERMON 107

Delivered during one of the days of Şiffin

I have seen your flight and your dispersal from the lines. You were surrounded by rude and low people and Bedouins of Syria (ash-Shām), although you are the chiefs of Arabs and summit of distinction, and possess dignity as that of high nose and big hump of camel. The sigh of my bosom can subside only when I eventually see you surrounding them as they surrounded you, and see you dislodging them from their position as they dislodged you, killing them with arrows and striking them with spears so that their forward rows might fall on the rear ones just like the thirsty camels who have been turned away from their places of drink and removed from their water-points.



## SERMON 108

It is one of the sermons about the vicissitudes of time

Praise be to Allāh Who is Manifest before His creation because of themselves. Who is apparent to their hearts because of clear Proof; who created without meditating, since meditating does not befit except one who has thinking organs while He has no thinking organ in Himself. His knowledge has split forth the inside of unknown secrets and covered the bottom of deep beliefs.



## ١٠٧ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

في بعض أيام صفين

وَقَدْ رَأَيْتُ جَوَلْتَكُمْ ، وَأَنْحِيَا زَكُمُ عَنْ صُفُوفِكُمْ ، تَحُوزُكُمْ الْجُفَاءُ  
الطَّغَامُ<sup>(١٤١٩)</sup> ، وَأَعْرَابُ أَهْلِ الشَّامِ ، وَأَنْتُمْ لَهَا مِيمٌ<sup>(١٤٢٠)</sup> الْعَرَبِ ،  
وَيَافِيخُ<sup>(١٤٢١)</sup> الشَّرَفِ ، وَالْأَنْفُ الْمُقَدَّمُ ، وَالسَّنَامُ الْأَعْظَمُ . وَلَقَدْ  
شَفَى<sup>(١٤٢٢)</sup> وَحَاوَحَ<sup>(١٤٢٣)</sup> صَدْرِي أَنَّ رَأَيْتُكُمْ بِآخِرَةِ تَحُوزُونَهُمْ كَمَا  
حَازُواكُمْ ، وَتُزِيلُونَهُمْ عَنْ مَوَاقِفِهِمْ كَمَا أَرَأَلُوكُمْ ؛ حَسًّا بِالنِّصَالِ<sup>(١٤٢٤)</sup> ،  
وَشَجَرًا<sup>(١٤٢٥)</sup> بِالرِّمَاحِ ؛ تَرْكَبُ أَوْلَاهُمْ أُخْرَاهُمْ كَالْإِبِلِ الْهَيْمِ<sup>(١٤٢٦)</sup>  
الْمَطْرُودَةِ ؛ تُرْمَى عَنْ حِيَاضِهَا ؛ وَتُدَادُ<sup>(١٤٢٧)</sup> عَنْ مَوَارِدِهَا !

## ١٠٨ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

وهي من خطب الملاحم

الله تعالى

الْحَمْدُ لِلَّهِ الَّتِي لَخَلْقِهِ بِخَلْقِهِ ، وَالظَّاهِرِ لِقُلُوبِهِمْ بِحُجَّتِهِ . خَلَقَ  
الْخَلْقَ مِنْ غَيْرِ رَوِيَّةٍ ، إِذْ كَانَتْ الرُّوِّيَّاتُ لَا تَلِيْقُ إِلَّا بِذَوِي الضَّمَائِرِ<sup>(١٤٢٨)</sup>  
وَلَيْسَ بِذِي ضَمِيرٍ فِي نَفْسِهِ . خَرَقَ عِلْمُهُ بَاطِنَ غَيْبِ السُّرَاتِ<sup>(١٤٢٩)</sup> ،  
وَأَحَاطَ بِغُمُوضِ عَقَائِدِ السَّرِيرَاتِ .

**A part of the same sermon about the Holy Prophet**

Allāh chose him from the lineal tree of prophets, from the flame of light, from the forehead of greatness, from the best part of the valley of al-Baṭ'hā', from the lamps for darkness, and from the sources of wisdom.

**A part of the same sermon**

The Prophet was like a roaming physician who has set ready his ointments and heated his instruments. He uses them wherever the need arises for curing blind hearts, deaf ears, and dumb tongues. He followed with his medicines the spots of negligence and places of perplexity.

**Blaming Muslims**

They (people) did not take light from the lights of his wisdom nor did they produce flame from the flint of sparkling knowledge. So in this matter they are like grazing cattle and hard stones. Nevertheless hidden things have appeared for those who perceive, the face of right has become clear for the wanderer, the approaching moment has raised the veil from its face and signs have appeared for those who search for them.

What is the matter with me! I see you just bodies without spirits and spirits without bodies, devotees without good, traders without profits, wakeful but sleeping, present but unseen, seeing but blind, hearing but deaf and speaking but dumb.

I notice that misguidance has stood on its centre and spread (all round) through its off-shoots. It weighs you with its weights

ومنها في ذكر النبي صلى الله عليه وآله وسلم :

أَخْتَارَهُ مِنْ شَجَرَةِ الْأَنْبِيَاءِ ، وَمَشَكَاةِ الصِّبْيَاءِ <sup>(١٤٣٠)</sup> ، وَذُوَابَةِ الْعُلَيَاءِ <sup>(١٤٣١)</sup> ،  
وَسُرَّةِ الْبَطْحَاءِ <sup>(١٤٣٢)</sup> ، وَمَصَابِيحِ الظُّلَمَةِ ، وَيَنَابِيعِ الْحِكْمَةِ .

ومنها : طَبِيبٌ دَوَّارٌ بِطَبِّهِ ، قَدْ أَحْكَمَ مَرَاهِمَهُ ، وَأَحْمَى مَوَاسِمَهُ <sup>(١٤٣٣)</sup> ،  
يَضَعُ ذَلِكَ حَيْثُ الْحَاجَةُ إِلَيْهِ ، مِنْ قُلُوبٍ عُمِيٍّ ، وَأَذَانٍ صُمٍّ ، وَاللِّسَنَةِ  
بُكْمٍ ؛ مُتَتَبِعٌ بِدَوَائِهِ مَوَاضِعَ الْغَفْلَةِ ، وَمَوَاطِنَ الْحَيْرَةِ .

#### لعنة بني أمية

لَمْ يَسْتَضِيئُوا بِأَضْوَاءِ الْحِكْمَةِ ؛ وَلَمْ يَقْدَحُوا بِزِنَادِ الْعُلُومِ الثَّاقِبَةِ ؛  
فَهُمْ فِي ذَلِكَ كَالْأَنْعَامِ السَّائِمَةِ ، وَالصُّخُورِ الْقَاسِيَةِ .

قَدْ أَنْجَبَتِ السَّرَائِرُ <sup>(١٤٣٤)</sup> لِأَهْلِ الْبَصَائِرِ ، وَوَضَحَتْ مَحَجَّةَ الْحَقِّ  
لِحَابِطِهَا <sup>(١٤٣٥)</sup> ، وَأَسْفَرَتِ السَّاعَةُ عَنْ وَجْهِهَا ، وَظَهَرَتِ الْعَلَامَةُ لِمَتَوَسِّمِهَا .  
مَا لِي أَرَاكُمْ أَشْبَاحًا بِلَا أَرْوَاحٍ ، وَأَرْوَاحًا بِلَا أَشْبَاحٍ ، وَنُسَاكًا بِلَا  
صَلَاحٍ ، وَتُجَّارًا بِلَا أَرْبَاحٍ ، وَأَيْقَاطًا نُومًا ، وَشُهُودًا غِيْبًا ،  
وَنَازِرَةً عَمِيَاءَ ، وَسَامِعَةً صَمَاءَ ، وَنَاطِقَةً بِكَمَاءَ ! رَايَةُ ضَلَالٍ قَدْ قَامَتْ  
عَلَى قُطْبِهَا <sup>(١٤٣٦)</sup> ، وَتَفَرَّقَتْ بِشُعْبِهَا <sup>(١٤٣٧)</sup> ، تَكِيلُكُمْ بِصَاعِهَا <sup>(١٤٣٨)</sup> ،

and confuses you with its measures. Its leader is an out-cast from the community. He persists on misguidance. So on that day none from among you would remain except as the sediment in a cooking pot or the dust left after dusting a bundle. It would scrape you as leather is scraped, and trample you as harvest is trampled, and pick out the believer as a bird picks out a big grain from the thin grain.

Where are these ways taking you, glooms misleading you, and falsehoods deceiving you? Whence are you brought and where are you driven? For every period there is a written document and everyone who is absent has to return. So listen to your godly leader and keep your hearts present. If he speaks to you be wakeful. The forerunner must speak truth to his people, should keep his wits together and maintain presence of mind. He has clarified to you the matter as the stitch-hole is cleared, and scraped it as the gum is scraped (from the twigs).

Nevertheless, now the wrong has set itself on its places and ignorance has ridden on its riding beasts. Unruliness has increased while the call for virtue is suppressed. Time has pounced upon like devouring carnivore, and wrong is shouting like a camel after remaining silent. People have become brothers over ill-doings, have foresaken religion, are united in speaking lie but bear mutual hatred in the matter of truth.

When such is the case, the son would be a source of anger (instead of coolness of the eye to parents) and rain the cause of heat, the wicked would abound and the virtuous would diminish. The people of this time would be wolves, its rulers beasts, the middle class men gluttons and the poor (almost) dead. Truth would go down, falsehood would overflow, affection would be claimed with tongues but people would be quarrelsome at heart.



وَتَخْبِطُكُمْ بِبَاعِهَا<sup>(١٤٣٩)</sup> . قَائِدُهَا خَارِجٌ مِنَ الْمِلَّةِ ، قَائِمٌ عَلَى الضَّلَّةِ ؛  
فَلَا يَبْقَى يَوْمَئِذٍ مِنْكُمْ إِلَّا تُفَالَةٌ<sup>(١٤٤٠)</sup> كَنُفَالَةِ الْقِدْرِ ، أَوْ نَفَاضَةٌ  
كَنُفَاضَةِ الْعِصَمِ<sup>(١٤٤١)</sup> ، تَعْرُكُكُمْ عَرَكَ الْأَدِيمِ<sup>(١٤٤٢)</sup> ، وَتَدُوْسُكُمْ دَوْسَ  
الْحَصِيدِ<sup>(١٤٤٣)</sup> ، وَتَسْتَخْلِصُ الْمُؤْمِنَ مِنْ بَيْنِكُمْ أَسْتَخْلَاصَ الطَّيْرِ الْحَبَّةَ  
الْبَطِينَةَ<sup>(١٤٤٤)</sup> مِنْ بَيْنِ هَزِيلِ الْحَبِّ .

أَيْنَ تَذْهَبُ بِكُمْ الْمَذَاهِبُ ، وَتَتِيَهُ بِكُمْ الْغِيَاهِبُ وَتَخْدَعُكُمْ الْكَوَاذِبُ ؟  
وَمِنْ أَيْنَ تُؤْتُونَ ، وَأَنْتَى تُؤْفَكُونَ ؟ فَلِكُلِّ أَجَلٍ كِتَابٌ ، وَلِكُلِّ غَيْبَةٍ  
إِيَابٌ ، فَاسْتَمِعُوا مِنْ رَبَّانِيِّكُمْ<sup>(١٤٤٥)</sup> ، وَأَحْضِرُوا قُلُوبَكُمْ ، وَاسْتَيْقِظُوا  
إِنْ هَتَفَ بِكُمْ<sup>(١٤٤٦)</sup> . وَلْيَصْدُقْ رَأْيُ<sup>(١٤٤٧)</sup> أَهْلِهِ ، وَلْيَجْمَعْ شَمْلُهُ ،  
وَلْيُحْضِرْ ذَهْنُهُ ، فَلَقَدْ فَلَقَ لَكُمْ الْأَمْرَ فَلَقَ الْخَرَزَةَ ، وَقَرَفَهُ قَرْفَ  
الصَّمْغَةِ<sup>(١٤٤٨)</sup> . فَعِنْدَ ذَلِكَ أَخَذَ الْبَاطِلُ مَآخِذَهُ ، وَرَكِبَ الْجَهْلُ مَرَآكِبَهُ ،  
وَعَظُمَتِ الطَّاعِيَةُ ، وَقَلَّتِ الدَّاعِيَةُ ، وَصَالَ الدَّهْرُ صِيَالَ السَّبْعِ الْعُقُورِ ،  
وَهَدَرَ فَنِيْقُ<sup>(١٤٤٩)</sup> الْبَاطِلِ بَعْدَ كُظُومِ<sup>(١٤٥٠)</sup> ، وَتَوَاحَى النَّاسُ عَلَى  
الْفُجُورِ ، وَتَهَاجَرُوا عَلَى الدِّينِ ، وَتَحَابُّوا عَلَى الْكَذِبِ ، وَتَبَاغَضُوا  
عَلَى الصِّدْقِ . فَإِذَا كَانَ ذَلِكَ كَانَ الْوَلَدُ غِيْظًا<sup>(١٤٥١)</sup> ، وَالْمَطَرُ قَيْظًا<sup>(١٤٥٢)</sup> ،  
وَتَفِيضُ اللَّثَامُ فَيْضًا ، وَتَغِيضُ الْكَرَامُ غَيْضًا<sup>(١٤٥٣)</sup> ، وَكَانَ أَهْلُ ذَلِكَ  
الزَّمَانِ ذِيَابًا ، وَسَلَاطِينُهُ سِبَاعًا ، وَأَوْسَاطُهُ أَكَالًا ، وَفُقَرَاؤُهُ أَمْوَاتًا ،  
وَعَارَ الصِّدْقُ ، وَفَاضَ الْكَذِبُ ، وَاسْتَعْمِلَتِ الْمَوَدَّةُ بِاللِّسَانِ ، وَتَشَاجَرَ

Adultery would be the key to lineage while chastity would be rare and Islam would be worn overturned like the skin.

\* \* \* \* \*

## SERMON 109

### About the Might of Allāh

Everything submits to Him and everything exists by Him. He is the satisfaction of every poor, dignity of the low, energy for the weak and shelter for the oppressed. Whoever speaks, He hears his speaking, and whoever keeps quit, He knows his secret. On Him is the livelihood of everyone who lives, and to Him returns whoever dies.

(O' Allāh!) The eyes have not seen Thee so as to be aware of Thee, but Thou wert before the describers of Thy creation. Thou didst not create the creation on account of loneliness, nor didst make them work for gain. He whom Thou catchest cannot go farther than Thee, and he whom Thou holdest cannot escape Thee. He who disobeys Thee does not decrease Thy authority, and he who obeys Thee does not add to Thy Might. He who disagrees with Thy judgement cannot turn it, and he who turns away from Thy command cannot do without Thee. Every secret before Thee is open and for Thee every absent is present.

Thou art everlasting, there is no end to Thee. Thou art the highest aim, there is no escape from Thee, Thou art the promised (point of return) from which there is no deliverance except towards Thee. In Thy hand is the forelock of every creature and to Thee is the return of every living being. Glory to Thee! How great is Thy creation that we see, but how small is this

النَّاسُ بِالْقُلُوبِ ، وَصَارَ الْفُسُوقُ نَسَبًا ، وَالْعَفَافُ عَجَبًا ، وَلَبَسَ  
الْإِسْلَامُ لُبْسَ الْفَرِّ مَقْلُوبًا

## ١٠٩ - وَمِنْ ظِلَالِ الْعِلْمِ وَالْإِسْلَامِ

في بيان قدرة الله وانفراده بالعظمة وأمر البعث

### قدرة الله

كُلُّ شَيْءٍ خَاشِعٌ لَهُ ، وَكُلُّ شَيْءٍ قَائِمٌ بِهِ : غِنَى كُلِّ فَقِيرٍ ، وَعِزُّ  
كُلِّ ذَلِيلٍ ، وَقُوَّةُ كُلِّ ضَعِيفٍ ، وَمَفْزَعُ كُلِّ مَلْهُوفٍ . مَنْ تَكَلَّمَ  
سَمِعَ نُطْقَهُ ، وَمَنْ سَكَتَ عَلِمَ سِرَّهُ ، وَمَنْ عَاشَ فَعَلَيْهِ رِزْقُهُ ، وَمَنْ  
مَاتَ فَالِيهِ مُنْقَلَبُهُ . لَمْ تَرَكَ الْعُيُونُ فَتُخْبِرَ عَنْكَ ، بَلْ كُنْتَ قَبْلَ  
الْوَاصِفِينَ مِنْ خَلْقِكَ . لَمْ تَخْلُقِ الْخَلْقَ لِوَحْشَةٍ ، وَلَا اسْتَعْمَلْتَهُمْ  
لِمَنْفَعَةٍ ، وَلَا يَسْبِقُكَ مَنْ طَلَبْتَ ، وَلَا يُفْلِتُكَ <sup>(١٤٥١)</sup> مَنْ أَخَذْتَ ، وَلَا  
يَنْقُصُ سُلْطَانَكَ مَنْ عَصَاكَ ، وَلَا يَزِيدُ فِي مُلْكِكَ مَنْ أَطَاعَكَ ، وَلَا  
يَرُدُّ أَمْرَكَ مَنْ سَخِطَ قَضَاءَكَ ، وَلَا يَسْتَغْنِي عَنْكَ مَنْ تَوَلَّى عَنْ  
أَمْرِكَ . كُلُّ سِرٍّ عِنْدَكَ عَلَانِيَةٌ ، وَكُلُّ غَيْبٍ عِنْدَكَ شَهَادَةٌ . أَنْتَ الْآبَدُ  
فَلَا أَمَدَ لَكَ ، وَأَنْتَ الْمُنتَهَى فَلَا مَحِيصَ عَنْكَ ، وَأَنْتَ الْمَوْعَدُ فَلَا  
مَنْجَى مِنْكَ إِلَّا إِلَيْكَ . بِيَدِكَ نَاصِيَةُ كُلِّ دَابَّةٍ ، وَإِلَيْكَ مَصِيرُ كُلِّ  
نَسَمَةٍ . سُبْحَانَكَ مَا أَعْظَمَ شَأْنَكَ ! سُبْحَانَكَ مَا أَعْظَمَ مَا نَرَى مِنْ

greatness by the side of Thy Might. How awe-striking is Thy realm that we notice, but how humble is this against what is hidden from us out of Thy authority. How extensive are Thy bounties in this world, but how small are they against the bounties of the next world.

#### **A part of the same sermon about the Angels**

Thou (O' Allāh) made angels reside in Thy skies and placed them high above from Thy earth. They have the most knowledge about Thee and Thy whole creation, the most fearing from Thee, and the nearest to Thee. They never stayed in loins nor were retained in wombs. They were not created "*from mean water (semen)*" (Qur'ān, 32:8; 77:20). They were not dispersed by vicissitudes of time. They are on their places (distinct) from Thee and in their positions near Thee. Their desires are concentrated in Thee. Their worship for Thee is much. Their neglect from Thy command is little. If they witness what remains hidden about Thee they would regard their deeds as very little they would criticise themselves and would realize that they did not worship Thee according to Thy right for being worshipped and did not obey Thee as Thou hast the right for being obeyed.

#### **About the bounties and guidance of Allāh, and those who are ungrateful**

Glorified art Thou, the Creator, the Worshipped, on account of Thy good trials of Thy creatures. Thou created a house (the Paradise) and provided in it for feasting, drinks, foods, spouses, servants, places, streams, plantations and fruits. Then Thou sent a messenger to invite towards it, but the people did not respond to the caller, and did not feel persuaded to what Thou persuaded them nor showed eagerness towards what Thou desired them to

خَلَقِكَ ! وَمَا أَصْغَرَ كُلَّ عَظِيمَةٍ فِي جَنْبِ قُدْرَتِكَ ! وَمَا أَهْوَلَ مَا نَرَى مِنْ  
مَلَكُوتِكَ ! وَمَا أَحْقَرَ ذَلِكَ فِيمَا غَابَ عَنَّا مِنْ سُلْطَانِكَ ! وَمَا أَسْبَغَ  
نِعْمَكَ فِي الدُّنْيَا ، وَمَا أَصْغَرَهَا فِي نِعَمِ الْآخِرَةِ !

### الهلاكة الكرام

ومنها : مِنْ مَلَائِكَةٍ أَسْكَنْتَهُمْ سَمَاوَاتِكَ ، وَرَفَعَتْهُمْ عَنْ أَرْضِكَ ؛ ثُمَّ  
أَعْلَمُ خَلْقِكَ بِكَ ، وَأَخَوْفُهُمْ لَكَ ، وَأَقْرَبُهُمْ مِنْكَ ؛ لَمْ يَسْكُنُوا  
الْأَصْلَابَ ، وَلَمْ يَضْمَنُوا الْأَرْحَامَ ، وَلَمْ يُخْلُقُوا « مِنْ مَاءٍ مَهِينٍ » <sup>(١٤٥٥)</sup> ،  
وَلَمْ يَتَشَعَّبْهُمْ « رَبُّ الْمُنُونِ » <sup>(١٤٥٦)</sup> ؛ وَإِنَّهُمْ عَلَى مَكَانِهِمْ مِنْكَ ، وَمَنْزِلَتِهِمْ  
عِنْدَكَ ، وَاسْتِجْمَاعِ أَهْوَائِهِمْ فِيكَ ، وَكَثْرَةِ طَاعَتِهِمْ لَكَ ، وَقِلَّةِ  
غَفْلَتِهِمْ عَنْ أَمْرِكَ ، لَوْ عَايَنُوا كُنْهَ مَا خَفِيَ عَلَيْهِمْ مِنْكَ لَحَقَّروا  
أَعْمَالَهُمْ ، وَلَزَرَوْا <sup>(١٤٥٧)</sup> عَلَى أَنْفُسِهِمْ ، وَلَعَرَفُوا أَنََّّهُمْ لَمْ يَعْبدُوكَ حَقَّ  
عِبَادَتِكَ ، وَلَمْ يُطِيعُوكَ حَقَّ طَاعَتِكَ .

### عصيان الخلق

سُبْحَانَكَ خَالِقاً وَمَعْبُوداً ! بِحُسْنِ بِلَاتِكَ <sup>(١٤٥٨)</sup> عِنْدَ خَلْقِكَ خَلَقْتَ  
دَاراً ، وَجَعَلْتَ فِيهَا مَادَّةً <sup>(١٤٥٩)</sup> : مَشْرَباً وَمَطْعَماً ، وَأَزْوَاجاً وَخَدَمًا ،  
وَقُصُورًا ، وَأَنْهَارًا ، وَزُرُوعًا ، وَثِمَارًا ؛ ثُمَّ أَرْسَلْتَ دَاعِيًا يَدْعُو  
إِلَيْهَا ، فَلَا الدَّاعِيَ أَجَابُوا ، وَلَا فِيمَا رَغَبْتَ رَغِبُوا ، وَلَا إِلَى مَا شِئْتَ



feel eager. They jumped on the carcass (of this world), earned shame by eating it and became united on loving it.

When one loves a thing it blinds him and sickens his heart. Then he sees but with a diseased eye, hears but with unhearing ears. Desires have cut asunder his wit, and the world has made his heart dead, while his mind is all longing for it. Consequently, he is a slave of it and of everyone who has any share in it. Wherever it turns, he turns towards it and wherever it proceeds, he proceeds towards it. He is not desisted by any desister from Allāh, nor takes admonition from any preacher. He sees those who have been caught in neglect whence there is neither rescision nor reversion.

#### About Death

Whatever they were ignoring has befallen them, separation from this world, from which they took themselves safe, has come to them, and they have reached that in the next world which they had been promised. Whatever has befallen them cannot be described. Pangs of death and grief for losing (this world) have surrounded them. Consequently their limbs become languid and their complexion changes. Then death increases its struggle over them.

In some one it stands in between him and his power of speaking although he lies among his people, looking with eyes, hearing with his ears, with full wits and intelligence. He then thinks over how he wasted his life and in what (activities) he passed his time. He recalls the wealth he collected when he had blinded himself in seeking it, and acquired it from fair and foul sources. Now the consequences of collecting it have overtaken him. He gets ready to leave it. It would remain for those who are behind him. They would enjoy it and benefit by it.

It would be an easy acquisition for others but a burden on his back, and the man cannot get rid of it. He would thereupon bite his hands with teeth out of shame for what was disclosed to

إِلَيْهِ أَشْتَاقُوا . أَقْبَلُوا عَلَى جِيفَةٍ قَدْ أَفْتَضَحُوا بِأَكْلِهَا ، وَأَصْطَلَحُوا عَلَى حُبِّهَا ، وَمَنْ عَشِقَ شَيْئًا أَغَشَى <sup>(١٤٦٠)</sup> بَصَرَهُ ، وَأَمْرَضَ قَلْبَهُ ، فَهُوَ يَنْظُرُ بَعَيْنٍ غَيْرِ صَحِيحَةٍ ، وَيَسْمَعُ بِأُذُنٍ غَيْرِ سَمِيعَةٍ ، قَدْ خَرَقَتْ الشَّهَوَاتُ عَقْلَهُ ، وَأَمَاتَتْ الدُّنْيَا قَلْبَهُ ، وَوَلَّيَتْ عَلَيْهَا نَفْسَهُ ، فَهُوَ عَبْدٌ لَهَا . وَلِمَنْ فِي يَدَيْهِ شَيْءٌ مِنْهَا ، حَيْثُمَا زَالَتْ زَالَ إِلَيْهَا ، وَحَيْثُمَا أَقْبَلَتْ أَقْبَلَ عَلَيْهَا ؛ لَا يَنْزَجِرُ مِنَ اللَّهِ بِزَاجِرٍ ، وَلَا يَتَّعِظُ مِنْهُ بِوَاعِظٍ ، وَهُوَ يَرَى الْمَأْخُودِينَ عَلَى الْغُرَّةِ <sup>(١٤٦١)</sup> ، حَيْثُ لَا إِقَالَةَ وَلَا رَجْعَةَ ، كَيْفَ نَزَلَ بِهِمْ مَا كَانُوا يَجْهَلُونَ ، وَجَاءَهُمْ مِنْ فِرَاقِ الدُّنْيَا مَا كَانُوا يَأْمَنُونَ ، وَقَدِمُوا مِنَ الْآخِرَةِ عَلَى مَا كَانُوا يُوعَدُونَ . فَغَيْرُ مَوْصُوفٍ مَا نَزَلَ بِهِمْ : اجْتَمَعَتْ عَلَيْهِمْ سَكْرَةُ الْمَوْتِ وَحَسْرَةُ الْفَوْتِ ، فَفَتَرَتْ لَهَا أَطْرَافَهُمْ ، وَتَغَيَّرَتْ لَهَا أَلْوَانُهُمْ ، ثُمَّ ازدَادَ الْمَوْتُ فِيهِمْ وَلُوجًا <sup>(١٤٦٢)</sup> ، فَحِيلَ بَيْنَ أَحَدِهِمْ وَبَيْنَ مَنْطِقِهِ ، وَإِنَّهُ لَبَيْنَ أَهْلِهِ يَنْظُرُ بِبَصَرِهِ ، وَيَسْمَعُ بِأُذُنِهِ ، عَلَى صِحَّةٍ مِنْ عَقْلِهِ ، وَبَقَاءٍ مِنْ لُبِّهِ ، يُفَكِّرُ فِيمَ أَفْنَى عُمُرِهِ ، وَفِيمَ أَذْهَبَ دَهْرُهُ ! وَيَتَذَكَّرُ أَمْوَالًا جَمَعَهَا ، أَغْمَضَ <sup>(١٤٦٣)</sup> فِي مَطَالِبِهَا ، وَأَخَذَهَا مِنْ مُصَرِّحَاتِهَا وَمُسْتَبْهَاتِهَا ، قَدْ لَزِمَتْهُ تَبِعَاتُ <sup>(١٤٦٤)</sup> جَمْعِهَا ، وَأَشْرَفَ عَلَى فِرَاقِهَا ، تَبْقَى لِمَنْ وَرَاءَهُ يَنْعُمُونَ فِيهَا ، وَيَتَمَتَّعُونَ بِهَا ، فَيَكُونُ الْمَهْنَأُ <sup>(١٤٦٥)</sup> لِغَيْرِهِ ، وَالْعِبَاءُ <sup>(١٤٦٦)</sup> عَلَى ظَهْرِهِ . وَالْمَرْءُ قَدْ غَلِقَتْ رُهُونُهُ <sup>(١٤٦٧)</sup> بِهَا ، فَهُوَ يَعْصُ يَدَهُ نَدَامَةً عَلَى مَا أَصْحَرَ <sup>(١٤٦٨)</sup> لَهُ عِنْدَ

him about his affairs at the time of his death. He would dislike what he coveted during the days of his life and would wish that he who envied him on account of it and felt jealous over him for it should have amassed it instead of he himself.

Death would go on affecting his body till his ears too would behave like his tongue (and lose functioning). So he would lie among his people, neither speaking with his tongue nor hearing with his ears. He would be rotating his glance over their faces, watching the movements of their tongues, but not hearing their speaking. Then death would increase its sway over it, and his sight would be taken by death as the ears had been taken and the spirit would depart from his body. He would then become a carcass among his own people. They would feel loneliness from him and get away from near him. He would not join a mourner or respond to a caller. Then they would carry him to a small place in the ground and deliver him in it to (face) his deeds. They abandoned visiting him.

### About the Day of Judgement

Till whatever is written as ordained approaches its end, the affairs complete their destined limits, the posteriors join the anteriors and whatever Allāh wills takes place in the shape of resurrection of His creation. Then He would convulse the sky and split it. He would quake the earth and shake it. He would root out the mountains and scatter them. They would crush each other out of awe of His Glory and fear of His Dignity.

He would take out everyone who is in it. He would refresh them after they had been worn out and collect them after they had been separated. Then He would set them apart for questioning about the hidden deeds and secret acts. He would then divide them into two groups, rewarding one and punishing the other. As regards the obedient people He would reward them with His nearness and would keep them for ever in His house from where those who settle therein do not move out. Their position would

الْمَوْتِ مِنْ أَمْرِهِ ، وَيَزْهَدُ فِيمَا كَانَ يَرْغَبُ فِيهِ أَيَّامَ عُمْرِهِ ، وَيَتَمَنَّى أَنْ  
الَّذِي كَانَ بَغِيطُهُ بِهَا وَيَحْسُدُهُ عَلَيْهَا قَدْ حَازَهَا دُونَهُ ! فَلَمْ يَزَلِ الْمَوْتُ  
يُبَالِغُ فِي جَسَدِهِ حَتَّى خَالَطَ لِسَانَهُ سَمْعُهُ <sup>(١١٦٦)</sup> ، فَصَارَ بَيْنَ أَهْلِهِ لَا  
يَنْطِقُ بِلِسَانِهِ ، وَلَا يَسْمَعُ بِسَمْعِهِ : يُرَدُّ طَرَفُهُ بِالنَّظَرِ فِي وُجُوهِهِمْ ، يَرَى  
حَرَكَاتِ أَلْسِنَتِهِمْ ، وَلَا يَسْمَعُ رَجْعَ كَلَامِهِمْ . ثُمَّ أَزْدَادَ الْمَوْتُ أَلْتِيَّاطًا <sup>(١١٧٠)</sup>  
بِهِ ، فَقُبِضَ بَصَرُهُ كَمَا قُبِضَ سَمْعُهُ ، وَخَرَجَتِ الرُّوحُ مِنْ جَسَدِهِ ،  
فَصَارَ جِيفَةً بَيْنَ أَهْلِهِ ، قَدْ أَوْحَشُوا مِنْ جَانِبِهِ ، وَتَبَاعَدُوا مِنْ قُرْبِهِ .  
لَا يُسْعِدُ بَاكِيًا ، وَلَا يُجِيبُ دَاعِيًا . ثُمَّ حَمَلُوهُ إِلَى مَخْطٍ فِي الْأَرْضِ ،  
فَأَسْلَمُوهُ فِيهِ إِلَى عَمَلِهِ ، وَأَنْقَطَعُوا عَنْ زَوْرَتِهِ <sup>(١١٧١)</sup> .

### القيامة

حَتَّى إِذَا بَلَغَ الْكِتَابُ أَجَلَهُ ، وَالْأَمْرُ مَقَادِيرُهُ ، وَالْحَقُّ آخِرُ  
الْخَلْقِ بِأَوَّلِهِ ، وَجَاءَ مِنْ أَمْرِ اللَّهِ مَا يُرِيدُهُ مِنْ تَجْدِيدِ خَلْقِهِ ، أَمَادَ <sup>(١١٧٢)</sup>  
السَّمَاءِ وَفَطَرَهَا <sup>(١١٧٣)</sup> ، وَأَرَجَّ الْأَرْضَ وَأَرْجَفَهَا ، وَقَلَعَ جِبَالَهَا وَنَسَفَهَا ،  
وَدَكَ بَعْضَهَا بَعْضًا مِنْ هَيْبَةِ جَلَالَتِهِ وَمَخُوفِ سَطَوَتِهِ ، وَأَخْرَجَ مِنْ فِيهَا ،  
فَجَدَّدَهُمْ بَعْدَ إِخْلَاقِهِمْ <sup>(١١٧٤)</sup> ، وَجَمَعَهُمْ بَعْدَ تَفَرُّقِهِمْ ، ثُمَّ مَيَّزَهُمْ لِمَا  
يُرِيدُهُ مِنْ مَسْأَلَتِهِمْ عَنْ خَفَايَا الْأَعْمَالِ وَخَبَايَا الْأَفْعَالِ ، وَجَعَلَهُمْ فَرِيقَيْنِ :  
أَنْعَمَ عَلَى هَؤُلَاءِ وَأَنْتَقَمَ مِنْ هَؤُلَاءِ . فَأَمَّا أَهْلُ الطَّاعَةِ فَآتَاهُمُ بِجَوَارِهِ ،  
وَحَلَّلَهُمْ فِي دَارِهِ ، حَيْثُ لَا يَطْعَنُ النَّزَالُ ، وَلَا تَتَغَيَّرُ بِهِمْ



not undergo change, fear would not overtake them, ailments would not befall them, dangers would not affect them and journey would not force them (from place to place).

As for people of sins, He would settle them in the worst place, would bind their hands with the necks, bind the forelocks with feet and would clothe them in shirts of tar and dresses cut out of flames. They would be in punishment whose heat would be severe, door would be closed on the inmates—in fire which is full of shouts and cries and rising flames and fearful voices. Its inmate does not move out of it, its prisoner cannot be released by ransom and its shackles cannot be cut. There is no fixed age for this house so that it might perish, nor period for its life that might pass away.

#### **A part of the same sermon about the Holy Prophet**

He treated this world disdainfully and regarded it low. He held it contemptible and hated it. He realized that Allāh kept it away from him with intention and spread it out for others by way of contempt. Therefore, he remained away from it by his heart, banished its recollection from his mind and wished that its attraction should remain hidden from his eye so that he should not acquire any clothing from it, or hope for staying in it. He conveyed from Allāh the pleas (against committing sins), counselled his people as a warner (against Divine chastisement), called (people) towards Paradise as conveyor of good tidings.

#### **About the Descendants of the Holy Prophet**

We are the tree of prophethood, staying place of (Divine) Message, descending place of angels, mines of knowledge and the



الْحَالُ ، وَلَا تَنْوِبُهُمُ الْآفَرَاغُ<sup>(١٤٧٥)</sup> ، وَلَا تَنَالُهُمُ الْأَسْقَامُ ، وَلَا  
تَعْرِضُ لَهُمُ الْأَخْطَارُ ، وَلَا تُشْخِصُهُمُ<sup>(١٤٧٦)</sup> الْأَسْفَارُ. وَأَمَّا أَهْلُ الْمَعْصِيَةِ  
فَانْزَلَهُمْ شَرَّ دَارٍ ، وَغَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ ، وَقَرَنَ النَّوَاصِي بِالْأَقْوَامِ ،  
وَالْبَسَهُمُ سَرَابِيلَ الْقَطِرَانِ<sup>(١٤٧٧)</sup> ، وَمُقَطَّعَاتِ<sup>(١٤٧٨)</sup> النَّيِّرَانِ ، فِي عَذَابٍ  
قَدْ أَشْتَدَّ حَرُّهُ ، وَبَابٍ قَدْ أُطْبِقَ عَلَى أَهْلِهِ ، فِي نَارٍ لَهَا كَلْبٌ<sup>(١٤٧٩)</sup>  
وَلَجَبٌ<sup>(١٤٨٠)</sup> ، وَلَهَبٌ سَاطِعٌ ، وَقَصِيفٌ<sup>(١٤٨١)</sup> هَائِلٌ ، لَا يَظْعَنُ  
مُقِيمُهَا وَلَا يُفَادِي أَسِيرُهَا ، وَلَا تُفْصَمُ كُبُولُهَا<sup>(١٤٨٢)</sup> . لَا مُدَّةَ لِلدَّارِ  
فَتَفْنَى ، وَلَا أَجَلَ لِلْقَوْمِ فَيُقْضَى .

### زهد النبي

ومنها في ذكر النبي صلى الله عليه وآله : قَدْ حَقَّرَ الدُّنْيَا وَصَغَّرَهَا ،  
وَأَهْوَنَ بِهَا وَهَوَّنَهَا ، وَعَلِمَ أَنَّ اللَّهَ زَوَاهَا<sup>(١٤٨٣)</sup> عَنْهُ اخْتِيَارًا ، وَبَسَطَهَا  
لِغَيْرِهِ اخْتِقَارًا ، فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ ، وَأَمَاتَ ذِكْرَهَا عَنْ نَفْسِهِ ،  
وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا<sup>(١٤٨٤)</sup> ،  
أَوْ يَرْجُوَ فِيهَا مَقَامًا . بَلَغَ عَنْ رَبِّهِ مُعْذِرًا<sup>(١٤٨٥)</sup> ، وَنَصَحَ لِأُمَّتِهِ مُنْذِرًا ،  
وَدَعَا إِلَى الْجَنَّةِ مُبَشِّرًا ، وَخَوْفَ مِنَ النَّارِ مُحَذِّرًا .

### اهل البيت

نَحْنُ شَجَرَةُ النُّبُوَّةِ ، وَمَحَطُّ الرِّسَالَةِ ، وَمُخْتَلَفُ الْمَلَائِكَةِ<sup>(١٤٨٦)</sup> ،

sources of wisdom. Our supporter and lover awaits mercy while our enemy and he who hates us awaits wrath.

\* \* \* \* \*

## SERMON 110

### About Islam

The best means by which seekers of nearness to Allāh, the Glorified, the Exalted, seek nearness, is the belief in Him and His Prophet, fighting in His cause, for it is the high pinnacle of Islam, and (to believe) in the *kalimatu'l-'ikhlāṣ* (the expression of Divine purification) for it is just nature and the establishment of prayer for it is (the basis of) community, payment of *zakāt* (Islamic tax) for it is a compulsory obligation, fasting for the month of *Ramaḍān* for it is the shield against chastisement, the performance of *hajj* of the House of Allāh (i.e. Ka'bah) and its *'umrah* (other than annual visit) for these two acts banish poverty and wash away sins, regard for kinship for it increases wealth and length of life, to giving alms secretly for it covers shortcomings, giving alms openly for it protects against a bad death and extending benefits (to people) for it saves from positions of disgrace.

### About the Holy Qur'ān and Sunnah

Go ahead with the remembrance of Allāh for it is the best remembrance, and long for that which He has promised to the pious, for His promise is the most true promise. Tread the course of the Prophet for it is the most distinguished course. Follow the *sunnah* of the Prophet for it is the most right of all behaviours.

وَمَعَادِنُ الْعِلْمِ ، وَيَنَابِيعُ الْحُكْمِ ، نَاصِرُنَا وَمُحِبِّنَا يَنْتَظِرُ الرَّحْمَةَ ،  
وَعَدُونَا وَمُبْغِضَنَا يَنْتَظِرُ السَّطْوَةَ .

## ١١٠ - وَمِنْ خُطَبِ الْإِمَامِ عَلِيِّهِ السَّلَامُ

في أركان الدين

الاسلام

إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى ، الْإِيمَانُ  
بِهِ وَبِرَسُولِهِ ، وَالْجِهَادُ فِي سَبِيلِهِ ، فَإِنَّهُ ذِرْوَةُ الْإِسْلَامِ ؛ وَكَلِمَةُ  
الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ ؛ وَإِقَامُ الصَّلَاةِ فَإِنَّهَا الْمِلَّةُ ؛ وَإِيتَاءُ الزَّكَاةِ فَإِنَّهَا  
فَرِيضَةٌ وَاجِبَةٌ ؛ وَصَوْمُ شَهْرِ رَمَضَانَ فَإِنَّهُ جُنَّةٌ مِنَ الْعِقَابِ ، وَحَجُّ الْبَيْتِ  
وَأَعْتِمَارُهُ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَيَرْحَضَانِ الذَّنْبَ <sup>(١٤٨٧)</sup> ؛ وَصِلَةُ الرَّحِمِ  
فَإِنَّهَا مَثْرَاءٌ فِي الْمَالِ ، وَمَنْسَأَةٌ <sup>(١٤٨٨)</sup> فِي الْأَجْلِ ؛ وَصَدَقَةُ السِّرِّ فَإِنَّهَا  
تُكَفِّرُ الْخَطِيئَةَ ؛ وَصَدَقَةُ الْعَلَانِيَةِ فَإِنَّهَا تَذْفَعُ مِيتَةَ السُّوءِ ؛ وَصَنَائِعُ  
الْمَعْرُوفِ فَإِنَّهَا تَقِي مَصَارِعَ الْهَوَانِ .

أَفِيضُوا فِي ذِكْرِ اللَّهِ فَإِنَّهُ أَحْسَنُ الذِّكْرِ . وَارْغَبُوا فِيمَا وَعَدَ الْمُتَّقِينَ  
فَإِنَّ وَعْدَهُ أَصْدَقُ الْوَعْدِ . وَاقْتَدُوا بِهَدْيِ نَبِيِّكُمْ فَإِنَّهُ أَفْضَلُ الْهَدْيِ .  
وَأَسْتَنْوْا بِسُنَّتِهِ فَإِنَّهَا أَهْدَى السُّنَنِ .

Learn the Qur'ān for it is the fairest of discourses and understand it thoroughly for it is the best blossoming of hearts. Seek cure with its light for it is the cure for hearts. Recite it beautifully for it is the most beautiful narration. Certainly, a scholar who acts not according to his knowledge is like the off-headed ignorant who does not find relief from his ignorance; but on the learned the plea of Allāh is greater and grief more incumbent, and he is more blameworthy before Allāh.



## SERMON 111

### Caution about this world

So now, certainly I frighten you from this world for it is sweet and green, surrounded by lusts, and liked for its immediate enjoyments. It excites wonder with small things, is ornamented with (false) hopes and decorated with deception. Its rejoicings do not last and its afflictions cannot be avoided. It is deceitful, harmful, changing, perishable, exhaustible, liable to destruction, eating away and destructive. When it reaches the extremity of desires of those who incline towards it and feel happy with it, the position is just what Allāh the Glorified, says (in the Qur'ān):

*... like the water which send We down from heaven, and the herbage of the earth mingleth with it, then it becometh dry stubble which the winds scatter; for Allāh over all things hath power. (18:45)*

No person gets rejoicing from this world but tears come to

### فضل القرآن

وَتَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ ، وَتَفَقَّهُوا فِيهِ فَإِنَّهُ رَبِيعُ الْقُلُوبِ ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ الصُّدُورِ ، وَأَحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَنْفَعُ الْقَصَصِ . وَإِنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِ عِلْمِهِ كَالْجَاهِلِ الْحَائِرِ الَّذِي لَا يَسْتَفِيقُ مِنْ جَهْلِهِ ؛ بَلِ الْحُجَّةُ عَلَيْهِ أَعْظَمُ ، وَالْحَسْرَةُ لَهُ أَلْزَمُ ، وَهُوَ عِنْدَ اللَّهِ أَلْوَمُ <sup>(١٤٨٩)</sup> .

## ١١١ - مِنْ كَلَامِ الْعَلَمَاءِ السَّالِفِينَ

### في ذم الدنيا

أَمَّا بَعْدُ ، فَإِنِّي أُحَذِّرُكُمْ الدُّنْيَا ، فَإِنَّهَا حُلُوةٌ خَصِرَةٌ ، حُفَّتْ بِالشَّهَوَاتِ ، وَتَحَبَّبَتْ بِالْعَاجِلَةِ ، وَرَاقَتْ بِالْقَلِيلِ ، وَتَحَلَّتْ بِالْآمَالِ ، وَتَزَيَّنَتْ بِالْفُرُورِ . لَا تَدُومُ حَبْرَتُهَا <sup>(١٤٩٠)</sup> ، وَلَا تُؤْمَنُ فَجَعَتُهَا . غَرَارَةٌ ضَرَّارَةٌ ، حَائِلَةٌ <sup>(١٤٩١)</sup> زَائِلَةٌ ، نَافِذَةٌ <sup>(١٤٩٢)</sup> بَائِدَةٌ <sup>(١٤٩٣)</sup> ، أَكَالَةٌ غَوَالَةٌ <sup>(١٤٩٤)</sup> . لَا تَعْدُو - إِذَا تَنَاهَتْ إِلَى أُمْنِيَّةِ أَهْلِ الرِّغْبَةِ فِيهَا وَالرِّضَاءِ بِهَا - أَنْ تَكُونَ كَمَا قَالَ اللَّهُ تَعَالَى سُبْحَانَهُ : « كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا <sup>(١٤٩٥)</sup> تَذَرُوهُ الرِّيَّاحُ ، وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا » . لَمْ يَكُنْ أَمْرُؤُ مِنْهَا فِي حَبْرَةٍ إِلَّا أَعْقَبَتْهُ بَعْدَهَا عِبْرَةٌ <sup>(١٤٩٦)</sup> ؛



him after it, and no one gets its comforts in the front but he has to face hardships in the rear. No one receives the light rain of ease in it but the heavy rain of distress pours upon him. It is just worthy of this world that in the morning it supports a man but in the evening it does not recognize him. If one side of it is sweet and pleasant the other side is bitter and distressing.

No one secures enjoyment from its freshness but he has to face hardship from its calamities. No one would pass the evening under the wing of safety but that his morning would be under the feathers of the wing-tip of fear. It is deceitful, and all that is there in it is deception. It is perishable and all that is on it is to perish. There is no good in its provisions except in piety. Whoever takes little from it collects much of what would give him safety, while one who takes much from it takes much of what would ruin him. He would shortly depart from his collection. How many people relied on it but it distressed them; (how many) felt peaceful with it but it tumbled them down; how many were prestigious but it made them low and how many were proud but it made them disgraceful.

Its authority is changing. Its life is dirty. Its sweet water is bitter. Its sweetness is like myrrh. Its food are poisons. Its means are weak. The living in it is exposed to death; the healthy in it is exposed to disease. Its realm is (liable to be) snatched away. The strong in it is (liable to be) defeated and the rich is (liable to be) afflicted with misfortune. The neighbour in it is (liable to be) plundered.

Are you not (residing) in the houses of those before you, who were of longer ages, better traces, had bigger desires, were more in numbers and had greater armies. How they devoted themselves to the world and how they showed preference to it! Then they left it without any provision that could convey them through, or the back (of a beast for riding) to carry them.

Did you get the news that the world was ever generous

وَلَمْ يَلْقَ فِي سَرَّائِهَا بَطْنًا<sup>(١٤٩٧)</sup> ، إِلَّا مَنَحْتُهُ مِنْ صَرَائِهَا ظَهْرًا<sup>(١٤٩٨)</sup> ،  
وَلَمْ تَطْلُهُ<sup>(١٤٩٩)</sup> فِيهَا دِيمَةً<sup>(١٥٠٠)</sup> رَخَاءً<sup>(١٥٠١)</sup> ، إِلَّا هَتَنْتَ<sup>(١٥٠٢)</sup> عَلَيْهِ مُزْنَةً  
بَلَاءً ! وَحَرِيٌّ إِذَا أَصْبَحَتْ لَهُ مُنْتَصِرَةٌ أَنْ تُمْسِيَ لَهُ مُتَنَكِّرَةٌ ، وَإِنْ جَانِبُ  
مِنْهَا أَعْدُوذَبَ وَأَحْلَوْلَى ، أَمَرٌ مِنْهَا جَانِبٌ فَأَوْبَى<sup>(١٥٠٣)</sup> ! لَا يَنَالُ أَمْرُ  
مِنْ غَضَارَتِهَا<sup>(١٥٠٤)</sup> رَغَبًا<sup>(١٥٠٥)</sup> ، إِلَّا أَرْهَقَتْهُ<sup>(١٥٠٦)</sup> مِنْ نَوَائِبِهَا تَعَبًا ! وَلَا  
يُمْسِي مِنْهَا فِي جَنَاحِ أَمْنٍ ، إِلَّا أَصْبَحَ عَلَى قَوَادِمِ<sup>(١٥٠٧)</sup> خَوْفٍ ! غَرَّارَةٌ ،  
غُرُورٌ مَا فِيهَا ، فَانِيَةٌ ، فَا نٍ مَنْ عَلَيْهَا ، لَا خَيْرَ فِي شَيْءٍ مِنْ أَزْوَادِهَا  
إِلَّا التَّقْوَى . مَنْ أَقَلَّ مِنْهَا اسْتَكْثَرَ مِمَّا يُؤْمِنُهُ ! وَمَنْ اسْتَكْثَرَ مِنْهَا  
اسْتَكْثَرَ مِمَّا يُؤْبِقُهُ<sup>(١٥٠٨)</sup> ، وَزَالَ عَمَّا قَلِيلٍ عَنْهُ . كَمْ مِنْ وَائِقٍ بِهَا قَدْ  
فَجَعَتْهُ ، وَذِي طُمَأْنِينَةٍ إِلَيْهَا قَدْ صَرَعَتْهُ ، وَذِي أُبْهَةٍ<sup>(١٥٠٩)</sup> قَدْ جَعَلَتْهُ حَقِيرًا ،  
وَذِي نَخْوَةٍ<sup>(١٥١٠)</sup> قَدْ رَدَّتْهُ ذَلِيلًا ! سُلْطَانُهَا دُولٌ<sup>(١٥١١)</sup> ، وَعَيْشُهَا  
رَيْقٌ<sup>(١٥١٢)</sup> ، وَعَذْبُهَا أُجَاجٌ<sup>(١٥١٣)</sup> ، وَحُلُوهَا صَبْرٌ<sup>(١٥١٤)</sup> ، وَغِذَاوُهَا  
سِمَامٌ<sup>(١٥١٥)</sup> ، وَأَسْبَابُهَا رِمَامٌ<sup>(١٥١٦)</sup> ! حَيْثُهَا بِعَرَضٍ مَوْتٌ ، وَصَحِيحُهَا  
بِعَرَضٍ سُقْمٌ ! مُلْكُهَا مَسْلُوبٌ ، وَعَزِيزُهَا مَغْلُوبٌ ، وَمَوْفُورُهَا<sup>(١٥١٧)</sup>  
مَنْكُوبٌ ، وَجَارُهَا مَحْرُوبٌ<sup>(١٥١٨)</sup> ! أَلَسْتُمْ فِي مَسَاكِينِ مَنْ كَانَ قَبْلَكُمْ  
أَطْوَلَ أَعْمَارًا ، وَأَبْقَى آثَارًا ، وَأَبْعَدَ آمَالًا ، وَأَعَدَّ عَدِيدًا ، وَأَكْثَفَ  
جُنُودًا ! تَعَبُدُوا لِلدُّنْيَا أَيَّ تَعَبْدٍ ، وَآثَرُوهَا أَيَّ إِثَارٍ ، ثُمَّ ظَنُّوا  
عَنْهَا بِغَيْرِ زَادٍ مُبْلَغٍ وَلَا ظَهْرِ قَاطِعٍ<sup>(١٥١٩)</sup> . فَهَلْ بَلَّغَكُمْ أَنَّ الدُّنْيَا

enough to present ransom for them, or gave them any support or afforded them good company? It rather inflicted them with troubles, made them languid with calamities, molested them with catastrophies, threw them down on their noses, trampled them under hoofs and helped the vicissitudes of time against them. You have observed its strangeness towards those who went near it, acquired it and appropriated it, till they depart from it for good. Did it give them any provision other than starvation, or make them stay in other than narrow places, or give them light other than gloom, or give them in the end anything other than repentance? Is this what you much ask for or remain satisfied with, or towards which you feel greedy? How bad is this abode for him he did not suspect it (to be so) and did not entertain fear from it?

You should know, as you do know, that you have to leave it and depart from it. While in it, take lesson from those "*who proclaimed 'who is more powerful than we' "*" (Qur'ān, 41:15) but they were carried to their graves, though not as riders. They were then made to stay in the graves, but not as guests. Graves were made for them from the surface of the ground. Their shrouds were made from earth. Old bones were made their neighbour. They are neighbours who do not answer a caller nor ward off trouble, nor pay heed to mourner.

If they get rain they do not feel happy, and if they face famine they do not get disappointed. They are together but each one apart. They are close together but do not see each other. They are near but do not meet. They are enduring and have no hatred. They are ignorant and their malice has died away. There is no fear of trouble from them and no hope of their warding off (troubles). They have exchanged the back (surface) of the earth with its stomach (interior), vastness with

سَخَتْ لَهُمْ نَفْسًا بِفِدْيَةٍ<sup>(١٥٢٠)</sup> ، أَوْ أَعَانَتْهُمْ بِمَعُونَةٍ ، أَوْ أَحْسَنْتَ لَهُمْ  
 صُحْبَةً ! بَلْ أَرْهَقْتَهُمْ بِالْقَوَادِحِ<sup>(١٥٢١)</sup> ، وَأَوْهَقْتَهُمْ بِالْقَوَارِعِ<sup>(١٥٢٢)</sup> ،  
 وَضَعَضَعْتَهُمْ<sup>(١٥٢٣)</sup> بِالنَّوَائِبِ ، وَعَفَّرْتَهُمْ<sup>(١٥٢٤)</sup> لِلْمَنَاجِرِ ، وَوَطَّئْتَهُمْ  
 بِالْمَنَاسِمِ<sup>(١٥٢٥)</sup> ، وَأَعَانَتْ عَلَيْهِمْ « رَيْبَ الْمُنُونِ » . فَقَدْ رَأَيْتُمْ تَنَكَّرَهَا  
 لِمَنْ دَانَ لَهَا<sup>(١٥٢٦)</sup> ، وَآثَرَهَا وَأَخْلَدَ إِلَيْهَا<sup>(١٥٢٧)</sup> ، حِينَ ظَنَعُوا عَنْهَا لِفِرَاقِ  
 الْأَبَدِ . وَهَلْ زَوَّدْتَهُمْ إِلَّا السَّغْبَ<sup>(١٥٢٨)</sup> ، أَوْ أَحَلَّتَهُمْ إِلَّا الضَّنْكَ<sup>(١٥٢٩)</sup> ،  
 أَوْ نَوَّرْتَ لَهُمْ إِلَّا الظُّلْمَةَ ، أَوْ أَعْقَبْتَهُمْ إِلَّا النَّدَامَةَ ! أَفَهَذِهِ تُؤْثِرُونَ ،  
 أَمْ إِلَيْهَا تَطْمَئِنُّونَ ، أَمْ عَلَيْهَا تَحْرِصُونَ ؟ فَيَسْتِ الدَّارُ لِمَنْ لَمْ يَتَّهِمَهَا ،  
 وَلَمْ يَكُنْ فِيهَا عَلَى وَجَلٍ مِنْهَا ! فَاعْلَمُوا - وَأَنْتُمْ تَعْلَمُونَ - بِأَنَّكُمْ  
 تَارِكُوهَا وَظَاعِنُونَ عَنْهَا ، وَاتَّعَظُوا فِيهَا بِالَّذِينَ قَالُوا : « مَنْ أَشَدُّ مِنَّا  
 قُوَّةً » : حُمِلُوا إِلَى قُبُورِهِمْ فَلَا يُدْعَوْنَ رُكْبَانًا<sup>(١٥٣٠)</sup> ، وَأُنْزِلُوا الْأَجْدَاثَ<sup>(١٥٣١)</sup>  
 فَلَا يُدْعَوْنَ ضَيْفَانًا ، وَجُعِلَ لَهُمْ مِنَ الصَّفِيحِ<sup>(١٥٣٢)</sup> أَجْنَانٌ<sup>(١٥٣٣)</sup> ، وَمِنْ  
 التُّرَابِ أَكْفَانٌ ، وَمِنْ الرِّفَاتِ<sup>(١٥٣٤)</sup> جِيرَانٌ ، فَهُمْ جِيرَةٌ لَا يُجِيبُونَ  
 دَاعِيًا ، وَلَا يَمْنَعُونَ ضَيْمًا ، وَلَا يُبَالُونَ مَنَدَبَةً . إِنْ جِيدُوا<sup>(١٥٣٥)</sup> لَمْ  
 يَفْرَحُوا ، وَإِنْ قُحِطُوا لَمْ يَقْنَطُوا . جَمِيعٌ وَهُمْ آحَادٌ ، وَجِيرَةٌ وَهُمْ  
 أَبْعَادٌ . مُتَدَانُونَ لَا يَتَزَاوَرُونَ ، وَقَرِيبُونَ لَا يَتَقَارَبُونَ . حُلَمَاءُ قَدْ  
 ذَهَبَتْ أَضْغَانُهُمْ ، وَجُهَلَاءُ قَدْ مَاتَتْ أَحْقَادُهُمْ . لَا يُخْشَى فَجْعُهُمْ<sup>(١٥٣٦)</sup> ،  
 وَلَا يُرْجَى دَفْعُهُمْ ، اسْتَبَدَّلُوا بِظَهْرِ الْأَرْضِ بَطْنًا ، وَبِالسَّعَةِ ضَيْقًا ،



narrowness, family with loneliness, and light with darkness. They have come to it (this world) as they had left it with bare feet and naked bodies. They departed from it with their acts towards the continuing life and everlasting house as Allāh has said:

*... As we caused the first creation, so will We get it return.  
(It is) a promise binding Us, verily We were doing it.  
(Qur'ān, 21:104)*

\* \* \* \* \*

## SERMON 112

### About the Angel of Death and departing of spirit

Do you feel when the Angel of Death enters a house, or do you see him when he takes out life of anyone? How does he take out the life of an embryo in the womb of his mother? Does he reach it through any part of her body or the spirit responded to his call with the permission of Allāh? Or does he stay with him in the mother's interior? How can he who is unable to describe a creature like this, describe Allāh?

\* \* \* \* \*

## SERMON 113

### About this world and its people

I warn you of the world for it is the abode of the unsteady. It is not a house for foraging. It has decorated itself with deception and deceives with its decoration. It is a house which is low before Allāh. So He has mixed its lawful with its unlawful, its good with its evil, its life with its death, and its sweetness with



نهج البلاغة ..... 431  
 وَبِالْأَهْلِ غُرْبَةً ، وَبِالنُّورِ ظُلْمَةً ، فَجَاوَوْهَا كَمَا فَارَقُوَهَا ، حُفَاءَ عُرَاءَ ،  
 قَدْ ظَنَعُوا عَنْهَا بِأَعْمَالِهِمْ إِلَى الْحَيَاةِ الدَّائِمَةِ وَالِدَارِ الْبَاقِيَةِ ، كَمَا قَالَ  
 سُبْحَانَهُ وَتَعَالَى : « كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ، وَعَدًا عَلَيْنَا ، إِنَّا كُنَّا  
 فَاعِلِينَ » .

## ١١٢ - وَمِنْ حِكْمَةِ الْعِلْمِ وَالْعَمَلِ

ذكر فيها ملك الموت وتوفية النفس وعجز الخلق عن وصف الله

هَلْ تُحِسُّ بِهِ إِذَا دَخَلَ مَنْزِلًا ؟ أَمْ هَلْ تَرَاهُ إِذَا تَوَفَّى أَحَدًا ؟ بَلْ  
 كَيْفَ يَتَوَفَّى الْجَنِينَ فِي بَطْنِ أُمِّهِ ! أَيْلِجُ<sup>(١٠٣٧)</sup> عَلَيْهِ مِنْ بَعْضِ جَوَارِحِهَا  
 أَمْ الرُّوحُ أَجَابَتْهُ بِإِذْنِ رَبِّهَا ؟ أَمْ هُوَ سَاكِنٌ مَعَهُ فِي أَحْشَائِهَا ؟ كَيْفَ  
 يَصِفُ إِلَهُهُ مَنْ يَعْجَزُ عَنْ صِفَةِ مَخْلُوقٍ مِثْلِهِ !

## ١١٣ - وَمِنْ حِكْمَةِ الْعِلْمِ وَالْعَمَلِ

في ذم الدنيا

وَأَحْذَرُكُمْ الدُّنْيَا فَإِنَّهَا مَنْزِلُ قُلْعَةٍ<sup>(١٠٣٨)</sup> ، وَلَيْسَتْ بِدَارٍ نُجْعَةٍ<sup>(١٠٣٩)</sup> .  
 قَدْ تَزَيَّنَتْ بِغُرُورِهَا ، وَغَرَّتْ بِزِينَتِهَا . دَارُهَا هَانَتْ عَلَى رَبِّهَا ، فَخَلَطَ  
 حَلَالُهَا بِحَرَامِهَا ، وَخَيْرُهَا بِشَرِّهَا ، وَحَيَاتُهَا بِمَوْتِهَا ، وَحُلُوهَا بِمُرِّهَا .

its bitterness. Allāh has not kept it clear for His lovers, nor has He been niggardly with it towards His foes. Its good is sparing. Its evil is ready at hand. Its collection would dwindle away. Its authority would be snatched away. Its habitation would face desolation. What is the good in a house which falls down like fallen construction or in an age which expires as the provision exhausts, or in time which passes like walking?

Include whatever Allāh has made obligatory on you in your demands. Ask from Him fulfilment of what He has asked you to do. Make your ears hear the call of death before you are called by death. Surely the hearts of the abstemious weep in this world even though they may (apparently) laugh, and their grief increases even though they may appear happy. Their hatred for themselves is much even though they may be envied for the subsistence they are allowed. Remembrance of death has disappeared from your hearts while false hopes are present in you. So this world has mastered you more than the next world, and the immediate end (of this world) has removed you away from the remote one (of the next life). You are brethren in the religion of Allāh. Dirty natures and bad conscience have separated you. Consequently you do not bear burdens of each other nor advise each other, nor spend on each other, nor love each other.

What is your condition? You feel satisfied with what little you have secured from this world while much of the next world of which you have been deprived does not grieve you. The little of this world which you lose pains you so much so that it becomes apparent in your faces, and in the lack of your endurance over whatever is taken away from you; as though this world is your permanent abode, and as though its wealth would stay with you for good. Nothing prevents anyone among you to disclose to his comrade the shortcomings he is afraid of, except the fear that the comrade would also disclose to him similar defects. You have decided together on leaving the next world and loving this world. Your religion has become just licking with the tongue.

لَمْ يُضْفِهَا اللَّهُ تَعَالَى لِأَوْلِيَائِهِ ، وَلَمْ يَضَنْ بِهَا عَلَى أَعْدَائِهِ . خَيْرُهَا زَهِيدٌ وَشَرُّهَا عَتِيدٌ<sup>(١٥٤٠)</sup> . وَجَمَعُهَا يَنْفَدُ ، وَمُلْكُهَا يُسْلَبُ ، وَعَامِرُهَا يَخْرَبُ . فَمَا خَيْرُ دَارٍ تَنْقُضُ نَقْضَ الْبِنَاءِ ، وَعُمُرٍ يَفْنَى فِيهَا فَنَاءَ الزَّادِ ، وَمُدَّةٍ تَنْقَطِعُ أَنْقِطَاعَ السَّيْرِ ! أَجْعَلُوا مَا أَفْتَرَضَ اللَّهُ عَلَيْكُمْ مِنْ طَلَبِكُمْ ، وَأَسْأَلُوهُ مِنْ آدَاءِ حَقِّهِ مَا سَأَلَكُمْ .

وَأَسْمِعُوا دَعْوَةَ الْمَوْتِ آذَانَكُمْ قَبْلَ أَنْ يُدْعَى بِكُمْ . إِنَّ الزَّاهِدِينَ فِي الدُّنْيَا تَبْكِي قُلُوبُهُمْ وَإِنْ ضَحِكُوا ، وَيَشْتَدُّ حُزْنُهُمْ وَإِنْ فَرِحُوا ، وَيَكْثُرُ مَقْتُهُمْ أَنْفُسُهُمْ وَإِنْ اغْتَبَطُوا<sup>(١٥٤١)</sup> بِمَا رَزَقُوا . قَدْ غَابَ عَنْ قُلُوبِكُمْ ذِكْرُ الْأَجَالِ ، وَحَضَرَتْكُمْ كَوَاذِبُ الْآمَالِ ، فَصَارَتْ الدُّنْيَا أَمْلَكَ بِكُمْ مِنَ الْآخِرَةِ ، وَالْعَاجِلَةُ أَذْهَبَ بِكُمْ مِنَ الْآجِلَةِ ، وَإِنَّمَا أَنْتُمْ إِخْوَانُ عَلَى دِينِ اللَّهِ ، مَا فَرَّقَ بَيْنَكُمْ إِلَّا خُبْتُ السَّرَائِرِ ، وَسُوءُ الضَّمَائِرِ . فَلَا تَوَازَرُونَ وَلَا تَنَاصَحُونَ ، وَلَا تَبَاذِلُونَ وَلَا تَوَادُّونَ . مَا بِالْكُمْ تَفْرَحُونَ بِالْيَسِيرِ مِنَ الدُّنْيَا تُدْرِكُونَهُ ، وَلَا يَحْزَنُكُمْ الْكَثِيرُ مِنَ الْآخِرَةِ تُحْرَمُونَهُ ! وَيُقْلِقُكُمْ الْيَسِيرُ مِنَ الدُّنْيَا يَفُوتُكُمْ ، حَتَّى يَتَبَيَّنَ ذَلِكَ فِي وُجُوهِكُمْ ، وَقَلَّةِ صَبْرِكُمْ عَمَّا زُوي<sup>(١٥٤٢)</sup> مِنْهَا عَنْكُمْ ! كَأَنَّهَا دَارُ مَقَامِكُمْ ، وَكَأَنَّ مَتَاعَهَا بَاقٍ عَلَيْكُمْ . وَمَا يَمْنَعُ أَحَدَكُمْ أَنْ يَسْتَقْبِلَ أَخَاهُ بِمَا يَخَافُ مِنْ عَيْبِهِ ، إِلَّا مَخَافَةٌ أَنْ يَسْتَقْبِلَهُ بِمِثْلِهِ . قَدْ تَصَافَيْتُمْ عَلَى رَفْضِ الْآجِلِ وَحُبِّ الْعَاجِلِ ، وَصَارَ دِينُ أَحَدِكُمْ لُغَقَةً<sup>(١٥٤٣)</sup> عَلَى لِسَانِهِ ، صَنِيعَ مَنْ

It is like the work of one who has finished his job and secured satisfaction of his master.



## SERMON 114

**About abstemiousness, fear of Allāh and importance of  
providing for the next life**

Praise be to Him Who makes praise followed by bounty and bounty with gratefulness. We praise Him on His bounties as on His trails. We seek His help against these hearts which are slow to obey what they have been commended but quick towards what they have been desisted from. We seek His forgiveness from that which His knowledge covers and His document preserves knowledge which does not leave anything and document which does not omit anything. We believe in Him like the belief of one who has seen the unknown and has attained the promised rewards—belief, the purity whereof keeps off from belief in partners of Allāh, and whose conviction removes doubt.

We stand witness that there is no god but Allāh, the One, Who has no partner for Him, and that Muḥammad is His slave and His Prophet, Allāh may bless him and his descendants. These two testifications heighten the utterance and raise the act. The scale wherein they would be placed would not be light while the scale from which they are removed would not become heavy.

### **Enjoining people to Piety**

O' creatures of Allāh! I advise you to have fear of Allāh which is the provision (for next world) and with it is (your) return. The provision would take you (to your destination) and the return would be successful. The best one, who is able to make people listen has called towards it and the best listener has listened to it. So the caller has proclaimed and the listener has listened and preserved.



قَدْ فَرَّغَ مِنْ عَمَلِهِ ، وَأَخْرَزَ رِضَى سَيِّدِهِ .

## ١١٤ — ﴿طِبَّاتُ الْعِلْمِ وَالْعَمَلِ﴾

وفيها مواضع للناس

الْحَمْدُ لِلَّهِ الْوَاصِلِ الْحَمْدَ بِالنِّعَمِ وَالنَّعَمَ بِالشُّكْرِ . نَحْمَدُهُ عَلَى  
آلَائِهِ ، كَمَا نَحْمَدُهُ عَلَى بَلَائِهِ . وَنَسْتَعِينُهُ عَلَى هَذِهِ النَّفُوسِ الْبِطَاءِ <sup>(١٥٤٤)</sup>  
عَمَّا أُمِرَتْ بِهِ ، السَّرَّاعِ <sup>(١٥٤٥)</sup> إِلَى مَا نُهِيتَ عَنْهُ . وَنَسْتَغْفِرُهُ مِمَّا أَحَاطَ  
بِهِ عِلْمُهُ ، وَأَخْصَاهُ كِتَابُهُ : عِلْمٌ غَيْرُ قَاصِرٍ ، وَكِتَابٌ غَيْرُ مُغَادِرٍ <sup>(١٥٤٦)</sup> .  
وَنُؤْمِنُ بِهِ إِيْمَانٌ مَنْ عَايَنَ الْغُيُوبَ ، وَوَقَفَ عَلَى الْمَوْعُودِ ، إِيْمَانًا نَفْسِي  
إِخْلَاصُهُ الشَّرْكَ ، وَيَقِينُهُ الشَّكَّ .

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ ، شَهَادَتَيْنِ تُصْعِدَانِ الْقَوْلَ ، وَتُرْفَعَانِ  
الْعَمَلَ . لَا يَخْفُ مِيزَانُ تَوْضَعَانِ فِيهِ ، وَلَا يَثْقُلُ مِيزَانُ تُرْفَعَانِ عَنْهُ .

أَوْصِيَكُمْ ، عِبَادَ اللَّهِ ، بِتَقْوَى اللَّهِ الَّتِي هِيَ الرَّادُّ وَبِهَا الْمَعَادُ : زَادُ  
مُبْلِغٌ ، وَمَعَادُ مُنْجِحٌ . دَعَا إِلَيْهَا أَسْمَعُ دَاعٍ ، وَوَعَاهَا <sup>(١٥٤٧)</sup> خَيْرُ  
وَاعٍ . فَاسْمَعْ دَاعِيَهَا ، وَفَارَزَ وَاعِيَهَا .



O' creations of Allāh! certainly fear of Allāh has saved the lovers of Allāh from unlawful items and gave His dread to their hearts till their nights are passed in wakefulness and their noons in thirst. So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and therefore hastened towards (good) actions. They rejected their desires and so they kept death in their sight.

Then, this world is a place of destruction, tribulations, changes and lessons. As for destruction, the time has its bow pressed (to readiness) and its dart does not go amiss, its wound does not heal; it afflicts the living with death, the healthy with ailment and the safe with distress. It is an eater who is not satisfied and a drinker whose thirst is never quenched. As for tribulation, a man collects what he does not eat and builds wherein he does not live. Then he goes out to Allāh without carrying the wealth or shifting the building.

As for its changes, you see a pitiable man becoming enviable and an enviable man becoming pitiable. This is because the wealth has gone and misfortune has come to him. As for its lessons, a man reaches near (realization of) his desires when (suddenly) the approach of his death cuts them; then neither the desire is achieved nor the desirer spared. Glory to Allāh, how deceitful are its pleasures, how thirst-rousing its quenching and how sunny its shade. That which approaches (i.e. death) cannot be sent back, he who goes away does not return. Glory to Allāh, how near is the living to the dead because he will meet him soon and how far is the dead from the living because he has gone away from him.

Certainly nothing is viler than evil except its punishment, and nothing is better than good except its reward. In this world everything that is heard is better than what is seen, while of everything of the next world that is seen is better than what is heard. So you should satisfy yourself by hearing rather than

عِبَادَ اللَّهِ ، إِنَّ تَقْوَى اللَّهِ حَمَتْ<sup>(١٠٤٨)</sup> أَوْلِيَاءَ اللَّهِ مَحَارِمَهُ ، وَأَلَزَمَتْ قُلُوبَهُمْ مَخَافَتَهُ ، حَتَّى أَسْهَرَتْ لِبَالِيَهُمْ ، وَأَظْمَأَتْ هَوَاجِرَهُمْ<sup>(١٠٤٩)</sup> ؛ فَآخَذُوا الرَّاحَةَ بِالنَّصَبِ<sup>(١٠٥٠)</sup> ، وَالرَّيَّ بِالظُّلْمِ ؛ وَاسْتَقْرَبُوا الْأَجَلَ فَبَادَرُوا الْعَمَلَ ، وَكَذَّبُوا الْأَمَلَ فَلَا حَظُّوا الْأَجَلَ . ثُمَّ إِنَّ الدُّنْيَا دَارُ فَنَاءٍ وَعَنَاءٍ ، وَغَيْرٍ وَغَيْرٍ ؛ فَمِنْ الْفَنَاءِ أَنَّ الدَّهْرَ مُوتِرٌ قَوْسُهُ<sup>(١٠٥١)</sup> ، لَا تُخْطِئُ سِهَامُهُ ، وَلَا تُؤْسَى<sup>(١٠٥٢)</sup> جِرَاحُهُ . يَرْمِي الْحَيَّ بِالْمَوْتِ ، وَالصَّحِيحَ بِالسَّقَمِ ، وَالنَّاجِيَ بِالْعَطَبِ . آكِلٌ لَا يَشْبَعُ ، وَشَارِبٌ لَا يَنْقَعُ<sup>(١٠٥٣)</sup> . وَمِنْ الْعَنَاءِ أَنَّ الْمَرْءَ يَجْمَعُ مَا لَا يَأْكُلُ وَيَبْنِي مَا لَا يَسْكُنُ ، ثُمَّ يَخْرُجُ إِلَى اللَّهِ تَعَالَى لَا مَالًا حَمَلَ ، وَلَا بِنَاءً نَقَلَ ! وَمِنْ غَيْرِهَا<sup>(١٠٥٤)</sup> أَنَّكَ تَرَى الْمَرْحُومَ مَغْبُوطًا ، وَالْمَغْبُوطَ مَرْحُومًا ؛ لَيْسَ ذَلِكَ إِلَّا نَعِيمًا زَلَّ<sup>(١٠٥٥)</sup> ، وَبُؤْسًا نَزَلَ . وَمِنْ غَيْرِهَا أَنَّ الْمَرْءَ يُشْرِفُ عَلَى أَمَلِهِ فَيَقْطَعُهُ حُضُورُ أَجَلِهِ . فَلَا أَمَلٌ يُدْرِكُ ، وَلَا مُؤَمَّلٌ يُتْرَكُ . فَسُبْحَانَ اللَّهِ مَا أَعَزَّ سُرُورَهَا ! وَأَظْمَأَ رَيْبَهَا ! وَأَضْحَى فَيْئَهَا<sup>(١٠٥٦)</sup> ! لَا جَاءَ يُرَدُّ<sup>(١٠٥٧)</sup> ، وَلَا مَاضٍ يَرْتَدُّ . فَسُبْحَانَ اللَّهِ ، مَا أَقْرَبَ الْحَيَّ مِنْ أَلَمِيَّتِ لِلْحَاقَةِ بِهِ ، وَأَبْعَدَ أَلَمِيَّتِ مِنَ الْحَيِّ لِانْقِطَاعِهِ عَنْهُ !

إِنَّهُ لَيْسَ شَيْءٌ بِشَرٍّ مِنَ الشَّرِّ إِلَّا عِقَابُهُ ، وَلَيْسَ شَيْءٌ بِخَيْرٍ مِنَ الْخَيْرِ إِلَّا ثَوَابُهُ . وَكُلُّ شَيْءٍ مِنَ الدُّنْيَا سَمَاعُهُ أَعْظَمُ مِنْ عِيَانِهِ ، وَكُلُّ شَيْءٍ مِنَ الْآخِرَةِ عِيَانُهُ أَعْظَمُ مِنْ سَمَاعِهِ . فَلْيَكْفِكُمْ مِنَ الْعِيَانِ السَّمَاعُ .

seeing and by the news of the unknown. You should know that what is little in this world but much in the next is better than what is much in this world but little in the next. In how many cases little is profitable while much causes loss.

Certainly that which you have been commanded to do is wider than what you have been refrained from, and what has been made lawful for you is more than what has been prohibited. Then give up what is less for what is much, and what is limited for what is vast. Allāh has guaranteed your livelihood and has commanded you to act. Therefore, the pursuit of that which has been guaranteed to you should not get preference over that whose performance has been enjoined upon you.

But by Allāh, most certainly the position is that doubt has overtaken and certainty has been shattered and it seems as if what has been guaranteed to you is obligatory on you and what was made obligatory on you has been taken away from you. So, hasten towards (good) actions and dread the suddenness of death, because the return of age cannot be hoped for, as the return of livelihood can be hoped. Whatever is missed from livelihood today may be hoped tomorrow with increase, but whatever is lost from the age yesterday, its return cannot be expected today. Hope can be only for that which is to come, while about that which is passed there is only disappointment. So *"fear Allāh as He ought to be feared and do not not die until you are (true) Muslim."* (Qur'ān, 3:102)

\* \* \* \* \*

## SERMON 115

### Seeking rain

O' my Allāh! surely our mountains have dried up and our earth has become dusty. Our cattle are thirsty and are bewildered in their enclosures. They are moaning like the moaning of mothers for their (dead) sons. They are tired of going to their meadows and longing for their watering places. O' my Allāh! have mercy

وَمِنَ الْغَيْبِ الْخَبْرُ. وَأَعْلَمُوا أَنَّ مَا نَقَصَ مِنَ الدُّنْيَا وَزَادَ فِي الْآخِرَةِ خَيْرٌ مِّمَّا نَقَصَ مِنَ الْآخِرَةِ وَزَادَ فِي الدُّنْيَا : فَكَمْ مِنْ مَنْقُوصٍ رَابِحٍ وَمَزِيدٍ خَاسِرٍ ! إِنَّ الَّذِي أُمِرْتُمْ بِهِ أَوْسَعُ مِنَ الَّذِي نُهِيْتُمْ عَنْهُ. وَمَا أَجَلٌ لَكُمْ أَكْثَرُ مِمَّا حُرِّمَ عَلَيْكُمْ . فَذَرُوا مَا قَلَّ لِمَا كَثُرَ ، وَمَا ضَاقَ لِمَا اتَّسَعَ . قَدْ تَكَفَّلَ لَكُمْ بِالرِّزْقِ وَأُمِرْتُمْ بِالْعَمَلِ ؛ فَلَا يَكُونَنَّ الْمَضْمُونُ لَكُمْ طَلَبُهُ أَوَّلَى بِكُمْ مِنَ الْمَفْرُوضِ عَلَيْكُمْ عَمَلُهُ ، مَعَ أَنَّهُ وَاللَّهِ لَقَدْ اعْتَرَضَ الشَّكُّ ، وَدَخَلَ الْيَقِينُ<sup>(١٠٥٨)</sup> ، حَتَّى كَانِ الَّذِي ضَمِنَ لَكُمْ قَدْ فُرِضَ عَلَيْكُمْ ، وَكَانَ الَّذِي قَدْ فُرِضَ عَلَيْكُمْ قَدْ وُضِعَ عَنْكُمْ . فَبَادِرُوا الْعَمَلَ ، وَخَافُوا بَغْتَةَ الْأَجَلِ ، فَإِنَّهُ لَا يُرْجَى مِنْ رَجْعَةِ الْعُمَرِ مَا يُرْجَى مِنْ رَجْعَةِ الرِّزْقِ . مَا فَاتَ الْيَوْمَ مِنَ الرِّزْقِ رُجِيَّ عَدَا زِيَادَتُهُ ، وَمَا فَاتَ أَمْسٍ مِنَ الْعُمَرِ لَمْ يُرْجَ الْيَوْمَ رَجْعَتُهُ . الرَّجَاءُ مَعَ الْجَانِي ، وَالْيَأْسُ مَعَ الْمَاضِي . فَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ » .

## ١١٥ - وَمِنْ حِكْمَةِ الْعِلْمِ وَالْعَمَلِ

في الاستسقاء

اللَّهُمَّ قَدْ أَنْصَحْتُ<sup>(١٠٥٩)</sup> جِبَالَنَا ، وَأَغْبَرْتُ أَرْضَنَا ، وَهَامَتْ<sup>(١٠٦٠)</sup> دَوَابُّنَا ، وَتَحَيَّرْتُ فِي مَرَابِضِهَا<sup>(١٠٦١)</sup> ، وَعَجَّتْ عَجِيجَ الثَّكَالِي<sup>(١٠٦٢)</sup> عَلَى أَوْلَادِهَا ، وَمَلَّتِ التَّرْدُّدُ فِي مَرَاتِعِهَا ، وَالْحَنِينُ إِلَى مَوَارِدِهَا ! اللَّهُمَّ



on the groan of the groaning and yearn of the yearning. O' my Allāh! have mercy on their bewilderment and their passages and their groaning in their yards.

O' my Allāh! we have come out to Thee when the years of drought have crowded over us like (herd of) thin camels, and rain clouds have abandoned us. Thou art the hope for the afflicted and succour for the seeker. We call Thee when the people have lost hopes, cloud has been denied and cattle have died, that do not seize us for our deeds and do not catch us for our sins, and spread Thy mercy over us through raining clouds, rain-fed blossoming, amazing vegetation, and heavy down-pours with which all that was dead regains life and all that was lost returns.

O' my Allāh! give rain from Thee which should be life giving, satisfying, thorough, wide-scattered, purified, blissful, plentiful and invigorating. Its vegetation should be exuberant its branches full of fruits and its leaves green. With it Thou re-invigorates the weak among Thy creatures and bringest back to life the dead among Thy cities.

O' my Allāh! give rain from Thee with which our high lands get covered with green herbage, streams get flowing, our sides grow green, our fruits thrive, our cattle prosper, our far-flung areas get watered and our dry areas get its benefit, with Thy vast blessing and immeasurable grant on Thy distressed universe and Thy untamed beasts. And pour upon us rain which is drenching, continuous and heavy; wherein one cycle of rain clashes with the other and one rain drop pushes another (into a continuous chain), its lightning should not be deceptive, its cheek not rainless, its white clouds not scattered and rain not



فَارْحَمْ أَنْيْنَ الْأَنَّةِ<sup>(١٥٦٣)</sup> ، وَحَنِينَ الْحَانَةِ<sup>(١٥٦٤)</sup> ! اللَّهُمَّ فَارْحَمْ حَيْرَتَهَا  
 فِي مَذَاهِبِهَا ، وَأَنِينَهَا فِي مَوَالِجِهَا<sup>(١٥٦٥)</sup> ! اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ  
 اعْتَكَرْتَ عَلَيْنَا حَدَابِيرُ السَّيْنِ ، وَأَخْلَفْتَنَا مَخَايِلُ الْجُودِ<sup>(١٥٦٦)</sup> ؛ فَكُنْتَ  
 الرَّجَاءَ لِلْمُبْتَلِسِ ، وَالْبَلَغَ لِلْمُلْتَمِسِ<sup>(١٥٦٧)</sup> . نَدْعُوكَ حِينَ قَنَطَ الْأَنَامُ ،  
 وَمُنِعَ الْغَمَامُ ، وَهَلَكَ السَّوَامُ<sup>(١٥٦٨)</sup> ، أَلَّا تَوَاحِدَنَا بِأَعْمَالِنَا ، وَلَا  
 تَأْخُذَنَا بِذُنُوبِنَا . وَأَنْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ<sup>(١٥٦٩)</sup> ، وَالرَّبِّيعِ  
 الْمُعْدِقِ<sup>(١٥٧٠)</sup> ، وَالنَّبَاتِ الْمُوْنِقِ<sup>(١٥٧١)</sup> ، سَحًّا وَابِلًا<sup>(١٥٧٢)</sup> ، تُحْيِي بِهِ مَا  
 قَدْ مَاتَ ، وَتَرُدُّ بِهِ مَا قَدْ فَاتَ . اللَّهُمَّ سُقْيَا مِنْكَ مُحْيِيَةً مُرْوِيَةً ، تَامَةً  
 عَامَةً ، طَيِّبَةً مُبَارَكَةً ، هَنِيئَةً مَرِيعةً<sup>(١٥٧٣)</sup> ، زَاكِيًا<sup>(١٥٧٤)</sup> نَبَتْهَا ، ثَامِرًا<sup>(١٥٧٥)</sup>  
 فَرَعُهَا ، نَاضِرًا وَرَقُهَا ، تُنْعِشُ بِهَا الضَّعِيفَ مِنْ عِبَادِكَ ، وَتُحْيِي بِهَا  
 أَلْمِيَّتَ مِنْ بِلَادِكَ ! اللَّهُمَّ سُقْيَا مِنْكَ تُعْشِبُ بِهَا نِجَادُنَا<sup>(١٥٧٦)</sup> ، وَتَجْرِي  
 بِهَا وَهَادُنَا<sup>(١٥٧٧)</sup> ، وَيُخْصِبُ بِهَا جَنَابُنَا<sup>(١٥٧٨)</sup> ، وَتُقْبِلُ بِهَا ثِمَارُنَا ، وَتَعِيشُ  
 بِهَا مَوَاشِينَا ، وَتَنْدِي بِهَا أَقَاصِينَا<sup>(١٥٧٩)</sup> ، وَتَسْتَعِينُ بِهَا ضَوَاحِينَا<sup>(١٥٨٠)</sup> ؛  
 مِنْ بَرَكَاتِكَ الْوَاسِعَةِ ، وَعَطَايَاكَ الْجَزِيلَةِ ، عَلَى بَرِيَّتِكَ الْمُرْمَلَةِ<sup>(١٥٨١)</sup> ،  
 وَوَحْشِكَ الْمُهْمَلَةِ . وَأَنْزِلْ عَلَيْنَا سَمَاءً مُخْضَلَةً<sup>(١٥٨٢)</sup> ، مِذْرَارًا هَاطِلَةً ،  
 يُدَافِعُ الْوَدْقُ<sup>(١٥٨٣)</sup> مِنْهَا الْوَدْقَ ، وَيَخْفِزُ<sup>(١٥٨٤)</sup> الْقَطْرُ مِنْهَا الْقَطْرَ ،  
 غَيْرَ خَلْبٍ بَرَقُهَا<sup>(١٥٨٥)</sup> ، وَلَا جَهَامٍ عَارِضُهَا<sup>(١٥٨٦)</sup> ، وَلَا قَزَعٍ رَبَابُهَا<sup>(١٥٨٧)</sup> ،  
 وَلَا شَفَانَ ذَهَابُهَا<sup>(١٥٨٨)</sup> ، حَتَّى يُخْصِبَ لِأَمْرَاعِهَا الْمُجْدِبُونَ ، وَيَخْيَا بِبَرَكَتِهَا

light, so that the famine-stricken thrive with its abundant herbage and the drought stricken come to life with its bliss. Certainly, Thou pourest down rain after the people lose hopes and spreadest Thy mercy, since Thou art the Guardian, the praiseworthy.

**as-Sayyid ar-Raḍi** says: The wonderful expressions of this sermon: Amīr al-mu'minīn's words "*inṣāḥat jibālūnā*" means the mountains cracked on account of drought. It is said "*inṣāḥa'th-thawbu*" when it is torn. It is also said "*inṣāḥa'n-nabtu*" or "*ṣāḥa*" or "*ṣawwaḥa*" when vegetation withers and dries up.

His words "*wa hāmat dawābbunā*" means became thirsty, as "*huyām*" means thirst.

His words "*ḥadābiru's-sinīn*". This is plural of "*hidbār*". It means the camel whom treading has made thin. So Amīr al-mu'minīn likened with such or camel the year in which drought had occurred. The Arab poet Dhū ar-Rummah has said-

*These thin camels remain in their places, facing hardships  
and move only when we take them to some dry area.*

His words "*wa lā qaza 'in rabābuhā*". Here "*al-qaza*" means small pieces of cloud scattered all round.

His words "*wa lā shaffānin dhihābuhā*". It stands for "*wa lā dhāta shaffānin dhihābuhā*". "*ash-shaffān*" means the cold wind and "*adh-dhihāb*" means light rain. He omitted the word "*dhāta*" from here because of the listener's knowledge of it.

أُمْسِنْتُونَ<sup>(١٠٨٩)</sup>، فَإِنَّكَ «تُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا، وَتَنْشُرُ رَحْمَتَكَ وَأَنْتَ أَوْلَى الْأَحْمِيدِ».

### تفسير ما في هذه الخطبة من الغريب

قال السيد الشريف ، رضي الله عنه ؛ قوله عليه السلام : (انصاحت جبالنا) أي تشققّت من الحول ، يُقالُ : انصاح الثوب إذا انشق . ويُقالُ أيضاً : انصاح النبات وصاح وصوح إذا جفّ ويَبَسَ ؛ كَلَهُ بِمَعْنَى . وَقَوْلُهُ : (وَهَامَت دَوَابُّنَا) أي عطشت ، وَالْهَيْامُ : العطش . وَقَوْلُهُ : (حدّابير السنين) جمع حدّبار ، وهي الناقة التي أنضاهما السير ، فشبه بها السنة التي فشا فيها الجدب ، قَالَ ذُو الرِّمَّةِ :

حدّابيرُ مَا تَنْفَكُ إِلَّا مُنَاخَةٌ عَلَى الْخَسْفِ أَوْ نَرْمِي بِهَا بَلَدًا قَفْرًا  
 وَقَوْلُهُ : (وَلَا قَزَعَ رَبَابُهَا) ، الْقَزَعُ : الْقَطْعُ الصَّغَارُ الْمُتَفَرِّقَةُ مِنْ السَّحَابِ . وَقَوْلُهُ : (وَلَا شَقَانٌ ذَهَابُهَا) فَإِنَّ تَقْدِيرَهُ : وَلَا ذَاتَ شَقَانٍ ذَهَابُهَا . وَالشَّقَانُ : الرِّيحُ الْبَارِدَةُ ، وَالذِّهَابُ : الْأَمْطَارُ اللَّيْسَنَةُ . فَحَدَفَ (ذَاتَ) لِيَعْلِمَ السَّامِعُ بِهِ .

## SERMON 116

### About troubles which would arise and the Day of Judgement

Allāh deputed him (the Prophet) as a caller towards Truth and a witness over the creatures. The Prophet conveyed the messages of Allāh without being lazy and without any shortcoming, and he fought His enemies in the cause of Allāh without being languid and without pleading excuses. He is the foremost of all who practice piety and the power of perception of all those who achieve guidance.

### A part of the same sermon, complaining about his men

If you know what I know of the unknown that is kept wrapped up from you certainly you would have gone out into the open weeping over your deeds and beating yourselves in grief and you would have abandoned your properties without any guard for it on any substitute over it. Everyone would then have cared for his own self without paying attention to anyone else. But you have forgotten what was recalled to you and felt safe from what you had been warned. Consequently, your ideas went astray and your affairs were dispersed.

I do long that Allāh may cause separation between me and you and give me those who have a better right to be with me than you. By Allāh, they are people of blissful ideas, enduring wisdom and true speech. They keep aloof from revolt. They trod forward on the path (of Allāh) and ran on the high-road. Consequently, they achieved the everlasting next life and easeful honours.

Beware! by Allāh, a tall lad of swinging gait from Banū Thaḡif would be placed over you. He would eat away your vegetation and melt your fat. So, O' Abā Wadhāḡah, is that all?

## ١١٦ - (مِنْ كَلَامِ النَّبِيِّ ﷺ)

وفيها ينصح أصحابه

أَرْسَلَهُ دَاعِيًا إِلَى الْحَقِّ وَشَاهِدًا عَلَى الْخَلْقِ ، فَبَلَغَ رِسَالَاتِ رَبِّهِ غَيْرَ  
وَأَنْ<sup>(١٥٩٠)</sup> وَلَا مُقَصِّرٍ ، وَجَاهِدَ فِي اللَّهِ أَعْدَاءَهُ غَيْرَ وَاهِنٍ<sup>(١٥٩١)</sup> وَلَا مُعَذِّرٍ<sup>(١٥٩٢)</sup> .  
إِمَامٌ مَنْ اتَّقَى ، وَبَصَرٌ مَنْ أَهْتَدَى .

ومنها : وَلَوْ تَعْلَمُونَ مَا أَعْلَمَ مِمَّا طَوِيَ عَنْكُمْ غَيْبُهُ ، إِذَا لَخَرَجْتُمْ  
إِلَى الصُّعَدَاتِ<sup>(١٥٩٣)</sup> تَبْكُونَ عَلَى أَعْمَالِكُمْ ، وَتَلْتَدِمُونَ<sup>(١٥٩٤)</sup> عَلَى أَنْفُسِكُمْ ،  
وَلَتَرَكْتُمْ أَموَالَكُمْ لَا حَارِسَ لَهَا وَلَا خَالِفَ<sup>(١٥٩٥)</sup> عَلَيْهَا ، وَلَهَمَّتْ<sup>(١٥٩٦)</sup>  
كُلَّ أَمْرٍ مِنْكُمْ نَفْسُهُ ، لَا يَلْتَفِتُ إِلَى غَيْرِهَا ؛ وَلَكِنَّكُمْ نَسِيتُمْ مَا  
ذُكِّرْتُمْ ، وَأَمِنْتُمْ مَا حُذِّرْتُمْ ، فَتَاهَ عَنْكُمْ رَأْيَكُمْ ، وَتَشَتَّ عَلَيْكُمْ  
أَمْرُكُمْ . وَلَوَدِدْتُ أَنَّ اللَّهَ فَرَّقَ بَيْنِي وَبَيْنَكُمْ ، وَالْحَقَنِي بِمَنْ هُوَ أَحَقُّ  
بِي مِنْكُمْ . قَوْمٌ وَاللَّهِ مَيَّامِينَ<sup>(١٥٩٧)</sup> الرَّأْيِ ، مَرَاجِيحُ<sup>(١٥٩٨)</sup> الْحِلْمِ ،  
مَقَاوِيلُ<sup>(١٥٩٩)</sup> بِالْحَقِّ ، مَتَارِيكُ<sup>(١٦٠٠)</sup> لِلْبَغْيِ . مَضَوْا قُدَمَاءَ<sup>(١٦٠١)</sup> عَلَى  
الطَّرِيقَةِ ، وَأَوْجَفُوا عَلَى<sup>(١٦٠٢)</sup> الْمَحَجَّةِ<sup>(١٦٠٣)</sup> ، فَظَفَرُوا بِالْعُقْبَى الدَّائِمَةِ ،  
وَالْكَرَامَةِ الْبَارِدَةِ<sup>(١٦٠٤)</sup> . أَمَّا وَاللَّهِ ، لِيُسَلِّطَنَّ عَلَيْكُمْ غُلَامٌ ثَقِيفٌ الذِّيَالُ<sup>(١٦٠٥)</sup>  
الْمِيَالُ ؛ يَأْكُلُ خَضِرَتَكُمْ ، وَيُذِيبُ شَحْمَتَكُمْ ، إِلَيْهِ أَبَا وَذَحَةَ !



**as-Sayyid ar-Raḍī says:** “*al-Wadhahah*” means “*al-khun-fusā*’ (dung-beetle).” In this sentence Amīr al-mu’minin has referred to al-Ḥajjāj ibn Yūsuf ath-Thaqafī and he had an incident with “*al-Khunfusā*’ ”, which need not be related here.<sup>1</sup>

\* \* \* \* \*

## SERMON 117

### Rebuking Misers

You spend no wealth in the cause of Him Who gave it, nor do you risk your lives for the sake of Him Who created them. You enjoy honour through Allāh among His creatures, but you do not honour Allāh among His creatures. You should derive lessons from your occupying the places of those who were before you and from the departure of your nearest brothers.

\* \* \* \* \*

## SERMON 118

### In praise of his faithful companions

You are supporters of Truth and brethren in faith. You are the shield on the day of tribulation, and (my) trustees among the rest of the people. With your support I strike the runner away and hope for the obedience of him who advances forward. Therefore, extend to me support which is free from deceit and pure from doubt because, by Allāh, I am the most preferable of all for the people.

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1. The detail of this incident is that one day al-Ḥajjāj stood up for saying prayers when al-khunfusā’ advanced towards him. al-Ḥajjāj held out his hand to stop him but he bit him whereby his hand got swollen and eventually he died of it.

Ibn Abi’l-Ḥadid has written that “*al-Wadhahah*” means the dung that remains sticking to the tail of an animal, and this surname is intended to disgrace him.

قال الشريف : الودّحةُ : الخنفساءُ . وهذا القول يوميءُ به إلى الحجاج ، وله مع الودّحة حديث ليس هذا موضع ذكره .

## ١١٧ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

يوبخ البخلاء بالمال والنفس

فَلَا أَمْوَالَ بَدَلْتُمُوهَا لِلَّذِي رَزَقَهَا ، وَلَا أَنْفُسَ خَاطَرْتُمْ بِهَا لِلَّذِي خَلَقَهَا . تَكْرُمُونَ<sup>(١٦٠٦)</sup> بِاللَّهِ عَلَى عِبَادِهِ ، وَلَا تُكْرِمُونَ اللَّهَ فِي عِبَادِهِ ! فَاعْتَبِرُوا بِنُزُولِكُمْ مَنَازِلَ مَنْ كَانَ قَبْلَكُمْ ، وَأَنْقِطَاعِكُمْ عَنْ أَوْصَلِ إِخْوَانِكُمْ !

## ١١٨ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في الصالحين من أصحابه

أَنْتُمْ الْأَنْصَارُ عَلَى الْحَقِّ ، وَالْإِخْوَانُ فِي الدِّينِ ، وَالْجَنُّ<sup>(١٦٠٧)</sup> يَوْمَ أَلْبَاسٍ<sup>(١٦٠٨)</sup> ، وَالْبِطَانَةُ<sup>(١٦٠٩)</sup> دُونَ النَّاسِ . بِكُمْ أَضْرِبُ الْمُدْبِرَ ، وَأَرْجُو طَاعَةَ الْمُقْبِلِ . فَأَعِينُونِي بِمُنَاصَحَةِ خَلِيَّةٍ مِنَ الْغَيْشِ ، سَلِيمَةٍ مِنَ الرِّيبِ ، فَوَاللَّهِ إِنِّي لَأَوَّلَى النَّاسِ بِالنَّاسِ !

## SERMON 119

Amir al-mu'minin collected the people and exhorted them<sup>1</sup> to jihād but they observed long silence. Then he said: "What is the matter with you. Have you become dumb?" A group of them replied. "O' Amir al-mu'minin if you go forth we shall be with you." Whereupon Amir al-mu'minin said:

What has happened to you? You may not be guided aright or shown the right path. Should in these circumstances I go forth? In fact, at this time one of the brave and the valorous among you whom I select should go out. It does not suit me to leave the army, the city, the public treasury, the land revenue, the dispensation of justice among Muslims and looking after the demands of the claimants and to follow one contingent after the other moving here and there like featherless arrow moving in the quiver.

I am the axis of the mill. It rotates on me while I remain in my position. As soon as I leave it the centre of its rotation would be disturbed and its lower stone would also be disturbed. By Allāh, this is a very bad advice. By Allāh, if I had not been hoping for martyrdom by my meeting with the enemy—and my meeting with him has been ordained, I would have secured my carrier and went away from you and would not have sought you so long as North and South differed.

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1. When after the Battle of Şiffin, Mu'āwiyah's forces began to attack various places in Amir al-mu'minin's area, he asked the Iraqis to check them but they declined on the plea that they would follow him if he himself came forward. Thereupon he delivered this sermon, and clarified his limitations, that if he himself went out it was impossible to run the affairs of the state, and that the enemy's attacks had already started on all sides. In these circumstances it was impolitic to keep the centre unguarded. But what could be hoped from those who changed the victory at Şiffin into defeat and opened the door for these attacks.

## ١١٩ - وَمَنْ كَانَتْ أَمَلُهُ عَلَى الْإِسْلَامِ

وقد جمع الناس وحضهم على الجهاد فسكتوا ملياً

فقال عليه السلام : مَا بِأَلُكُمُ أَمْخَرُسُونَ أَنْتُمْ ؟ فقال قوم منهم : يا أمير المؤمنين ، إن سرت سرنا معك .

فقال عليه السلام : مَا بِأَلُكُمُ ! لَا سُدَّدْتُمْ <sup>(١٦١٠)</sup> لِرُشْدٍ ! وَلَا هُدَيْتُمْ لِقَصْدٍ ! أَفِي مِثْلِ هَذَا يَنْبَغِي لِي أَنْ أَخْرُجَ ؟ وَإِنَّمَا يَخْرُجُ فِي مِثْلِ هَذَا رَجُلٌ مِّنْ أَرْضَاهُ مِنْ شُجْعَانِكُمْ وَذَوِي بَأْسِكُمْ ، وَلَا يَنْبَغِي لِي أَنْ أَدَعَ الْجُنْدَ وَالْمِصْرَ وَبَيْتَ الْمَالِ وَجَبَايَةَ الْأَرْضِ ، وَالْقَضَاءَ بَيْنَ الْمُسْلِمِينَ ، وَالنَّظَرَ فِي حُقُوقِ الْمُطَالِبِينَ ، ثُمَّ أَخْرُجَ فِي كَتِيبَةٍ اتَّبَعَ أُخْرَى ، أَتَقَلِّقُ تَقَلِّقَ الْقِدْحِ <sup>(١٦١١)</sup> فِي الْجَفِيرِ <sup>(١٦١٢)</sup> الْفَارِغِ ، وَإِنَّمَا أَنَا قُطْبُ الرَّحَا ، تَدُورُ عَلَيَّ وَأَنَا بِمَكَانِي ، فَإِذَا فَارَقْتُهُ اسْتَحَارَ <sup>(١٦١٣)</sup> مَدَارُهَا ، وَأَضْطَرَبَ ثِفَالُهَا <sup>(١٦١٤)</sup> . هَذَا لَعَمْرُ اللَّهِ الرَّأْيُ السَّوُّ . وَاللَّهُ لَوْلَا رَجَائِي الشَّهَادَةَ عِنْدَ لِقَائِي الْعَدُوَّ - وَلَوْ قَدْ حُمِّ <sup>(١٦١٥)</sup> لِي لِقَاؤُهُ - لَقَرَّبْتُ رِكَابِي <sup>(١٦١٦)</sup> ثُمَّ شَخَصْتُ <sup>(١٦١٧)</sup> عَنْكُمْ فَلَا أَطْلُبُكُمُ مَا اخْتَلَفَ جَنُوبٌ وَشَمَالٌ ،

There is no benefit in the majority of your numbers because of lack of unity of your hearts. I have put you on the clear path whereon no one will perish except who perishes by himself. He who sticks to it would achieve Paradise and he who deviates goes to Hell.

## SERMON 120

### About the greatness of Ahlu'l-bayt and the importance of the laws of Islam

By Allāh, I have knowledge of the conveyance of messages, fulfilment of promises and of entire expressions. We the people of the house (of the Prophet—*Ahlu'l-bayt*) possess the doors of wisdom and light of governance. Beware that the paths of religion are one and its highways are straight. He who follows them achieves (the aim) and secures (the objective). And he who stood away from it went astray and incurred repentance.

Do act for the day for which provisions are stored, and when the intentions would be tested. If a person's own intelligence which is present with him does not help him, the wits (of others) which are remote from him are more unhelpful and those which are away from him more useless. Dread the fire whose flame is severe, whose hollow is deep, whose dress is iron and whose drink is bloody puss. Beware! The<sup>1</sup> good name of a man retained by Allāh, the Sublime, among the people is better than wealth inherited by those who would not praise him.

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1. If a person gives away something in his life time then the receipient feels obliged to him. But if wealth is extracted by force then the extractor does not feel himself under his obligation, nor does he praise it. The same is the case of one who dies. His successors think that whatever he had left behind was their right and they should have received it. In this there is no obligation of his to be acknowledged. But if he had done some good act with this very wealth his name would have remained behind him and people would have praised him also.

A Persian couplet says:





## SERMON 121

**A man from among the companions of Amir al-mu'minin stood up and said, "O' Amir al-mu'minin, you first stopped us from Arbitration and thereafter gave order for it. We do not know which of these two was more appropriate." Amir al-mu'minin struck one hand over the other and said :**

This is the reward of one who breaks pledge. By Allāh, when I gave you my orders (namely) to abide by arbitration I had led you to an undesirable thing (namely war) in which Allāh had ordained good. If you had been steadfast I would have guided you, if you had been bent I would have straightened you and if you had refused I would have rectified you. This was the surest way. But with whom and to whom. I wanted my treatment from you but you proved to be my disease, like the extractor of thorn with the thorn when he knows that the thorn bends towards itself.

My Allāh, the physicians have despaired of this fatal ailment and water-drawers have become tired with the rope of this well. Where<sup>1</sup> are those who were invited to Islam and they accepted it? They read the Qur'ān and decided according to it. They were exhorted to fight and they leapt (towards it) as she-camels leap towards their youngs. They took their swords out of the sheaths and went out into the world in groups and rows. Some of them perished and some survived. The good news of survival does not please them nor do they get condoled about the dead. Their eyes have turned white with weeping. Their bellies are emaciated because of fasting. Their lips are dry because of (constant) praying. Their colour is pale because of wakefulness. Their faces bear the dust of God-fearing. These are my comrades who have departed. We should be justified if we feel eager for them and

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= *Happy is he who is remembered well after himself, for nothing save the name remains after the man is dead.*

## ١٢١ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

بعد ليلة الهرب

وقد قام إليه رجل من أصحابه فقال : نهيتنا عن الحكومة ثم أمرتنا بها ، فلم ندر أي الأمرين أرشد ؟ فصفق عليه السلام إحدى يديه على الأخرى ثم قال :

هَذَا جَزَاءُ مَنْ تَرَكَ الْعُقْدَةَ <sup>(١٦٢٦)</sup> ! أَمَا وَاللَّهِ لَوْ أَنِّي حِينَ أَمَرْتُكُمْ بِهِ  
حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ الَّذِي يَجْعَلُ اللَّهُ فِيهِ خَيْرًا ، فَإِنْ اسْتَقَمْتُمْ هَدَيْتُكُمْ  
وإِنْ أَعْوَجَجْتُمْ قَوَّيْتُكُمْ ، وَإِنْ أَبَيْتُمْ تَدَارَكْتُكُمْ ، لَكَانَتْ الْوُثْقَى ،  
وَلَكِنْ بِمَنْ وَإِلَى مَنْ ؟ أُرِيدُ أَنْ أُدَاوِيَ بِكُمْ وَأَنْتُمْ دَائِي ، كَنَاقِشِ  
الشَّوْكََةِ بِالشَّوْكََةِ ، وَهُوَ يَعْلَمُ أَنَّ ضَلَعَهَا <sup>(١٦٢٧)</sup> مَعَهَا ! اَللَّهُمَّ قَدْ مَلَّتْ  
أَطْبَاءُ هَذَا الدَّاءِ الدَّوِي <sup>(١٦٢٨)</sup> ، وَكَلَّتِ <sup>(١٦٢٩)</sup> النَّزْعَةُ بِأَشْطَانِ الرَّكِي <sup>(١٦٣٠)</sup> ! أَيْنَ  
أَلْقَوْمُ الَّذِينَ دُعُوا إِلَى الْإِسْلَامِ فَقَبِلُوهُ ، وَقَرَأُوا الْقُرْآنَ فَأَحْكَمُوهُ ،  
وَهَيَّجُوا إِلَى الْجِهَادِ فَوَلَّيْهُوا وَلَهُ اللَّقَاحُ <sup>(١٦٣١)</sup> إِلَى أَوْلَادِهَا ، وَسَلَبُوا  
السُّيُوفَ أَعْمَادَهَا ، وَأَخَذُوا بِأَطْرَافِ الْأَرْضِ زَحْفًا زَحْفًا ، وَصَفًا صَفًّا .  
بَعْضُ هَلَكَ ، وَبَعْضُ نَجَا . لَا يُبَشِّرُونَ بِالْأَحْيَاءِ <sup>(١٦٣٢)</sup> ، وَلَا يُعَزِّوْنَ عَنِ  
الْمَوْتِ <sup>(١٦٣٣)</sup> . مُرَّةٌ <sup>(١٦٣٤)</sup> الْعُيُونِ مِنَ الْبُكَاءِ ، خُمْصُ الْبُطُونِ <sup>(١٦٣٥)</sup> مِنَ  
الصِّيَامِ ، ذُبُلٌ <sup>(١٦٣٦)</sup> الشِّفَاهِ مِنَ الدُّعَاءِ ، صُفْرُ الْأَلْوَانِ مِنَ السَّهْرِ . عَلَى  
وُجُوهِهِمْ غَبْرَةٌ الْخَاشِعِينَ . أُولَئِكَ إِخْوَانِي الذَّاهِبُونَ . فَحَقَّ لَنَا أَنْ نَظْمًا

bite our hands in their separation.

Certainly, Satan has made his ways easy for you and wants to unfasten the knots of religion one by one and to cause division among you in place of unity. Keep away from his evil ideas and enchantments and accept good advice of one who offers it to you and preserve it in your minds.



1. Although all those who fought under the banner of Amir al-mu'minin were called Shi'ahs of 'Ali, yet only those who had tears in their eyes, paleness on their faces, the Qur'anic verses on their tongues, zeal of religion in their hearts, steadfastness in their feet, determination and courage in their spirits, and patience and endurance in their minds could in true sense be called Shi'ahs of 'Ali. These were the people in whose separation Amir al-mu'minin's feelings were coming out in the shape of sighs through the breath, while the flames of the fire of separation were consuming his heart and spirit. These were the people who leapt towards death like mad men and did not feel happy if they survived. Rather, their heart's slogan was as the Persian hemistich says:

*We are ashamed why we have remained alive.*

He who has even a slight brilliance of these qualities can alone be called the follower of the Descendants of the Prophet or the Shi'ah of 'Ali, otherwise it would be a word which has lost its meaning and been bereft of its dignity through misuse. Thus tradition has it that Amir al-mu'minin saw a group of men at his door and enquired from Qanbar who they were and he answered they were his Shi'ahs. On hearing this Amir al-mu'minin had a frown on his forehead and said, "Why are they called Shi'ahs? They have no sign of Shi'ahs." Thereupon Qanbar enquired what were the signs of Shi'ahs and Amir al-mu'minin replied:

Their bellies are thin through hunger, their lips dry through thirst  
and their eyes bleared through weeping.

إِلَيْهِمْ ، وَنَعَضَ الْأَيْدِيَ عَلَى فِرَاقِهِمْ . إِنَّ الشَّيْطَانَ يُسَنِّي لَكُمْ طُرُقَهُ <sup>(١٦٣٧)</sup> ،  
وَيُرِيدُ أَنْ يَحُلَّ دِينَكُمْ عُقْدَةً عُقْدَةً ، وَيُعْطِيَكُمْ بِالْجَمَاعَةِ الْفُرْقَةَ ،  
وَبِالْفُرْقَةِ الْفِتْنَةَ . فَاصْدِفُوا <sup>(١٦٣٨)</sup> عَنْ نَزَغَاتِهِ <sup>(١٦٣٩)</sup> وَنَفَثَاتِهِ ، وَأَقْبِلُوا  
النَّصِيحَةَ مِمَّنْ أَهْدَاهَا إِلَيْهِمْ ، وَأَعْقِلُوهَا <sup>(١٦٤٠)</sup> عَلَى أَنْفُسِكُمْ .

\* \* \* \* \*



## SERMON 122

**When the Khārijites persisted in their rejecting the Arbitration, Amir al-mu'minin went to their camp and addressed them thus:**

Were all of you<sup>1</sup> with us in Şiffin? They replied that some of them were but some of them were not. Amir al-mu'minin said:

Then you divide yourselves into two groups. One of those who were in Şiffin and other of those who were not present there, so that I may address each as I see suitable. Then he shouted to the people:

Stop talking and keep quiet to listen to what I say. Turn your hearts to me. Whomever we ask for evidence, he should give it according to his knowledge about it.

**Then he had a long conversation with them during which he said:**

When they had raised the Qur'ān by way of deceit, craft, artifice and cheat, did you not say "They are our brothers and our comrades in accepting Islam. They want us to cease fighting, and ask for protection through the Book of Allāh, the Glorified. Our opinion is to agree with them and to end their troubles." Then I said to you, "In this affair the outer side is Faith but the inner side is enmity. Its beginning is pity and the end is repentance. Consequently you should stick to your position, and remain steadfast on your path. You should press your teeth (to put all your might) in *jihād* and should not pay heed to the shouts of the shouter.<sup>2</sup> If he is answered he would mislead, but if he is left (unanswered) he would be disgraced."

But when this thing (Arbitration) was done I found that you agree to it. By Allāh, if I had refused it, it would not have been

## ١٢٢ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

قاله للخوارج ، وقد خرج إلى معسكرهم وهم مقيمون  
على إنكار الحكومة ، فقال عليه السلام :

أَكُلُّكُمْ شَهِدَ مَعَنَا صِفِّينَ ؟ فَقَالُوا : مِنَّا مَنْ شَهِدَ وَمِنَّا مَنْ لَمْ يَشْهَدْ .  
قَالَ : فَأَمَّا تَزُوا فِرْقَتَيْنِ ، فَلْيَكُنْ مَنْ شَهِدَ صِفِّينَ فِرْقَةً ، وَمَنْ لَمْ  
يَشْهَدْهَا فِرْقَةً ، حَتَّى أَكَلَّمَ كُلًّا مِنْكُمْ بِكَلَامِهِ . وَنَادَى النَّاسَ ، فَقَالَ :  
أَمْسِكُوا عَنِ الْكَلَامِ ، وَأَنْصِتُوا لِقَوْلِي ، وَأَقْبِلُوا بِأَفْئِدَتِكُمْ إِلَيَّ ، فَمَنْ  
نَشَدَنَاهُ شَهَادَةً فَلْيَقُلْ بِعِلْمِهِ فِيهَا . ثُمَّ كَلَّمَهُمْ عَلَيْهِ السَّلَامُ بِكَلَامٍ  
طَوِيلٍ ، مِنْ جُمْلَتِهِ أَنْ قَالَ عَلَيْهِ السَّلَامُ :

أَلَمْ تَقُولُوا عِنْدَ رَفْعِهِمُ الْمَصَاحِفَ حِيلَةً وَغِيْلَةً ، وَمَكْرًا وَخَدِيعَةً :  
إِخْوَانُنَا وَأَهْلُ دَعْوَتِنَا ، اسْتَقَالُونَا وَاسْتَرَاخُوا إِلَى كِتَابِ اللَّهِ سُبْحَانَهُ ،  
فَالرَّأْيُ الْقَبُولُ مِنْهُمْ وَالتَّنْفِيسُ عَنْهُمْ ؟ فَقُلْتُ لَكُمْ : هَذَا أَمْرٌ ظَاهِرُهُ  
إِيمَانٌ ، وَبَاطِنُهُ عُدْوَانٌ ، وَأَوَّلُهُ رَحْمَةٌ ، وَآخِرُهُ نَدَامَةٌ . فَأَقِيمُوا عَلَى  
شَأْنِكُمْ ، وَالْزُمُوا طَرِيقَتَكُمْ ، وَعَظُّوا عَلَى الْجِهَادِ بِنَوَاجِدِكُمْ ، وَلَا  
تَلْتَفِتُوا إِلَى نَاعِقٍ نَعَقَ : إِنْ أُجِيبَ أَضَلَّ ، وَإِنْ تَرِكَ ذَلَّ . وَقَدْ كَانَتْ  
هَذِهِ الْفَعْلَةُ ، وَقَدْ رَأَيْتُكُمْ أَعْطِيتُمُوهَا . وَاللَّهِ لَئِنْ أَبَيْتُهَا مَا وَجَبَتْ عَلَيَّ

obligatory on me. Nor would Allāh have laid its sin on me. And by Allāh, now that I have accepted it, I alone am the rightful person who should be followed, for certainly the Qur'an is with me. I never forsake it since I adopted its company. We have been with the Prophet in battles wherein those killed were fathers, sons, brothers and relations of one another. Nevertheless, every trouble and hardship just increased us in our belief, in our treading on the right path, in submission to (divine) command and in endurance of the pain of wounds.

We now had to fight our brethren in Islam because of entry into Islam of misguidance, crookedness, doubts and (wrong) interpretation. However, if we find any way by which Allāh may collect us together in our disorder and by which we may come near each other in whatever common remains between us we would accept it and would give up everything else.



1. Ibn Abi'l-Ḥadīd writes that this sermon comprises three parts which do not fit together, because as-Sayyid ar-Raḍī selected some parts of Amīr al-mu'minīn's sermons and did not record other parts as a result of which the continuity of utterance was not maintained. Thus, one part ends at "if he is left unanswered he would be disgraced," the other at "and endurance at the pain of wound" and the third runs till the end of the sermon.

2. This reference is to Mu'āwiyah or 'Amr ibn al-Āṣ.

فَرِيضَتُهَا ، وَلَا حَمَلَنِي اللَّهُ ذَنْبَهَا . وَوَاللَّهِ إِنْ جِئْتُهَا إِنْني لَلْمُحِقُّ الَّذِي  
يُتَّبَعُ ؛ وَإِنَّ الْكِتَابَ لَمَعِي ، مَا فَارَقْتُهُ مُذْ صَحِبْتُهُ : فَلَقَدْ كُنَّا مَعَ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، وَإِنَّ الْقَتْلَ لَيَدُورُ عَلَى الْأَبَاءِ وَالْأَبْنَاءِ  
وَالْإِخْوَانِ وَالْقَرَابَاتِ ، فَمَا نَزَدَادُ عَلَى كُلِّ مُصِيبَةٍ وَشِدَّةٍ إِلَّا إِيْمَانًا ،  
وَمُضِيًّا عَلَى الْحَقِّ ، وَتَسْلِيمًا لِلْأَمْرِ ، وَصَبْرًا عَلَى مَضَضِ الْجِرَاحِ .  
وَلَكِنَّا إِنَّمَا أَصْبَحْنَا نُقَاتِلُ إِخْوَانَنَا فِي الْإِسْلَامِ عَلَى مَا دَخَلَ فِيهِ مِنْ  
الزَّيْغِ وَالْإِعْوَجَاجِ ، وَالشُّبْهَةِ وَالتَّأْوِيلِ . فَإِذَا طَمِعْنَا فِي خَصْلَةٍ <sup>(١٦٤١)</sup> يَلُمُّ  
اللَّهُ بِهَا شَعْنًا <sup>(١٦٤٢)</sup> ، وَتَدَاوَى بِهَا <sup>(١٦٤٣)</sup> إِلَى الْبَقِيَّةِ فِيمَا بَيْنَنَا ، رَغِبْنَا  
فِيهَا ، وَآمَسَكْنَا عَمَّا سِوَاهَا .

\* \* \* \* \*

## SERMON 123

Amir al-mu'minin's address to his followers  
on the battlefield of Şiffin

About supporting the weak and the  
low-spirited during the fighting

Whoever among you feels spiritedness of heart during the action and finds any of his comrades feeling disheartened should ward off (the enemies) from him just as he would do from himself, because of the superiority he enjoys over the other, for if Allāh had willed He would have made the former also like him. Certainly death is a quick seeker. Neither does the steadfast escape it nor can the runner-away defy it. The best death is to be killed. By Allāh in Whose hand (power) lies the life of the son of Abū Tālib, certainly a thousand strikings of the sword on me are easier to me than a death in bed which is not in obedience to Allāh.

A part of the same sermon

It is as if I see you uttering voices like the rustling sound of lizards! You do not seek your own claims nor do you defend against oppression. You have been let free on the path. He who rushes (into the battle) achieves salvation, while he who lags behind, hesitating, gets destruction.

\* \* \* \* \*

## SERMON 124

To exhort his followers to fight<sup>1</sup>

Put the armoured man forward and keep the unarmoured one behind. Grit your teeth because this will make the swords skip off the skull, and dodge on the sides of the spears for it



## ١٢٣ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

قاله لأصحابه في ساحة الحرب بصفين

وَأَيُّ أَمْرٍ مِنْكُمْ أَحَسَّ مِنْ نَفْسِهِ رَبَاطَةَ جَاشٍ <sup>(١٦٤٤)</sup> عِنْدَ اللَّقَاءِ ،  
وَرَأَى مِنْ أَحَدٍ مِنْ إِخْوَانِهِ فَشَلًّا <sup>(١٦٤٥)</sup> فَلْيَذُبْ <sup>(١٦٤٦)</sup> عَنْ أَخِيهِ بِفَضْلِ  
نَجْدَتِهِ <sup>(١٦٤٧)</sup> الَّتِي فَضَّلَ بِهَا عَلَيْهِ كَمَا يَذُبُّ عَنْ نَفْسِهِ ، فَلَوْ شَاءَ اللَّهُ  
لَجَعَلَهُ مِثْلَهُ . إِنَّ الْمَوْتَ طَالِبٌ حَيْثُ لَا يَقُوْتُهُ الْمُقِيمُ ، وَلَا يُعْجِزُهُ  
الْهَارِبُ . إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلُ ! وَالَّذِي نَفْسُ ابْنِ أَبِي طَالِبٍ بِيَدِهِ ،  
لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ أَهْوَنُ عَلَيَّ مِنْ مِيتَةٍ عَلَى الْفِرَاشِ فِي غَيْرِ طَاعَةِ اللَّهِ !

ومنه : وَكَأَنِّي أَنْظُرُ إِلَيْكُمْ تَكِشُونَ كَشِيشَ الضُّبَابِ <sup>(١٦٤٨)</sup> : لَا  
تَأْخُذُونَ حَقًّا ، وَلَا تَمْنَعُونَ ضَيْمًا . قَدْ خَلَّيْتُمْ وَالطَّرِيقَ ، فَالْنَّجَاةُ  
لِلْمُقْتَحِمِ ، وَالْهَلَكَةُ لِلْمُتَلَوِّمِ <sup>(١٦٤٩)</sup>

## ١٢٤ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في حث أصحابه على القتال

فَقَدِّمُوا الدَّارِعَ <sup>(١٦٥٠)</sup> ، وَآخِرُوا الْحَاسِرَ <sup>(١٦٥١)</sup> ، وَعَظُّوا عَلَى الْأَضْرَاسِ ،  
فَإِنَّهُ أَنْبَى <sup>(١٦٥٢)</sup> لِسُيُوفٍ عَنِ الْهَامِ <sup>(١٦٥٣)</sup> ؛ وَالتَّوَّأ <sup>(١٦٥٤)</sup> فِي أَطْرَافِ الرِّمَاحِ ،

changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will keep off spiritlessness.

Do not let your banner bend down, nor leave it alone. Do not give it to anyone except the brave and the defenders of honour among you because they alone endure the befalling of troubles; they surround the banners and encircle them on both sides, their rear and their front. They do not separate from them lest they give them over (to the enemy). They do not go ahead of them lest they leave them alone. Everyone should deal with his adversary and also help his comrade by his own life, and should not leave the adversary to his comrade lest both his own adversary and his comrade's join against him.

By Allāh, even if you run away from the sword of today you would not remain safe from the sword of the next world. You are the foremost among the Arabs and great figures. Certainly in running away there is the wrath of Allāh, unceasing disgrace and lasting shame. And certainly a runner-away does not lengthen his life, nor does any thing come to intervene between him and his day (of death). Who is there to go towards Allāh like the thirsty going to the water? Paradise lies under the edges of spears. To-day the reputations (about the valour of warriors) will be tested.

By Allāh! I am more eager to meet them (in combat) than they are for (returning to) their houses. O' my Allāh! If they reject truth disperse their group, divide their words (opinion) and destroy them on account of their sins.

They will not budge from their stand till the continuous striking of spears causes piercings (of wounds) through which wind may pass, and the hitting of swords cuts through the skull, cleaves bones and breaks forearms and legs, till they are attacked by contingent after contingent and assaulted by detachments

فَإِنَّهُ أَمْرٌ<sup>(١٦٥٥)</sup> لِلْأَسِنَّةِ ؛ وَغَضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ ، وَأَسْكَنُ  
لِلْقُلُوبِ ؛ وَأَمِيتُوا الْأَصْوَاتَ ، فَإِنَّهُ أَطْرَدُ لِلْفَشْلِ . وَرَأَيْتَكُمْ فَلَا  
تُمِيلُوهَا وَلَا تُخِلُّوهَا ، وَلَا تَجْعَلُوهَا إِلَّا بِأَيْدِي شُجْعَانِكُمْ ، وَالْمَانِعِينَ  
الذِّمَارِ<sup>(١٦٥٦)</sup> مِنْكُمْ ، فَإِنَّ الصَّابِرِينَ عَلَى نُزُولِ الْحَقَائِقِ<sup>(١٦٥٧)</sup> هُمُ الَّذِينَ  
يَحْقُقُونَ بَرَائِيَتَهُمْ<sup>(١٦٥٨)</sup> ، وَيَكْتَنِفُونَهَا<sup>(١٦٥٩)</sup> : حَفَافِيهَا<sup>(١٦٦٠)</sup> ، وَوَرَاءَهَا ،  
وَأَمَامَهَا ؛ لَا يَتَأَخَّرُونَ عَنْهَا فَيُسَلِّمُوهَا ، وَلَا يَتَقَدَّمُونَ عَلَيْهَا فَيُفْرِدُوهَا .  
أَجْزَأُ أَمْرُ قِرْنِهِ<sup>(١٦٦١)</sup> ، وَآسَى أَخَاهُ بِنَفْسِهِ ، وَلَمْ يَكِلْ قِرْنَهُ إِلَى أَخِيهِ<sup>(١٦٦٢)</sup>  
فَيَجْتَمِعَ عَلَيْهِ قِرْنُهُ وَقِرْنُ أَخِيهِ . وَآيَمَ اللَّهُ لَئِنْ فَرَرْتُمْ مِنْ سَيْفِ  
الْعَاجِلَةِ ، لَا تَسْلَمُوا مِنْ سَيْفِ الْآخِرَةِ ، وَأَنْتُمْ لَهَا مِيمٌ<sup>(١٦٦٣)</sup> الْعَرَبِ ،  
وَالسَّنَامُ الْأَعْظَمُ . إِنَّ فِي الْفِرَارِ مَوْجِدَةً<sup>(١٦٦٤)</sup> اللَّهُ ، وَالذَّلَّ اللَّازِمَ ، وَالْعَارَ  
الْبَاقِي . وَإِنَّ الْفَارَّ لَغَيْرُ مَزِيدٍ فِي عُمُرِهِ ، وَلَا مَحْجُوزٍ بَيْنَهُ وَبَيْنَ يَوْمِهِ .  
مَنْ الرَّاغِبُ إِلَى اللَّهِ كَالظَّمَانِ يَرُدُّ أَلَمَاءَهُ؟ أَلْجَنَّةُ تَحْتَ أَطْرَافِ الْعَوَالِي<sup>(١٦٦٥)</sup> !  
الْيَوْمَ تُبْلَى الْأَخْبَارُ<sup>(١٦٦٦)</sup> ! وَاللَّهِ لَأَنَا أَشَوْقُ إِلَى لِقَائِهِمْ مِنْهُمْ إِلَى دِيَارِهِمْ .  
اللَّهُمَّ فَإِنْ رَدُّوا الْحَقَّ فَافْضُضْ جَمَاعَتَهُمْ ، وَشَتِّ كَلِمَتَهُمْ ، وَأَبْسِلْهُمْ  
بِخَطَايَاهُمْ<sup>(١٦٦٧)</sup> .

إِنَّهُمْ لَنْ يَزُولُوا عَنْ مَوَاقِفِهِمْ دُونَ طَعْنِ دِرَاكِ<sup>(١٦٦٨)</sup> :  
يَخْرُجُ مِنْهُمْ النَّسِيمُ ؛ وَضَرْبُ يَفْلِقُ أَلْهَامَ ، وَيُطِيحُ الْعِظَامَ ، وَيُنْدِرُ<sup>(١٦٦٩)</sup>  
السَّوَاعِدَ وَالْأَقْدَامَ ؛ وَحَتَّى يَرْمُوا بِالْمَنَاسِرِ تَتَّبِعُهَا الْمَنَاسِرُ<sup>(١٦٧٠)</sup> ؛ وَيُرْجَمُوا

which are followed by reserves for support, till their cities are continuously assailed by force after force, and till the horses trample even the extreme ends of the lands, the tracks of their beast and their meadows.

**as-Sayyid ar-Raḍi says:** “*ad-da‘q*” means trampling, e.g., “*taduqqu l-khuyūlu biḥawāfirihā arḍahum*” (the horses trample the ground with their hoofs). “*nawāḥini arḍihim*” means lands opposite each other, it is said, “*manāzilu banī fulānin tatanāḥaru*” meaning the ‘houses of so-and-so are opposite each other.’

1. Amir al-mu‘minin delivered this Sermon on the occasion of the battle of Šiffin. This battle was fought in the year 37 A.H. between Amir al-mu‘minin and the Governor of Syria (ash-Shām), Mu‘āwiyah, for the so-called avenging for the killing of Caliph ‘Uthmān. But in reality it was nothing more than Mu‘āwiyah who had been the Autonomous Governor of Syria from Caliph ‘Umar’s days not wanting to lose that position by swearing allegiance to Amir al-mu‘minin but wanting to keep his authority intact by exploiting the killing of Caliph ‘Uthmān, for later events proved that after securing the government he did not take any practical step to avenge ‘Uthmān’s blood, and never spoke, not even through omission, about the killers of ‘Uthmān.

Although from the first day Amir al-mu‘minin realized that war was inevitable, it was still necessary to exhaust all pleas. Therefore when on Monday the 12th *Rajab*, 36 A.H. he returned to Kūfah after the battle of Jamal he sent Jarir ibn ‘Abdillāh al-Bajālī with a letter to Mu‘āwiyah at Damascus wherein he wrote that the *muhājirūn* and the *anṣār* had sworn allegiance to him and that he too should first swear him allegiance and thereafter place the case of ‘Uthmān’s killing before him so that he could pass verdict thereon according to the Qur’ān and *sunnah*. But Mu‘āwiyah detained Jarir on several pretexts and after consulting ‘Amr ibn al-‘Āṣ staged a revolt on the excuse of ‘Uthmān’s killing, and with the help of important persons of Syria convinced the ignorant people that the liability for ‘Uthmān’s life lay on ‘Ali (p.b.u.h.) and that he, with his conduct, had encouraged the besiegers and had given them protection. Meanwhile he hung the blood-stained shirt of ‘Uthmān and the amputated fingers of his wife Nā‘ilah bint al-Farāfiṣah on the pulpit in the Central Mosque of Damascus around which seventy thousand Syrians cried and swore the pledge to avenge ‘Uthmān’s blood. When

بِالْكَتَائِبِ<sup>(١٦٧١)</sup> تَقْفُوهَا الْحَلَائِبُ<sup>(١٦٧٢)</sup> ؛ وَحَتَّىٰ يُجَرَّ بِبِلَادِهِمُ الْخَمِيسُ  
يَتَلَوْهُ الْخَمِيسُ ؛ وَحَتَّىٰ تَدْعَقَ<sup>(١٦٧٣)</sup> الْخُيُولُ فِي نَوَاحِرِ أَرْضِهِمْ ،  
وَبِأَعْنَانِ<sup>(١٦٧٤)</sup> مَسَارِبِهِمْ<sup>(١٦٧٥)</sup> وَمَسَارِحِهِمْ .

قال السيد الشريف : أقولُ : الدَّعَقُ : الدَّقُّ ، أي تَدَقُّ الْخُيُولُ بِحَوَافِرِهَا  
أَرْضَهُمْ . وَنَوَاحِرُ أَرْضِهِمْ : مُتَقَابِلَاتُهَا . وَيُقَالُ : مَنَازِلُ بَنِي فُلَانٍ تَتَنَاحَرُ ،  
أي تَتَقَابَلُ .

\* \* \* \* \*



as far as possible. In this way, on reaching there Mālik al-Ashtar encamped a little distance away. Fighting could have commenced any moment, but he did not interfere with the other side nor did he take any step by which fighting could have been commenced. But Abū al-A'war suddenly attacked them at night, whereupon they took their swords out of the sheaths and prepared to repulse them. Clashes between the two sides went on for some-time but in the end, taking benefit of the darkness of night Abū al-A'war fled away. Since fighting had already commenced, soon after the appearance of dawn an Iraqi commander, Hāshim ibn 'Utbah al-Mirqāl az-Zuhri, took his position in the battlefield. From the other side also a contingent came to face him, and the flames of fighting rose high. At last Mālik al-Ashtar challenged Abū al-A'war to fight him, but he did not dare to face him, and towards the evening Mālik al-Ashtar went onwards with his men. The next day Amir al-mu'minin reached there with his force and set off for Şiffin with the vanguard contingent and other forces. Mu'āwiyah had already reached there and had set up his bases. He had also placed a guard on the Euphrates and had occupied it. On reaching there Amir al-mu'minin sent him word to remove the guard from the Euphrates, but he refused, whereupon the Iraqis took out their swords and in a courageous attack captured the Euphrates. When this stage was over Amir al-mu'minin sent Bashīr ibn 'Amr al-Anṣārī, Sa'id ibn Qays al-Hamdānī and Shabath ibn Rib'i at-Tamimī to Mu'āwiyah to apprise him of the consequences of war and to make him agree to settlement and allegiance. But his reply was that they could not by any means let 'Uthmān's blood remain neglected, and that now the sword alone would arbitrate between them. Consequently in the month of *Dhi'l-ḥijjah* 36 A.H. both the parties decided on war and warriors from each side came out into the field to face their adversary. Those who entered the battlefield from Amir al-mu'minin's side were: Hujr ibn 'Adī al-Kindī, Shabath ibn Rib'i at-Tamimī, Khālīd ibn al-Mu'ammār, Ziyād ibn an-Naḍr al-Ḥārithī, Ziyād ibn Khaṣafah at-Taymī, Sa'id ibn Qays al-Hamdānī, Qays ibn Sa'd al-Ansārī and Mālik ibn al-Ḥārith al-Ashtar an-Nakha'i while from the Syrians there were, 'Abd ar-Rahmān ibn Khālīd ibn Walid al-Makhzūnī, Abū al-A'war as-Sulamī, Ḥabīb ibn Maslamah al-Fihri, 'Abdullāh ibn Dhi'l-Kalā' al-Ḥimyari, 'Ubaydullāh ibn 'Umar ibn al-Khaṭṭāb, Shuraḥbil ibn Simṭ al-Kindī, and Ḥamzah ibn Mālik al-Hamdānī. When the month of *Dhi'l-ḥijjah* came to end the fighting had to be stopped for *Muḥarram*, but from the 1st of *Ṣafar* fighting was resumed and both parties arrayed themselves opposite each other, equipped with swords, spears and other weapons. On Amir al-mu'minin's side Mālik al-Ashtar was in command of the horsemen and 'Ammār

Mu'āwiyah had roused the feelings of the Syrians to such an extent that they were determined to lay down their lives and be killed, he secured their allegiance on the cause of avenging 'Uthmān's blood and busied himself in equipping for the battle. Thereafter, he showed all this to Jarir and then sent him back mortified.

When Amīr al-mu'minin learnt of these matters through Jarir ibn 'Abdillāh al-Bajali he was forced to rise against Mu'āwiyah, and ordered Mālik ibn Ḥabīb al-Yarbū'i to mobilize the forces in the valley of an-Nukhaylah. Consequently, people from the suburbs of Kūfah began arriving there in large numbers, till they exceeded eighty thousand. First of all, Amīr al-mu'minin sent a vanguard contingent, eight thousand strong, under Ziyād ibn an-Naḍr al-Ḥārithi and another of four thousand strong under Shurayḥ ibn Hānī al-Ḥārithi towards Syria. After the departure of this vanguard contingent he himself set out for Syria at the head of the remaining army on Wednesday the 5th of *Shawwāl*. When he was out of the boundary of Kūfah he offered *zuhr* (noon) prayer and after staying at Dayr Abī Mūsā, Nahr (river) Nars, Qubbat Qubbin, Bābil, Dayr Ka'b, Karbalā', Sābāt, Bahurasini, al-Anbār and al-Jazirah arrived at ar-Riqqah. The people of this place were in favour of 'Uthmān, and at this very place Simāk ibn Makhtamah al-Asadi was putting up with his eight hundred men. These people had left Kūfah to join Mu'āwiyah after deserting Amīr al-mu'minin; when they had seen Amīr al-mu'minin's force they had dismantled the bridge over the River Euphrates so that Amīr al-mu'minin's army should not cross over to the other side of the River. But at the threatening of Mālik ibn al-Ḥārith al-Ashtar an-Nakha'i they were frightened, and after consultations among themselves they put the bridge together again and Amīr al-mu'minin passed over it with his army. When he alighted on the other side of the River he saw that Ziyād and Shurayḥ were also putting up there along with their men since both of them had adopted the land route. When, on reaching here, they found that Mu'āwiyah was advancing with his armies towards the Euphrates and thinking that they would not be able to face him, they stopped there waiting for Amīr al-mu'minin. When they had given the reason for their stopping there, Amīr al-mu'minin accepted their plea and sent them forward. When they reached Sūr ar-Rūm they found that Abū al-A'war as-Sulamī was camping there with his army. Both of them informed Amīr al-mu'minin of this, whereupon he despatched Mālik ibn al-Ḥārith al-Ashtar an-Nakha'i in their wake as the Officer in Command and cautioned him not to initiate the fighting but to try to counsel them and apprise them of the correct position

On the seventh day Mālik al-Ashtar came out and to face him, Ḥabīb ibn Maslamah came forward with his men, and fighting raged till *ẓuhr* (noon).

On the eighth day Amīr al-mu'minīn himself came out with the army and made such an assault that the entire battlefield quaked, and piercing through the ranks and warding off shots of arrows and spears he came and stood between both the lines. Then he challenged Mu'āwiyah, whereupon the latter, along with 'Amr ibn al-Āṣ, came a bit closer. Then Amīr al-mu'minīn said to him: "Come out and face me. Let whoever kills the other be the ruler." Whereupon 'Amr ibn al-Āṣ said to Mu'āwiyah: "Alī is right. Gather up a little courage and face him." Mu'āwiyah replied: "I am not prepared to waste my life at your taunting." Saying this he went back. When Amīr al-mu'minīn saw him retreating he smiled and himself too returned. The daring with which Amīr al-mu'minīn led the attacks in Šiffin can only be called a miraculous feat. Thus, whenever he came out challenging in the battlefield, the enemy lines were dispersed into utter disarray and confusion, and even courageous combatants hesitated to appear against him. That is why on a few occasions he came onto the battlefield in changed dress so that the enemy should not recognize him and someone should be prepared to engage with him personally. Once 'Arār ibn Ad'ham came from the other side to engage with al-'Abbās ibn Rabi'ah ibn al-Ḥārith ibn 'Abd al-Muṭṭalib. They remained engaged but neither could defeat the other, until al-'Abbās chanced to see that a link of his adversary's armour was loose. With a swift stroke he entangled the point of his sword in it, and then with a quick jerk he cut through a few more links. Then with true aim he gave such a blow that his sword went straight into his bosom. Seeing this, people raised the call of *takbīr*. Mu'āwiyah was startled at this noise and on coming to know that 'Arār ibn Ad'ham had been slain he was much disturbed and shouted if there was anyone to take revenge for 'Arār ibn Ad'ham and kill al-'Abbās, whereupon some tired swordsmen of the tribe of Lakhm came out challenging al-'Abbās. al-'Abbās said he would come after taking his Chief's permission. Saying this al-'Abbās came to Amīr al-mu'minīn to seek permission. Amīr al-mu'minīn detained him, put on al-'Abbās's dress, and riding on al-'Abbās's horse entered the battlefield. Taking him to be al-'Abbās, the Lakhms said: "So you have got your Chief's permission." In reply Amīr al-mu'minīn recited the following verse:

*Permission (to fight) is given unto those upon whom war is made for they have been oppressed, and verily, to help them, Allāh is Most Potent. (Qur'ān, 22:39)*



ibn Yāsir of the foot soldiers of Kūfah while Sahl ibn Ḥunayf al-Anṣārī was in command of the horsemen and Qays ibn Sa'd of the foot soldiers of Baṣrah. The banner of the army was given to Ḥāshim ibn 'Utbah. In the army of the Syrians, on the right hand contingent Ibn Dhi'l-Kalā' was in command, while on the left hand contingent Ḥabīb ibn Maslamah, on horsemen 'Amr ibn al-Āṣ and on foot soldiers aḍ-Ḍaḥḥāk ibn Qays al-Fihri were in command.

On the first day Mālīk ibn al-Ashtar entered the battle-field with his men, and from the other side Ḥabīb ibn Maslamah came out with his men to face him and from both sides a fierce battle ensued. Throughout the day swords clashed with swords and spears with spears.

Next day, Ḥāshim ibn 'Utbah came out with 'Alī's army and from the other side Abū al-A'war with his footmen came to face him. When the two armies approached near to each other, horsemen fell upon horsemen and footmen upon footmen and continued attacking each other, and they endured with great patience and steadfastness.

On the third day, 'Ammār ibn Yāsir and Ziyād ibn an-Naḍr came out with horsemen and foot soldiers and from the other side 'Amr ibn al-Āṣ came forward with a big force. Ziyād attacked the horsemen of the opposite side and Mālīk al-Ashtar attacked the foot soldiers so furiously that the enemy's men lost ground and, failing to offer resistance, returned to their camps.

On the fourth day Muḥammad ibn al-Hanafīyyah appeared on the battle-field with his men. From the other side 'Ubaydullāh ibn 'Umar came forward with the Syrian army and both the armies had a serious encounter.

On the fifth day 'Abdullāh ibn 'Abbās came forward and from the other side al-Walīd ibn 'Uqba ibn Abī Mu'ayt came to face him. 'Abdullāh ibn 'Abbās carried the assaults with great steadfastness and courage and gave such a brave fight that the enemy left the field in retreat.

On the sixth day Qays ibn Sa'd al-Anṣārī came forward with the army and to face him Ibn Dhi'l-Kalā' came out with his contingent, and such a severe fighting ensued that at every step bodies were seen falling and blood flowing like streams. At last the darkness of the night separated the two armies.

Meanwhile, after having been called to Mālik al-Ashtar and his having made them feel ashamed, the retreaters came back and again assaulted so steadily that pushing back the enemy they reached the place where ‘Abdullāh ibn Budayl was surrounded by the enemy. When he saw his own men he picked up courage and leapt towards Mu‘āwiyah’s tent with drawn sword. Mālik al-Ashtar tried to stop him but he couldn’t, and, killing seven Syrians, he reached the tent of Mu‘āwiyah. When Mu‘āwiyah noticed him close by he ordered him to be stoned, as a result of which he was overpowered and the Syrians crowded over him and killed him. When Mālik al-Ashtar saw this he proceeded forward with the combatants of Banū Hamdān and Banū Madh’ḥij for an attack on Mu‘āwiyah, and began dispersing the contingent on guard around him. When, out of the five circles of his guards only one remained to be dispersed, Mu‘āwiyah put his foot in the stirrup of his horse in order to run away, but on someone’s encouragement again stopped. On another side of the battlefield a tumult was raging from one end to the other by the swords of ‘Ammār ibn Yāsir and Hāshim ibn ‘Utbah. From whatever side ‘Ammār passed, the companions (of the Holy Prophet) flocked around him and then made such a joint assault that destruction spread throughout the enemy lines. When Mu‘āwiyah saw them advancing he threw his fresh forces towards them. But he continued displaying the excellence of his bravery under the storm of swords and spears. At last Abū al-‘Ādiyah al-Juhani hit him with a spear from which he could not balance himself and then Ibn Ḥawiy (Jawn as-Saksiki) came forward and slew him. ‘Ammār ibn Yāsir’s death caused tumult in Mu‘āwiyah’s ranks because about him they had heard the Holy Prophet having said: “‘Ammār will be killed at the hands of a rebellious party.” Thus before he fell as martyr Dhu’l-Kalā’ had said to ‘Amr ibn al-Āṣ: “I see ‘Ammār on ‘Alī’s side; are we that rebellious party?” ‘Amr ibn al-Āṣ had assured him that eventually ‘Ammār would join them, but when he was killed fighting on ‘Alī’s side the rebellious party stood exposed and no scope was left for any other interpretation. Nevertheless Mu‘āwiyah started telling the Syrians that: “We did not kill ‘Ammār, but ‘Alī did it because he brought him to the battlefield.” When Amīr al-mu’mīnīn heard this cunning sentence he remarked: “In that case the Holy Prophet killed Ḥamzah as he had brought him to the battlefield of Uḥud.” Hāshim ibn ‘Utbah also fell in this conflict. He was killed by al-Ḥārith ibn Mundhir at-Tanūkhī. After him the banner of the contingent was taken over by his son ‘Abdullāh.

When such fearless warriors were gone Amīr al-mu’mīnīn said to the warriors from the tribes of Hamdān and Rabi’ah: “To me you are like ar-



Now one man came out from the other side shouting like an elephant, ran amok and assaulted Amīr al-mu'minīn, but he avoided the blow and then gave such a clean cut with his sword to the other's back that he was split into two. People thought the blow had gone without avail, but when his horse jumped his two separate parts fell on the ground. After him another man came out but he too was finished in the twinkling of an eye. Then Amīr al-mu'minīn challenged others but from the strokes of his sword the enemy came to know that it was Amīr al-mu'minīn in the dress of al-'Abbās and so none dared come to face him.

On the ninth day the right wing was under the command of 'Abdullāh ibn Budayl and the left wing under that of 'Abdullāh ibn al-'Abbās. In the centre was Amīr al-mu'minīn himself. On the other side Ḥabīb ibn Maslamah commanded the Syrian army. When both the lines had come face to face with each other, the valiant soldiers drew out their swords and pounced upon one another like ferocious lions, and fighting raged on all sides. The banner of the right wing of Amīr al-mu'minīn's army was revolving in the hands of Banū Ḥamdān. Whenever anyone of them fell, martyred, someone else would pick up the banner. First of all Kurayb ibn Shurayḥ raised the banner, on his fall Shurayḥ ibn Shurayḥ took it up, then Marthad ibn Shurayḥ, then Hubayrah ibn Shurayḥ, then Yarīm ibn Shurayḥ, then Sumayr ibn Shurayḥ and after the killing of all these six brothers the banner was taken up by Sufyān, then 'Abd, then Kurayb, the three sons of Zayd, who all fell martyred. After that the banner was lifted by two brothers (sons) of Bashīr namely 'Umayr and al-Ḥārith and when they too fell martyred, Wahb ibn Kurayb took up the banner. On this day the enemy's greater attention was on the right wing and its assaults were so fierce that the men lost ground and began to retreat from the battlefield. Only three hundred men remained with the Officer in Command 'Abdullāh ibn Budayl. On seeing this Amīr al-mu'minīn asked Mālik al-Ashtar to call them back and challenge them as to where they were fleeing. "If the days of life are over they cannot avoid death by running away." Now the defeat of the right wing could not be without effect on the left wing, so Amīr al-mu'minīn turned to the left wing and advanced forward, forcing through the enemy lines, whereupon a slave of Banū Umayyah named Aḥmar said to him, "Allāh may make me die if I fail to slay you today." On hearing this Amīr al-mu'minīn's slave Kaysān leapt over him but was killed by him. When Amīr al-mu'minīn saw this he caught him by the skirt of his armour and, picking him up, threw him down so forcefully that all his joints were smashed, whereupon Imām Ḥasan (p.b.u.h.) and Muḥammad ibn al-Ḥanafīyyah came forward and dispatched him to Hell.

mour and spear. Get up and teach these rebels a lesson." Consequently, twelve thousand combatants of the tribes of Rabī'ah and Hamdān stood up, swords in hand. The banner was taken up by Ḥuḍayn ibn al-Mundhir. Entering the lines of the enemy, they used their swords in such a way that heads began to drop, bodies fell in huge heaps and on every side streams of blood flowed. And the assaults of these swordsmen knew no stopping till the day began to end with all its devastation and the gloom of eve set in, ushering in that fearful night which is known in history as the night of al-Harir, wherein the clashing of weapons, the hoofs of horses and the hue and cry of the Syrians created such notice that even voices reaching the ears could not be heard. On Amir al-mu'minīn's side, his wrong-crushing slogans raised waves of courage and valour, and on the enemy's side they shook the hearts in their bosoms. The battle was at its zenith. The quivers of the bowmen had become empty. The stalks of the spears had been broken. Hand to hand fighting went on with swords only and dead bodies collected in heaps, till by morning the number of killed had exceeded thirty thousand.

On the tenth day Amir al-mu'minīn's men showed the same morale. On the right wing Mālik al-Ashtar held the command and on the left wing 'Abdullāh ibn al-'Abbās. Assaults went on like the assaults of new soldiers. Signs of defeat appeared on the Syrians, and they were about to leave the battlefield and run away, when five hundred Qur'āns were raised on spears changing the entire face of the battle. Moving swords stopped, the weapon of deceit was successful, and the way was clear for wrong to hold its sway.

In this battle forty-five thousand Syrians were killed while twenty-five thousand Iraqis fell as martyrs. (*Kitāb Šiffīn* by Naṣr ibn Muzāḥim al-Minqari [d. 212 A.H.] and *at-Tārīkh*, at-Ṭabari, vol.1, pp.3256 – 3349).





## SERMON 125

### About the Khārijites and their opinion on Arbitration

We did not name people the arbitrators but we named the Qur'ān the arbitrator. The Qur'ān is a book, covered, between two flaps, and it does not speak. It should therefore necessarily have an interpreter. Men alone can be such interpreters. When these people invited us to name the Qur'ān as the arbitrator between us, we could not be the party turning away from the Book of Allāh, since Allāh has said:

*. . . And then if ye quarrel about anything refer it to Allāh and the Prophet . . . (Qur'ān, 4:59)*

Reference to Allāh means that we decide according to the Qur'ān while reference to the Prophet means that we follow his *sunnah*. Now therefore, if arbitration were truly done through the Book of Allāh (Qur'ān), we would be the most rightful of all people for the Caliphate; or if it were done by the *sunnah* of the Holy Prophet, we would be the most preferable of them.

Concerning your point why I allowed a time lag between myself and them with regard to the Arbitration, I did so in order that the ignorant may find out (the truth) and one who already knows may hold with it firmly. Possibly Allāh may, as a result of this peace, improve the condition of these people, and they will not be caught by the throats and will not, before indication of the right, fall into rebellion as before. Certainly the best man before Allāh is he who loves most to act according to right, even though it causes him hardship and grief, rather than according to wrong, even though it gives him benefit and increase.

So, where are you being mislead and from where have you been brought (to this state)? Be prepared to march to the people

## ١٢٥ - وَمَنْ كَفَرَ بِاللَّهِ

في التحكيم

وذلك بعد سماعه لأمر الحكّمين

إِنَّا لَمْ نُحَكِّمِ الرِّجَالَ ، وَإِنَّمَا حَكَّمْنَا الْقُرْآنَ . هَذَا الْقُرْآنُ إِنَّمَا هُوَ خَطٌّ مَسْتُورٌ بَيْنَ الدَّفَتَيْنِ<sup>(١٦٧٦)</sup> ، لَا يَنْطِقُ بِلِسَانٍ ، وَلَا بُدَّ لَهُ مِنْ تَرْجُمَانٍ . وَإِنَّمَا يَنْطِقُ عَنْهُ الرِّجَالُ . وَلَمَّا دَعَانَا الْقَوْمُ إِلَى أَنْ نُحَكِّمَ بَيْنَنَا الْقُرْآنَ لَمْ نَكُنِ الْفَرِيقَ الْمُتَوَلَّى عَنْ كِتَابِ اللَّهِ سُبْحَانَهُ وَتَعَالَى ، وَقَدْ قَالَ اللَّهُ سُبْحَانَهُ : « فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ » فَرَدُّهُ إِلَى اللَّهِ أَنْ نُحَكِّمَ بِكِتَابِهِ ، وَرَدُّهُ إِلَى الرَّسُولِ أَنْ نَأْخُذَ بِسُنَّتِهِ ؛ فَإِذَا حُكِمَ بِالصِّدْقِ فِي كِتَابِ اللَّهِ ، فَنَحْنُ أَحَقُّ النَّاسِ بِهِ ، وَإِنْ حُكِمَ بِسُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، فَنَحْنُ أَحَقُّ النَّاسِ وَأَوْلَاهُمْ بِهَا . وَأَمَّا قَوْلُكُمْ : لِمَ جَعَلْتَ بَيْنَكَ وَبَيْنَهُمْ أَجَلًا فِي التَّحْكِيمِ ؟ فَإِنَّمَا فَعَلْتُ ذَلِكَ لِيَتَبَيَّنَ الْجَاهِلُ ، وَيَتَثَبَّتَ الْعَالِمُ ؛ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ فِي هَذِهِ الْهُدْنَةِ أَمْرَ هَذِهِ الْأُمَّةِ ؛ وَلَا تُؤْخَذَ بِأَكْظَامِهَا<sup>(١٦٧٧)</sup> ، فَتَعَجَلَ عَنْ تَبَيُّنِ الْحَقِّ ، وَتَنْقَادَ لِأَوَّلِ الْغَيِّ . إِنَّ أَفْضَلَ النَّاسِ عِنْدَ اللَّهِ مَنْ كَانَ الْعَمَلُ بِالْحَقِّ أَحَبَّ إِلَيْهِ - وَإِنْ نَقَصَهُ وَكَرَّثَهُ<sup>(١٦٧٨)</sup> - مِنْ الْبَاطِلِ وَإِنْ جَرَّ إِلَيْهِ فَائِدَةٌ وَزَادَهُ . فَأَيُّنَ يُتَاهُ بِكُمْ ! وَمِنْ أَيْنَ أُتِيتُمْ ! اسْتَعِدُّوا لِلْمَسِيرِ إِلَى قَوْمٍ حَيَارَى عَنْ الْحَقِّ لَا يُبْصِرُونَهُ ، وَمُوزَعِينَ بِالْجَوْرِ<sup>(١٦٧٩)</sup> لَا



who have deviated from the right and do not see it, have been entangled in wrong-doing and are not corrected. They are away from the Book and turned from the (right) path. You are not trustworthy to rely upon, nor are you holders of honour to be adhered to. You are very bad in kindling the fire of fighting. Woe to you! I had to bear a lot of worries from you. Some day I call you (to *jihād*) and some day I speak to you in confidence, you are neither true free men at the time of call, nor trustworthy brothers at the time of speaking in confidence.

\* \* \* \* \*

## SERMON 126

When Amir al-mu'minin was spoken ill of for showing equality in the distribution (of shares from Bayt al-māl or the Muslim Public Treasury) he said :

Do you command me that I should seek support by oppressing those over whom I have been placed? By Allāh, I won't do so as long as the world goes on, and as long as one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, then why not when the property is that of Allāh. Beware; certainly that giving of wealth without any right for it is wastefulness and lavishness. It raises its doer in this world, but lowers him in the next world. It honours him before people, but disgraces him with Allāh. If a man gives his property to those who have no right for it or do not deserve it, Allāh deprives him of their gratefulness, and their love too would be for others. Then if he falls on bad days and needs their help, they would prove the worst comrades and ignoble friends.

\* \* \* \* \*

يَعْدِلُونَ<sup>(١٦٨٠)</sup> بِهِ ، جُفَاءً عَنِ الْكِتَابِ ، نُكِبَ<sup>(١٦٨١)</sup> عَنِ الطَّرِيقِ . مَا  
 أَنْتُمْ بِوَثِيقَةٍ<sup>(١٦٨٢)</sup> يُغْلَقُ بِهَا ، وَلَا زَوَافِرٍ<sup>(١٦٨٣)</sup> عِزٌّ يُعْتَصَمُ إِلَيْهَا . لَبِئْسَ  
 حُشَّاشٌ<sup>(١٦٨٤)</sup> نَارِ الْحَرْبِ أَنْتُمْ ! أَفْ لَكُمْ ! لَقَدْ لَقِيتُ مِنْكُمْ بَرْحاً<sup>(١٦٨٥)</sup> ،  
 يَوْمًا أَنْادِيكُمْ وَيَوْمًا أَنْاجِيكُمْ ، فَلَا أَخْرَارَ صِدْقٍ عِنْدَ النَّدَاءِ<sup>(١٦٨٦)</sup> ، وَلَا  
 إِخْوَانُ ثِقَةٍ عِنْدَ النَّجَاءِ<sup>(١٦٨٧)</sup> !

## ١٢٦ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

لما عوتب على التسوية في العطاء

أَتَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجَوْرِ فَيَمُنَّ وَلِيْتُ عَلَيْهِ ! وَاللَّهِ لَا  
 أَطُورُ<sup>(١٦٨٨)</sup> بِهِ مَا سَمَرَ سَمِيرٌ<sup>(١٦٨٩)</sup> ، وَمَا أَمَّ<sup>(١٦٩٠)</sup> نَجْمٌ فِي السَّمَاءِ نَجْمًا !  
 لَوْ كَانَ الْمَالُ لِي لَسَوَّيْتُ بَيْنَهُمْ ، فَكَيْفَ وَإِنَّمَا الْمَالُ مَالُ اللَّهِ ! أَلَا وَإِنَّ  
 إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَإِسْرَافٌ ، وَهُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا  
 وَيَضَعُهُ فِي الْآخِرَةِ ، وَيَكْرِمُهُ فِي النَّاسِ وَيُهِينُهُ عِنْدَ اللَّهِ . وَلَمْ يَضَعْ  
 أَمْرُؤَ مَالَهُ فِي غَيْرِ حَقِّهِ وَلَا عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ ، وَكَانَ  
 لِعَظِيمِهِ وَدُّهُمْ . فَإِنْ زَلَّتْ بِهِ النُّعْلُ يَوْمًا فَاحْتَاجَ إِلَى مَعُونَتِهِمْ فَشَرُّ خَلِيلٍ  
 وَالْأَمُّ خَلِيلِينَ<sup>(١٦٩١)</sup> !

## SERMON 127

### About the Khārijites

If you do not stop believing that I have gone wrong and been misled, why do you consider that the common men among the followers of the Prophet Muḥammad (p.b.u.h.a.h.p.) have gone astray like me, and accuse them with my wrong, and hold them unbelievers on account of my sins. You are holding your swords on your shoulders and using them right and wrong. You are confusing those who have committed sins with those who have not. You know that the Prophet stoned the protected (married) adulterer, then he also said his burial prayer and allowed his successors to inherit from him. He killed the murderer and allowed his successors to inherit from him. He amputated (the hand of) the thief and whipped the unprotected (unmarried) adulterer, but thereafter allowed their shares from the booty, and they married Muslim women. Thus the Prophet took them to task for their sins and also abided by Allāh's commands about them, but did not disallow them their rights created by Islam, nor did he remove their names from its followers

Certainly you are the most evil of all persons and are those whom Satan has put on his lines and thrown out into his wayless land. With regard to me, two categories of people will be ruined, namely he who loves me too much and the love takes him away from rightfulness, and he who hates me too much and the hatred takes him away from rightfulness. The best man with regard to me is he who is on the middle course. So be with him and be with the great majority (of Muslims) because Allāh's hand (of protection) is on keeping unity. You should beware of division because the one isolated from the group is (a prey) to Satan just as the one isolated from the flock of sheep is (a prey) to the wolf.

## ١٢٧ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وفيه بين بعض أحكام الدين ويكشف للخوارج الشبهة وينقض حكم الحكمين

فَإِنْ أَبَيْتُمْ إِلَّا أَنْ تَزْعُمُوا أَنِّي أَخْطَأْتُ وَضَلَلْتُ ، فَلَيْسَ تُضَلِّلُونَ  
 عَامَّةَ أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، بِضَلَالِي ، وَتَأْخُذُونَهُمْ بِخَطِيئِي ،  
 وَتُكْفَرُونَهُمْ بِذُنُوبِي ! سَيُوفُكُمْ عَلَى عَوَاتِقِكُمْ تَضْعُونَهَا مَوَاضِعَ الْبُرْءِ  
 وَالسَّقَمِ ، وَتَخْلِطُونَ مَنْ أَذْنَبَ بِمَنْ لَمْ يَذْنِبْ . وَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجَمَ الزَّانِيَ الْمُحْصَنَ ، ثُمَّ صَلَّى عَلَيْهِ ، ثُمَّ  
 وَرَّثَهُ أَهْلُهُ ؛ وَقَتَلَ الْقَاتِلَ وَوَرَّثَ مِيرَاثَهُ أَهْلُهُ . وَقَطَعَ السَّارِقَ وَجَلَدَ  
 الزَّانِيَ غَيْرَ الْمُحْصَنِ ، ثُمَّ قَسَمَ عَلَيْهِمَا مِنَ الْفِيءِ ، وَنَكَحَا الْمُسْلِمَاتِ ؛  
 فَأَخَذَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِذُنُوبِهِمْ ، وَأَقَامَ حَقَّ اللَّهِ  
 فِيهِمْ ، وَلَمْ يَمْنَعْهُمْ سَهْمَهُمْ مِنَ الْإِسْلَامِ ، وَلَمْ يُخْرِجْ أَسْمَاءَهُمْ مِنْ  
 بَيْنِ أَهْلِهِ . ثُمَّ أَنْتُمْ شِرَارُ النَّاسِ ، وَمَنْ رَمَى بِهِ الشَّيْطَانُ مَرَامِيَهُ ،  
 وَضَرَبَ بِهِ تَبَهُهُ<sup>(١٦٦٢)</sup> ! وَسَيَهْلِكُ فِي صِنْفَانِ : مُحِبٌّ مُفْرِطٌ يَذْهَبُ بِهِ  
 الْحُبُّ إِلَى غَيْرِ الْحَقِّ ، وَمُبْغِضٌ مُفْرِطٌ يَذْهَبُ بِهِ الْبُغْضُ إِلَى غَيْرِ الْحَقِّ ،  
 وَخَيْرُ النَّاسِ فِي حَالِ الْنَمَطِ الْأَوْسَطُ فَالزُّمُوهُ ، وَالزُّمُوا السَّوَادَ الْأَعْظَمَ  
 فَإِنَّ يَدَ اللَّهِ مَعَ الْجَمَاعَةِ . وَإِيَّاكُمْ وَالْفُرْقَةَ !

فَإِنَّ الشَّاذَّ مِنَ النَّاسِ لِلشَّيْطَانِ ، كَمَا أَنَّ الشَّاذَّ مِنَ الْغَنَمِ لِلذَّبِّ .

Beware; whoever calls to this course, kill him, even though he may be under this headband of mine. Certainly the two arbitrators were appointed to revive what the Qur'ān revives and to destroy what the Qur'ān destroys. Revival means to unite on it (in a matter) and destruction means to divide on a matter. If the Qur'ān drives us to them we should follow them, and if it drives them to us they should follow up. May you have no father! (Woe to you), I did not cause you any misfortune, nor have I deceived you in any matter, nor created any confusion. Your own group had unanimously suggested in favour of these two men and we bound them that they would not exceed the Qur'ān but they deviated from it and abandoned the right although both of them were conversant with it. This wrong-doing was the dictate of their hearts and so they trod upon it, although we had stipulated that in arbitrating with justice and sticking to rightfulness they would avoid the evil of their own views and the mischief of their own verdict (but since this has happened the award is not acceptable to us).

\* \* \* \* \*

## SERMON 128

### About important happenings at Baṣrah

O' Aḥnaf! It is as though I see him advancing with an army which has neither dust nor noise, nor rustling of reins, nor neighing of horses. They are trampling the ground with their feet as if they are the feet of ostriches.

**as-Sayyid ar-Raḍi says:** Amīr al-mu'minin pointed to the Chief of the Negroes, (*Ṣāhibu'z-Zanj*).<sup>1</sup> Then Amīr al-mu'minin said:

Woe to you (the people of Baṣrah's) inhabited streets and decorated houses which possess wings like the wings of vultures



أَلَا مَنْ دَعَا إِلَى هَذَا الشَّعَارِ<sup>(١٦٩٣)</sup> ، فَاقْتُلُوهُ ، وَلَوْ كَانَ تَحْتَ عِمَامَتِي هَذِهِ ،  
فَإِنَّمَا حُكْمُ الْحَكَمَانِ لِيُخَيِّبَا مَا أَحْيَا الْقُرْآنُ ، وَيُمَيِّتَا مَا أَمَاتَ الْقُرْآنُ ،  
وَإِحْيَاوُهُ لِاجْتِمَاعِ عَلَيْهِ ، وَإِمَاتُهُ لِافْتِرَاقِ عَنْهُ . فَإِنْ جَرَّنَا الْقُرْآنُ إِلَيْهِمْ  
أَتَّبَعْنَاهُمْ ، وَإِنْ جَرَّهُمْ إِلَيْنَا أَتَّبَعُونَا . فَلَمْ آتِ - لَا أَبَا لَكُمْ -  
بُجْرًا<sup>(١٦٩٤)</sup> ، وَلَا خَتَلْتُكُمْ<sup>(١٦٩٥)</sup> عَنْ أَمْرِكُمْ ، وَلَا لَبَسْتُه عَلَيْكُمْ ، إِنَّمَا  
اجْتَمَعَ رَأْيُ مَلِكِكُمْ عَلَى اخْتِيَارِ رَجُلَيْنِ ، أَخَذْنَا عَلَيْهِمَا أَلَّا يَتَعَدَّيَا  
الْقُرْآنَ ، فَتَاهَا عَنْهُ ، وَتَرَكََا الْحَقَّ وَهُمَا يُبْصِرَانِهِ ، وَكَانَ الْجَوْرُ  
هُوَاهُمَا فَمَضَيَا عَلَيْهِ . وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا - فِي الْحُكُومَةِ  
بِالْعَدْلِ ، وَالصَّمَدِ<sup>(١٦٩٦)</sup> لِلْحَقِّ - سُوءَ رَأْيِهِمَا ، وَجَوْرَ حُكْمِهِمَا .

## ١٢٨ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

فيما يخبر به عن الملاحم<sup>(١٦٩٧)</sup> بالبصرة

يَا أَحْنَفُ ، كَأَنِّي بِهِ وَقَدْ سَارَ بِالْجَيْشِ الَّذِي لَا يَكُونُ لَهُ غُبَارٌ وَلَا  
لَجَبٌ<sup>(١٦٩٨)</sup> ، وَلَا قَعْقَعَةٌ لُجْمٍ<sup>(١٦٩٩)</sup> ، وَلَا حَمْحَمَةٌ خَيْلٍ<sup>(١٧٠٠)</sup> . يُثِيرُونَ  
الْأَرْضَ بِأَقْدَامِهِمْ كَأَنَّهَا أَقْدَامُ النَّعَامِ .  
قال الشريف : يومئذ بذلك إلى صاحب الزنج .

ثم قال عليه السلام : وَيَلُّ لِسِكِّكُمْ الْعَامِرَةَ<sup>(١٧٠١)</sup> ، وَالذُّورِ الْمُزْخَرَفَةِ  
الَّتِي لَهَا أَجْنِحَةٌ<sup>(١٧٠٢)</sup> كَأَجْنِحَةِ النَّسُورِ ، وَخَرَاطِيمُ كَخَرَاطِيمِ<sup>(١٧٠٣)</sup>

and trunks like the trunks of elephants; they are the people from among whom if one is killed he is not mourned and if one is lost he is not searched for. I turn this world over on its face, value it only according to its (low) value, and look at it with an eye suitable to it.

**A part of the same sermon**

**Referring to the Turks (Mongols)**

I<sup>2</sup> can see a people whose faces are like shields covered with rough-scraped skins. They dress themselves in silken and woollen clothes and hold dear excellent horses. Their killing and bloodshed shall take place freely till the wounded shall walk over the dead and the number of runners-away shall be less than those taken prisoner:

**One of his companions said to him: O' Amir al-mu'minin, you have been given knowledge of hidden things. Whereupon Amir al-mu'minin laughed and said to the man who belonged to the tribe of Banū Kalb:**

O' brother of Kalb! This is not knowledge of hidden things (*'ilmu'l-ghayb*),<sup>3</sup> these matters have been acquired from him (namely in Prophet) who knew them. As regard knowledge of hidden things, that means knowledge of the Day of Judgement, and the things covered by Allāh in the verse.

*Verily, Allāh is He with Whom is the knowledge of the Hour...* (Qur'ān, 31:34)

Therefore, Allāh alone knows what is there in the wombs, whether male or female, ugly or handsome, generous or miserly, mischievous or pious, and who will be the fuel for Hell and who will be in the company of the Prophets in Paradise. This is the knowledge of the hidden things which is not known to anyone save Allāh. All else is that whose knowledge Allāh passed on to His Prophet and he passed it on to me, and prayed for me that my bosom may retain it and my ribs may hold it.

أَلْفِيلَةً ، مِنْ أَوْلِيكَ الَّذِينَ لَا يُنْدَبُ قَتِيلُهُمْ ، وَلَا يُفْقَدُ غَائِبُهُمْ . أَنَا  
كَابُ الدُّنْيَا لَوَجْهِهَا ، وَقَادِرُهَا بِقَدْرِهَا ، وَنَاطِرُهَا بِعَيْنِهَا .

### منه في وصف الادراك

كَأَنِّي أَرَاهُمْ قَوْمًا « كَأَنَّ وُجُوهَهُمُ الْمَجَانُّ الْمَطْرَقَةُ » (١٧٠٤) ، يَلْبَسُونَ  
الْسَّرَقَ (١٧٠٥) وَالْدِّبَاجَ ، وَيَعْتَقِبُونَ (١٧٠٦) الْخَيْلَ الْعِتَاقَ . وَيَكُونُ هُنَاكَ  
أَسْتَحْرَارُ (١٧٠٧) قَتْلٍ حَتَّى يَمْشِيَ الْمَجْرُوحُ عَلَى الْمَقْتُولِ ، وَيَكُونُ الْمُفْلِتُ  
أَقْلَّ مِنَ الْمَأْسُورِ !

فقال له بعض أصحابه : لقد أعطيت يا أمير المؤمنين علم الغيب ! فضحك عليه  
السلام ، وقال للرجل ، وكان كلبياً :

يَا أَخَا كَلْبٍ ، لَيْسَ هُوَ بِعِلْمٍ غَيْبٍ ، وَإِنَّمَا هُوَ تَعْلَمُ مِنْ ذِي عِلْمٍ .  
وَإِنَّمَا عِلْمُ الْغَيْبِ عِلْمُ السَّاعَةِ ، وَمَا عَدَدَهُ اللَّهُ سُبْحَانَهُ بِقَوْلِهِ : « إِنَّ  
اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ، وَيُنْزِلُ الْغَيْثَ ، وَيَعْلَمُ مَا فِي الْأَرْحَامِ ، وَمَا تَدْرِي  
نَفْسٌ مَآذَا تَكْسِبُ غَدًا ، وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ... » الْآيَةَ ،  
فَيَعْلَمُ اللَّهُ سُبْحَانَهُ مَا فِي الْأَرْحَامِ مِنْ ذَكَرٍ أَوْ أُنْثَى ، وَقَبِيحٍ أَوْ جَمِيلٍ ،  
وَسَخِيٍّ أَوْ بَخِيلٍ ، وَشَقِيٍّ أَوْ سَعِيدٍ ، وَمَنْ يَكُونُ فِي النَّارِ حَطَبًا ، أَوْ  
فِي الْجَنَّةِ لِلنَّبِيِّينَ مُرَافِقًا . فَهَذَا عِلْمُ الْغَيْبِ الَّذِي لَا يَعْلَمُهُ أَحَدٌ إِلَّا  
اللَّهُ ، وَمَا سِوَى ذَلِكَ فَعِلْمُ عِلْمِهِ اللَّهُ نَبِيَّهُ فَعَلِمْنِيهِ ، وَدَعَا لِي بِأَنْ يَعِيَهُ  
صَدْرِي ، وَتَضَطَّمَ عَلَيْهِ جَوَانِحِي (١٧٠٨)

in overpowering them through his might and sagacity. Collecting a large number under his banner he rose in 606 A.H. like a torrent and went on dominating cities and ruining populations till he conquered the area upto North China.

When his authority was established he offered his terms of settlement to 'Alāu'd-Dīn Khwārazm Shāh, ruler of the neighbouring country of Turkistan, and through a deputation concluded an agreement with him that Tartar traders would be allowed to visit his country for trade and their life and property would not be subject to any harm. For some time they traded freely without fear but on one occasion 'Alāu'd-Dīn accused them of spying, seized their goods and had them killed by the Chief of Atrār. When Chingiz Khān learnt of the breach of the agreement and the killing of Tartar merchants his eyes cast forth flames and he began trembling with rage. He sent word to 'Alāu'd-Dīn to return the goods of the Tartar merchants and to hand over to him the ruler of Atrār. 'Alāu'd-Dīn, who was mad with power and authority, did not pay any heed, and acting short-sightedly killed even the plenipotentiary of Chingiz Khān. Now Chingiz Khān lost all patience and his eyes filled with blood. He rose with his sword in hand, and the Tartar warriors leapt towards Bukhārā on their speedy stallions. 'Alāu'd-Dīn came out with four hundred thousand combatants to face him but could not resist the incessant assaults of the Tartars, and having been vanquished only after a few attacks ran away to Nishābūr across the river Jaxartes (Sihūn). The Tartars smashed Bukhārā and razed it to the ground. They pulled down schools and mosques, burning to ashes the houses and killing men and women without distinction. Next year they assaulted Samarqand and devastated it completely. After the flight of 'Alāu'd-Dīn, his son Jalālu'd-Dīn Khwārazm Shāh had assumed the reins of government. The Tartars chased him also, and for ten years he fled from one place to the other but did not fall in their hands. At last he crossed over the river out of the boundaries of his realm. During this time the Tartars did their utmost to ruin populated lands and to annihilate humanity. No city escaped their ruining and no populace could avoid their trampling. Wherever they went they upset the kingdom, overthrown governments, and in a short time established their authority over the northern portion of Asia.

When Chingiz Khān died in 622 A.H. his own son Ogedei Khān succeeded him. He searched out Jalālu'd-Dīn in 628 A.H. and killed him. After him Mongka Khān, the son of the other son of Chingiz Khān, occupied the



1. 'Ali ibn Muḥammad was born in the village of Warzanin in the suburbs of Ray, and belonged to the Azāriqah sect of the Khārijites. He claimed to be a *sayyid* (descendant of the Holy Prophet) by showing himself the son of Muḥammad ibn Aḥmad al-Mukhtafi ibn 'Isā ibn Zayd ibn 'Ali ibn al-Ḥusayn ibn 'Ali ibn Abi Ṭalib, but the experts on lineality and biographers have not accepted his claim to being a *sayyid* and have given his father's name as Muḥammad ibn 'Abd ar-Raḥim instead of Muhammad ibn Aḥmad. The former was from the tribe of 'Abd al-Qays and had been born of a Sindi maid-slave.

'Ali ibn Muḥammad rose as an insurgent in 255 A.H. in the reign of al-Muhtadi Billāh and associated with him the people from the suburbs of Baṣrah on promise of money, wealth and freedom. He entered Baṣrah on the 17th *Shuwwāl*, 255 A.H. killing and looting, and in only two days he put to death thirty thousand individuals, men, women and children, and displayed extreme oppression, bloodshed, savageness and ferocity. He dismantled houses, burnt mosques, and after continuous killing and devastation for fourteen years, was killed in the month of *Ṣafar*, 270 A.H. in the reign of Muwaffaq Billāh. Then people got rid of his devastating deeds.

Amir al-mu'minin's prophecy is one of those prophecies which throw light on his knowledge of the unknown. The details of his army given by Amir al-mu'minin namely that there would be neither neighing of horses nor rustling of weapons therein is a historical fact. The historian aṭ-Ṭabari has written that when this man reached near al-Karkh (a sector of Baghdād) with the intention of insurrection, the people of that place welcomed him, and a man presented him a horse for which no rein could be found despite a search. At last he rode it using a rope for the rein. Similarly there were at that time only three swords in his force—one with himself, one with 'Ali ibn Abān al-Muhallabi, and one with Muḥammad ibn Salm, but later they collected some more weapons by marauding.

2. This prophecy of Amir al-mu'minin is about the attack of the Tartars (Mongols) who were inhabitants of the Mongolian desert in the north west of Turkistan. These semi-savage tribes lived by marauding, killing and devastating. They used to fight among themselves and attack neighbouring areas. Each tribe had a separate chief who was deemed responsible for their protection. Chingiz Khān (Temujin) who was one of the ruling chiefs of these tribes and was very brave and courageous had risen to organize all their divided tribes into one, and, despite their opposition he succeeded



would be covering up the facts, when in fact the cause for the ruin of Baghdād was this very conquest of Khurāsān, whose real movers were the Ḥanafite inhabitants of the place. It was by this conquest that Hūlāgū Khān had the courage to march on the centre of Islam; otherwise it cannot have been the result of a single individual's message that he assaulted an old capital like Baghdād, the awe of whose power and grandeur was seated in the hearts of a large part of the world.

3. To know hidden things on a personal level is one thing, while to be gifted by Allāh with knowledge of any matter and to convey it to others is different. The knowledge of the future which the prophets and vicegerents possess is gained by them through Allāh's teaching and informing. Allāh alone has knowledge of events which are to happen in the future. Of course, He passes this knowledge on to whoever He wills. Thus He says:

*(He alone is) the "Knower of the unseen, neither doth He reveal His secrets unto any (one else) save unto that one of the Messengers whom He chooseth . . ."* (Qur'ān, 72:26-27)

In this way Amir al-mu'minin also received knowledge of the future through the instructions of the Prophet or inspiration from Allāh, for which these words of Amir al-mu'minin stand evidence. Of course, sometimes it is not proper or expedient to disclose certain matters and they are allowed to remain under a veil. Then no one can be acquainted with them as Allāh says:

*Verily, Allāh is He with Whom is the knowledge of the Hour and He sendeth down the rain, and knoweth He what is in the wombs; and knoweth not any soul what he shall earn the morrow, and knoweth not any soul in what lands he shall die: Verily Allāh is All-knowing, All-aware.* (Qur'ān, 31:34)



throne. After Mongka Khān, Qubilai Khān succeeded to a part of the country and the control of Asia fell to the share of his brother Hūlāgū Khān. On the division of the whole realm among the grandsons of Chingiz Khān, Hūlāgū Khān was thinking of conquering Muslim areas when the Ḥanafite of Khurāsān in enmity with the Shāfi'ite invited him to attack Khurāsān. He therefore led an assault on Khurāsān, and the Ḥanafite, thinking themselves to be safe from the Tartars, opened the city gates for them. But the Tartars did not make any distinction between Ḥanafite and Shāfi'ite and killed whoever fell to their hands. After killing most of its population they took it in occupation. These very differences between the Ḥanafite and the Shāfi'ite opened for him the door of conquest upto Iraq. Consequently, after conquering Khurāsān his courage increased and in 656 A.H. he marched on Baghdād with two hundred thousand Tartars. al-Musta'ṣim Billāh's army and the people of Baghdād jointly faced them, but it was not in their power to stop this torrent of calamity. The result was that the Tartars entered Baghdād on the day of 'Āshūrā' carrying with them bloodshed and ruin. They remained busy in killing for forty days. Rivers of blood flowed in the streets and all the alleys were filled with dead bodies. Hundred of thousands of people were put to the sword while al-Musta'ṣim Billāh was trampled to death under foot. Only those people who hid themselves in wells or underground places and hid from their sight could survive. This was the devastation of Baghdād which shook the 'Abbāsīd Kingdom to its foundation, so that its flag could never fly thereafter.

Some historians have laid the blame of this ruin on Ibn al-'Alqamī (Abū Ṭālib, Muḥammad ibn Aḥmad al-Baghdādī), the minister of al-Musta'ṣim Billāh, by holding that, moved by the genral masses of the Shī'ahs and the ruin of al-Karkh sector (of Baghdād), he invited Hūlāgū Khān through the latter's minister, the great scholar Naṣīru'd-Dīn Muḥammad ibn Muḥammad aṭ-Ṭūsī, to march on Baghdād. Even if it be so, it is not possible to ignore the historical fact that before this the 'Abbāsīd Caliph an-Nāsir Lidīnī'llāh had initiated the move for the attack on the Muslim areas. When the Khwārazm Shāhs declined to acknowledge the authority of the Caliphate he had sent word to Chingiz Khān to march on Khwārazm, from which the Tartars had understood that there was no unity and cooperation among the Muslims. Thereafter the Ḥanafite had sent for Hūlāgū Khān to crush the Shāfi'ite as a consequence of which the Tartars secured control over Khurāsān, and prepared the way to march towards Baghdād. In these circumstances to hold only Ibn al-'Alqamī responsible for the ruination of Baghdād and to ignore the move of an-Nāsir Lidīnī'llāh and the dispute between the Ḥanafite and the Shāfi'ite

## SERMON 129

About measures and weights, the transience of  
this world and the condition of its people

O' creatures of Allāh! You and whatever you desire from this world are like guests with fixed periods of stay, and like debtors called upon to pay. Life is getting short while (the records of) actions are being preserved. Many strivers are wasting (their efforts) and many of those who exert are heading towards harm. You are in a period when steps of virtue are moving backwards, steps of evil are moving forward and Satan is increasing his eagerness to ruin people. This is the time that his equipment is strong, his traps have been spread and his prey has become easy (to catch).

Cast your glance over people wherever you like, you will see either a poor man suffering from poverty, or a rich man ignoring Allāh despite His bounty over him, or a miser increasing his wealth by trampling on Allāh's obligations, or an unruly person closing his ears to all counsel. Where are your good people; where are your virtuous people? Where are your high spirited men and generous men? Where are those of you who avoid deceit in their business and remain pure in their behaviour? Have they not all departed from this ignoble, transitory and troublesome world? Have you not been left among people who are just like rubbish and so low that lips avoid mention of them and do not move even to condemn their low position.

. . . *"Verily we are Allāh's and verily unto Him shall we return."* (Qur'ān, 2:156)

Mischief has appeared and there is no one to oppose and change it, nor anyone to dissuade from it or desist from it. Do you, with these qualities, hope to secure abode in the purified

## ١٢٩ - وَمِنْ خُطَبِ عَلِيِّهِ السَّلَامُ

في ذكر المكايل والموازين

عِبَادَ اللَّهِ ، إِنَّكُمْ - وَمَا تَأْمُلُونَ مِنْ هَذِهِ الدُّنْيَا - أَثَوِيَاءُ <sup>(١٧٠٩)</sup>  
مُؤَجَّلُونَ ، وَمَدِينُونَ مُقْتَضَوْنَ : أَجَلٌ مَقْصُوصٌ ، وَعَمَلٌ مَحْفُوظٌ . فَرُبَّ  
دَائِبٍ <sup>(١٧١٠)</sup> مُضَيِّعٍ ، وَرُبَّ كَادِحٍ <sup>(١٧١١)</sup> خَاسِرٍ . وَقَدْ أَصْبَحْتُمْ فِي زَمَنِ  
لَا يَزْدَادُ الْخَيْرُ فِيهِ إِلَّا إِدْبَارًا ، وَلَا الشَّرُّ فِيهِ إِلَّا إِقْبَالًا ، وَلَا الشَّيْطَانُ  
فِي هَلَاكِ النَّاسِ إِلَّا طَمَعًا . فَهَذَا أَوَانٌ قَوِيَتْ عُدَّتُهُ ، وَعَمَتْ مَكِيدَتُهُ ،  
وَأَمَكَنْتْ فَرِيستُهُ <sup>(١٧١٢)</sup> . أَضْرِبْ بِطَرْفِكَ حَيْثُ شِئْتَ مِنَ النَّاسِ ، فَهَلْ  
تُبْصِرُ إِلَّا فَقِيرًا يُكَابِدُ فَقْرًا ، أَوْ غَنِيًّا بَدَلَ نِعْمَةِ اللَّهِ كُفْرًا ، أَوْ بَخِيلًا  
أَتَّخَذَ الْبُخْلَ بِحَقِّ اللَّهِ وَفَرًا ، أَوْ مُتَمَرِّدًا كَانَ بِأُذُنِهِ عَنْ سَمْعِ الْمَوَاعِظِ  
وَقَرًا ! أَيْنَ أَخْيَارُكُمْ وَصُلَحَاؤُكُمْ ! وَأَيْنَ أَحْرَارُكُمْ وَسَمَحَاؤُكُمْ ! وَأَيْنَ  
الْمُتَوَرِّعُونَ فِي مَكَاسِبِهِمْ ، وَالْمُتَنَزِّهُونَ فِي مَذَاهِبِهِمْ ! أَلَيْسَ قَدْ ظَنَعُوا  
جَمِيعًا عَنْ هَذِهِ الدُّنْيَا الدَّنِيَّةِ ، وَالْعَاجِلَةِ الْمُنْغَصَّةِ ، وَهَلْ خُلِقْتُمْ إِلَّا فِي  
حُثَالَةٍ <sup>(١٧١٣)</sup> لَا تَلْتَقِي إِلَّا بِذَمِّهِمُ الشُّفْتَانِ ، أَسْتِصْغَارًا لِقَدْرِهِمْ ،  
وَذَهَابًا عَنْ ذِكْرِهِمْ ! « فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ! » « ظَهَرَ أَلْفَسَادُ » ، فَلَا  
مُنْكَرٌ مُغَيِّرٌ ، وَلَا زَاجِرٌ مُزْدَجِرٌ . أَفَبِهَذَا تُرِيدُونَ أَنْ تُجَاوِرُوا اللَّهَ فِي دَارِ



neighbourhood of Allāh and to be regarded His staunch lovers? Alas! Allāh cannot be deceived about His paradise and His will cannot be secured save by His obedience. Allāh may curse those who advise good but they themselves avoid it, and those who desist others from evil but they themselves act upon it.

\* \* \* \* \*

## SERMON 130

Delivered when Abū Dharr<sup>1</sup> was exiled  
towards ar-Rabadhah

O' Abū Dharr! You showed anger in the name of Allāh therefore have hope in Him for whom you became angry. The people were afraid of you in the matter of their (pleasure of this) world while you feared them for your faith. Then leave to them that for which they are afraid of you and get away from them taking away what you fear them about. How needy are they for what you dissuade them from and how heedless are you towards what they are denying you. You will shortly know who is the gainer tomorrow (on the Day of Judgement) and who is more enviable. Even if these skies and earth were closed to some individual and he feared Allāh, then Allāh would open them for him. Only rightfulness should attract you while wrongfulness should detract you. If you had accepted their worldly attractions they would have loved you and if you had shared in it they would have given you asylum.

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1. Abū Dharr al-Ghifārī's name was Jundab ibn Junādah. He was an inhabitant of ar-Rabadhah which was a small village on the east side of Medina. When he heard about the proclamation of the Prophet, he came to Mecca and after making enquiries saw the Prophet and accepted Islam whereupon the unbelievers of Quraysh gave him all sorts of troubles and



قُدْسِهِ ، وَتَكُونُوا أَعَزَّ أَوْلِيَائِهِ عِنْدَهُ ؟ هَيْهَاتَ ! لَا يُخَدَعُ اللَّهُ عَنْ جَنَّتِهِ ، وَلَا تُنَالُ مَرْضَاتُهُ إِلَّا بِطَاعَتِهِ . لَعَنَ اللَّهُ الْآمِرِينَ بِالْمَعْرُوفِ النَّارِكِينَ لَهُ ، وَالنَّاهِينَ عَنِ الْمُنْكَرِ الْعَامِلِينَ بِهِ !

### ١٣٠ - وَمِنْ أَمَلِيَةِ الْإِسْلَامِ

لأبي ذر رحمه الله لما أخرج إلى الربذة (١٧١٤)

يَا أَبَا ذَرٍّ ، إِنَّكَ غَضِبْتَ لِلَّهِ ، فَأَرْجُ مِنْ غَضِبْتَ لَهُ . إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ ، وَخِفْتَهُمْ عَلَى دِينِكَ ، فَاتْرُكْ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ ، وَاهْرُبْ مِنْهُمْ بِمَا خِفْتَهُمْ عَلَيْهِ ؛ فَمَا أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ ، وَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ ! وَسَتَعْلَمُ مِنَ الرَّابِحِ غَدًا ، وَالْأَكْثَرُ حُسْدًا . وَلَوْ أَنَّ السَّمَاوَاتِ وَالْأَرْضَيْنِ كَانَتَا عَلَى عَبْدٍ رَتَقًا ، ثُمَّ اتَّقَى اللَّهَ ، لَجَعَلَ لَهُ مِنْهُمَا مَخْرَجًا ! لَا يُؤْنِسُنَا إِلَّا الْحَقُّ ، وَلَا يُوحِشُنَا إِلَّا الْبَاطِلُ ، فَلَوْ قَبِلْتَ دُنْيَاهُمْ لِأَحْبُوكَ ، وَلَوْ قَرَضْتَ (١٧١٥) مِنْهَا لِأَمْنُوكَ .

\* \* \* \* \*

There is no speaker under the sky or over the earth more truthful than Abū Dharr.

Now 'Uthmān could do nothing. If he still held him to be a liar it would mean falsification of the Prophet. He therefore kept quiet despite much perturbation, since he could not refute him. On the other side Abū Dharr began speaking against the usurping of Muslims' property quite openly and whenever he saw 'Uthmān he would recite this verse :

*And those who hoard up gold and silver and spend it not in Allāh's way; announce thou unto them a painful chastisement. On the Day (of Judgement) when it shall be heated in the fire of hell, then shall be branded with it their foreheads and their sides and their backs; (saying unto them) "This is what ye hoarded up for yourselves, taste ye then what ye did hoard up." (Qur'ān, 9:34-35)*

'Uthmān promised him money but could not entrap this free man in his golden net, then resorted to repression but could not stop his truth-speaking tongue. At last he ordered him to leave and go to ar-Rabadhah and deputed Marwān, son of the man (al-Ḥakam) exiled by the Prophet, to turn him out of Medina. At the same time he issued the inhuman order that no one should speak to him nor see him off. But Amīr al-mu'minīn, Imām Ḥasan, Imām Ḥusayn, 'Aqīl ibn Abī Ṭālib, 'Abdullāh ibn Ja'far and 'Ammār ibn Yāsir did not pay any heed to this order and accompanied him to see him off, and Amīr al-mu'minīn uttered these sentences (i.e., the above sermon) on that occasion.

In ar-Rabadhah, Abū Dharr had to put up with a very hard life. It was here that his son Dharr and his wife died and the sheep and goats that he was keeping for his livelihood also died. Of his children only one daughter remained, who equally shared his starvation and troubles. When the means of subsistence were fully exhausted and day after day passed without food she said to Abū Dharr: "Father, how long shall we go on like this. We should go somewhere in search of livelihood." Abū Dharr took her with him and set off for the wilderness. He could not find even any foliage. At last he was tired and sat down at a certain place. Then he collected some sand and, putting his head on it, lay down. Soon he began gasping, his eyes rolled up and pangs of death gripped him.

When the daughter saw this condition she was perplexed and said, "Father, if you die in this vast wilderness, how shall I manage for your

inflicted pain after pain, but he remained steadfast. Among the acceptors of Islam he is the third, fourth or fifth. Along with this precedence in Islam his renunciation and piety was so high that the Prophet said:

Among my people Abū Dharr is the like of 'Īsā (Jesus) son of Maryam (Mary) in renunciation and piety.

In the reign of Caliph 'Umar, Abū Dharr left for Syria and during 'Uthmān's reign also remained there. He spent his days in counselling, preaching, acquainting people with the greatness of the members of the Prophet's family and guiding the people to the rightful path. The traces of Shī'ism now found in Syria and Jabal 'Āmil (north of Lebanon) are the result of his preaching and activity and the fruit of seeds sown by him. The Governor of Syria, Mu'āwiyah, did not like the conduct of Abū Dharr and was much disgusted with his open criticism and mention of the money-making and other wrongful activities of 'Uthmān. But he could do nothing. At last he wrote to 'Uthmān that if he remained there any longer he would rouse the people against the Caliph. There should therefore be some remedy against this. On this, 'Uthmān wrote to him that Abū Dharr should be seated on an unsaddled camel and dispatched to Medina. The order was obeyed and Abū Dharr was sent to Medina. On reaching Medina he resumed his preaching of righteousness and truth. He would recall to the people the days of the Holy Prophet and refrain them from displays of kingly pageantry, whereupon 'Uthmān was much perturbed and tried to restrict his speaking. One day he sent for him and said: "I have come to know that you go about propagating that the Holy Prophet said that:

'When Banū Umayyah will become thirty in number they will regard the cities of Allāh as their property, His creatures their slaves and His religion the tool of their treachery.'"

Abū Dharr replied that he had heard the Prophet say so. 'Uthmān said that he was speaking a lie and enquired from those beside him if any one had heard this tradition and all replied in the negative. Abū Dharr then said that enquiry should be made from Amir al-mu'minīn 'Alī ibn Abī Ṭālib (p.b.u.h.). He was sent for and asked about it. He said it was correct and Abū Dharr was telling the truth. 'Uthmān enquired on what basis he gave evidence for the correctness of this tradition. Amir al-mu'minīn replied that he had heard the Holy Prophet say that:

burial quite alone.” He replied, “Do not get upset. The Prophet told me that I shall die in helplessness and some Iraqis would arrange for my burial. After my death you put a sheet over me and then sit by the roadway and when some caravan passes that way tell them that the Prophet’s companion Abū Dharr has died.” Consequently, after his death she went and sat by the roadside. After some time a caravan passed that way. It included Mālik ibn al-Ḥārith al-Ashtar an-Nakha‘i, Hujr ibn ‘Abdī at-Ṭā‘i, ‘Alqamah ibn Qays an-Nakha‘i, Sa‘sa‘ah ibn Ṣūḥān al-‘Abdī, al-Aswad ibn Yazīd an-Nakha‘i etc. who were all fourteen persons in number. When they heard about the passing away of Abū Dharr they were shocked at his helpless death. They stopped their riding beasts and postponed the onward journey for his burial. Mālik al-Ashtar gave a sheet of cloth for his shroud. It was valued at four thousand Dirhams. After his funeral rites and burial they departed. This happened in the month of *Dhi’l-ḥijjah*, 32 A.H.







## SERMON 131

### Grounds for accepting the Caliphate and the qualities of a ruler and governor

O' (people of) differing minds and divided hearts, whose bodies are present but wits are absent. I am leading you (amicably) towards truthfulness, but you run away from it like goats and sheep running away from the howling of a lion. How hard it is for me to uncover for you the secrets of justice, or to straighten the curve of truthfulness.

O' my Allāh! Thou knowest that what we did was not to seek power nor to acquire anything from the vanities of the world. We rather wanted to restore the signs of Thy religion and to usher prosperity into Thy cities so that the oppressed among Thy creatures might be safe and Thy forsaken commands might be established. O' my Allāh! I am the first who leaned (towards Thee) and who heard and responded (to the call of Islam). No one preceded me in prayer (*ṣalāt*) except the Prophet.

You certainly know that he who is in charge of honour, life, booty (enforcement of), legal commandments and the leadership of the Muslims should not be a miser as his greed would aim at their wealth, nor be ignorant as he would then mislead them with his ignorance, nor be of rude behaviour who would estrange them with his rudeness, nor should he deal unjustly with wealth thus preferring one group over another, nor should he accept a bribe while taking decisions, as he would forfeit (others) rights and hold them up without finality, nor should he ignore *sunnah* as he would ruin the people.

## ١٣١ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وفيه يبين سبب طلبه الحكم ويصف الإمام الحق

أَيَّتْهَا النُّفُوسُ الْمُخْتَلِفَةُ ، وَالْقُلُوبُ الْمُتَشَتِّتَةُ ، الشَّاهِدَةُ أَبْدَانُهُمْ ،  
وَالْغَائِبَةُ عَنْهُمْ عُقُولُهُمْ ، أَظَارَكُمْ<sup>(١٧١٦)</sup> عَلَى الْحَقِّ وَأَنْتُمْ تَنْفِرُونَ عَنْهُ  
نُفُورَ الْمِعْزَى مِنْ وَغْوَةِ الْأَسَدِ ! هَيْهَاتَ أَنْ أَطْلَعَ بِكُمْ سَرَارَ<sup>(١٧١٧)</sup>  
الْعَدْلِ ، أَوْ أَقِيمَ أَعْوِجَاجَ الْحَقِّ . اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَمْ يَكُنِ الَّذِي  
كَانَ مِنَّا مُنَافَسَةً فِي سُلْطَانٍ ، وَلَا التَّمَّاسَ شَيْءٍ مِنْ فُضُولِ الْحُطَّامِ ،  
وَلَكِنْ لِنَرِدَ الْمَعَالِمَ مِنْ دِينِكَ ، وَنُظْهِرَ الْأَصْلَاحَ فِي بِلَادِكَ ، فَيَأْمَنَ  
الْمَظْلُومُونَ مِنْ عِبَادِكَ ، وَتُقَامَ الْمَعْظَلَةُ مِنْ حُدُودِكَ . اللَّهُمَّ إِنِّي أَوَّلُ مَنْ  
أَنَابَ ، وَسَمِعَ وَأَجَابَ ، لَمْ يَسْبِقْنِي إِلَّا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ  
وَالِاهِ وَسَلَّمَ - بِالصَّلَاةِ .

وَقَدْ عَلِمْتُمْ أَنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ أَلْوَالِي عَلَى الْفُرُوجِ وَالِدَّمَاءِ  
وَالْمَغَانِمِ وَالْأَحْكَامِ وَإِمَامَةِ الْمُسْلِمِينَ الْبَخِيلِ ، فَتَكُونَ فِي أَمْوَالِهِمْ  
نَهْمَتُهُ<sup>(١٧١٨)</sup> ، وَلَا الْجَاهِلُ فَيُضِلُّهُمْ بِجَهْلِهِ ، وَلَا الْجَانِي فَيَقْطَعُهُمْ  
بِجَفَائِهِ ، وَلَا الْخَائِفُ<sup>(١٧١٩)</sup> لِلدُّوَلِ<sup>(١٧٢٠)</sup> فَيَتَّخِذَ قَوْمًا دُونَ قَوْمٍ ، وَلَا  
الْمُرْتَشِي فِي الْحُكْمِ فَيَذْهَبَ بِالْحَقُوقِ ، وَيَقِفَ بِهَا دُونَ الْمَقَاطِعِ<sup>(١٧٢١)</sup> ،  
وَلَا الْمُعْطَلُ لِسُنَّةِ فَيُهْلِكَ الْأُمَّةَ .

## SERMON 132

### Warning about death and counselling

We praise Him for whatever He takes or gives or whatever He inflicts on us or tries us with. He is aware of all that is hidden and He sees all that is concealed. He knows all that breasts contain or eyes hide. We render evidence that there is no god except He and that Muḥammad – peace be upon him and his progeny – has been chosen by Him and deputed by Him – evidence tendered both secretly and openly, by heart and by tongue.

### A part of the same sermon

By Allāh, certainly it is reality not fun, truth not falsehood. It is none else than death. Its caller is making himself heard and its dragsman is making haste. The majority of the people should not deceive you. You have seen those who lived before you, amassed wealth, feared poverty and felt safe from its (evil) consequences, the longerity of desires and the (apparent) distance from death. How, then, death overtook them, turned them out of their homelands and took them out of their places of safety. They were borne on coffins, people were busy about them one after another, carrying them on their shoulders and supporting them with their hands.

Did you not witness those who engaged in long-reaching desires, built strong buildings, amassed much wealth but their houses turned to graves and their collections turned into ruin. Their property devolved on the successors and their spouses on those who came after them. They cannot (now) add to their good

## ١٣٢ - وَمِنْ خُطْبَاتِهِ عَلَيْهِ السَّلَامُ

يعظ فيها ويزهد في الدنيا

حمد الله

نَحْمَدُهُ عَلَى مَا أَخَذَ وَأَعْطَى ، وَعَلَى مَا أَبْلَى وَأَبْتَلَى <sup>(١٧٢٢)</sup> . الْبَاطِنُ  
لِكُلِّ خَفِيَّةٍ ، وَالْحَاضِرُ لِكُلِّ سَرِيرَةٍ ، الْعَالِمُ بِمَا تُكِنُّ الصُّدُورُ ، وَمَا  
تَخُونُ الْعُيُونُ . وَنَشْهَدُ أَنْ لَا إِلَهَ غَيْرُهُ ، وَأَنَّ مُحَمَّدًا نَجِيبُهُ وَبِعِيثُهُ <sup>(١٧٢٣)</sup> ،  
شَهَادَةٌ يُوَافِقُ فِيهَا السِّرُّ الْأَعْلَانُ ، وَالْقَلْبُ اللَّسَانُ .

عظة الناس

ومنها : فَإِنَّهُ وَاللَّهِ الْجِدُّ لَا اللَّعِبُ ، وَالْحَقُّ لَا الْكَذِبُ . وَمَا هُوَ  
إِلَّا الْمَوْتُ أَسْمَعَ دَاعِيهِ <sup>(١٧٢٤)</sup> ، وَأَعْجَلَ حَادِيهِ <sup>(١٧٢٥)</sup> . فَلَا يَغُرَّنَّكَ سَوَادُ  
النَّاسِ مِنْ نَفْسِكَ ، وَقَدْ رَأَيْتَ مَنْ كَانَ قَبْلَكَ مِنْ جَمَعَ أَلْمَالِ وَحَذَرَ  
الْإِقْلَالِ ، وَأَمِنَ الْعَوَاقِبَ - طُولَ أَمَلٍ وَاسْتِبْعَادَ أَجَلٍ - كَيْفَ نَزَلَ بِهِ  
الْمَوْتُ فَازْعَجَهُ عَنْ وَطَنِهِ ، وَأَخَذَهُ مِنْ مَأْمِنِهِ ، مَحْمُولًا عَلَى أَعْوَادِ الْمَنَآيَا  
يَتَعَاطَى بِهِ الرِّجَالُ الرِّجَالَ ، حَمَلًا عَلَى الْمَنَآكِبِ وَإِمْسَاكَ بِالْأَنَامِلِ .  
أَمَّا رَأَيْتُمْ الَّذِينَ يَأْمُلُونَ بَعِيدًا ، وَيَبْنُونَ مَشِيدًا ، وَيَجْمَعُونَ كَثِيرًا !  
كَيْفَ أَصْبَحَتْ بُيُوتُهُمْ قُبُورًا ، وَمَا جَمَعُوا بُورًا ؛ وَصَارَتْ أَمْوَالُهُمْ  
لِلْوَارِثِينَ ، وَأَزْوَاجُهُمْ لِقَوْمٍ آخَرِينَ ؛ لَا فِي حَسَنَةٍ يَزِيدُونَ ، وَلَا

acts nor invoke (Allāh's) mercy in respect of evil acts. Therefore, whoever makes his heart habituated to fear Allāh achieves a forward position and his action is successful. Prepare yourself for it and do all that you can for Paradise. Certainly this world has not been made a place of permanent stay for you. But it has been created as a pathway in order that you may take from it the provisions of your (good) actions for the permanent house (in Paradise). Be ready for departure from here and keep close your riding animals for setting off.



## **SERMON 133**

### **On the Glory of Allāh**

This world and the next have submitted to Him their reins, and the skies and earths have flung their keys towards Him. The thriving trees bow to Him in the morning and evening, and produce for Him – flaming fire from their branches, and at His command, turn their own feed into ripe fruits.

#### **A part of the same sermon about the Holy Qur'ān**

The Book of Allāh is among you. It speaks and its tongue does not falter. It is a house whose pillars do not fall down, and a power whose supporters are never routed.

#### **A part of the same sermon about the Holy Prophet**

Allāh deputed the Prophet after a gap from the previous prophets when there was much talk (among the people). With him Allāh exhausted the series of prophets and ended the revelation. He then fought for Him those who were turning away



مِنْ سَيِّئَةٍ يَسْتَعْتِبُونَ ! فَمَنْ أَشْعَرَ التَّقْوَى قَلْبُهُ بَرَزَ مَهْلُهُ <sup>(١٧٢٦)</sup> ، وَفَازَ عَمَلُهُ . فَأَهْتَبِلُوا <sup>(١٧٢٧)</sup> هَبْلَهَا ، وَأَعْمَلُوا لِلْجَنَّةِ عَمَلَهَا : فَإِنَّ الدُّنْيَا لَمْ تُخْلَقْ لَكُمْ دَارَ مُقَامٍ ، بَلْ خُلِقَتْ لَكُمْ مَجَازًا لِيَتَزَوَّدُوا مِنْهَا الْأَعْمَالَ إِلَى دَارِ الْقَرَارِ . فَكُونُوا مِنْهَا عَلَى أَوْفَازٍ <sup>(١٧٢٨)</sup> . وَقَرَّبُوا الظُّهُورَ <sup>(١٧٢٩)</sup> لِلزِّيَالِ <sup>(١٧٣٠)</sup>

### ١٣٣ - وَمِنْ خُطْبَةِ الْعَمَلِ السَّالِفِ

يعظم الله سبحانه ويذكر القرآن والذبي ويعظ الناس

عظمة الله تعالى

وَأَنْقَادَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ بِأَزِمَتِهَا ، وَقَذَفَتْ إِلَيْهِ السَّمَاوَاتُ وَالْأَرْضُونَ مَقَالِيدَهَا <sup>(١٧٣١)</sup> ، وَسَجَدَتْ لَهُ بِالْغُدُوِّ وَالْآصَالِ الْأَشْجَارُ النَّاضِرَةُ ، وَقَدَحَتْ <sup>(١٧٣٢)</sup> لَهُ مِنْ قُضْبَانِهَا النَّيِّرَانَ الْمُضِيئَةَ ، وَآتَتْ أَكْلَهَا بِكَلِمَاتِهِ الثَّمَارُ أَلْيَانَعَةً .

القرآن

منها : وَكِتَابُ اللَّهِ بَيْنَ أَظْهُرِكُمْ نَاطِقٌ لَا يَغِيَا لِسَانُهُ ، وَبَيِّنٌ لَا تُهْدِمُ أَرْكَانُهُ ، وَعِزٌّ لَا تُهْزِمُ أَعْوَانُهُ .

رسول الله

منها : أَرْسَلَهُ عَلَى حِينِ فِتْرَةٍ مِنَ الرُّسُلِ ، وَتَنَازَعٍ مِنَ الْأَلْسُنِ ، فَقَفَّى بِهِ الرُّسُلَ ، وَخَتَمَ بِهِ الْوَحْيَ ، فَجَاهَدَ فِي اللَّهِ الْمُدْبِرِينَ عَنْهُ ،

from Him and were equating others with Him.

**A part of the same sermon about this world**

Certainly this world is the end of the sight of the (mentally) blind who see nothing beyond it. The sight of a looker (who looks with the eye of his mind) pierces through and realizes that the (real) house is beyond this world. The looker therefore wants to get out of it while the blind wants to get into it. The looker collects provision from it (for the next world) while the blind collects provision for this very world.

**A part of the same sermon — A caution**

You should know that a man gets satiated and wearied with everything except life, because he does not find for himself any pleasure in death. It is in the position of life for a dead heart, sight for the blind eye, hearing for the deaf ear, quenching for the thirsty and it contains complete sufficiency and safety.

The Book of Allāh is that through which you see, you speak and you hear. Its one part speaks for the other part, and one part testifies to the other. It does not create differences about Allāh nor does it mislead its own follower from (the path of) Allāh. You are joined together in hatred of each other and in the growing of herbage on your filth (i.e., for covering inner dirt by good appearance outside). You are sincere with one another in your love of desires and bear enmity against each other in earning wealth. The evil spirit (Satan) has perplexed you and deceit has misled you. I seek the help of Allāh for myself and you.

\* \* \* \* \*

وَالْعَادِلِينَ بِهِ .

### الدنيا

منها : وَإِنَّمَا الدُّنْيَا مُتَهَيَّاةٌ بِصَرِّ الْأَعْمَى ، لَا يُبْصِرُ مِمَّا وَرَاءَهَا شَيْئاً ، وَالْبَصِيرُ يَنْفُذُهَا بِصَرِّهِ ، وَيَعْلَمُ أَنَّ الدَّارَ وَرَاءَهَا . فَالْبَصِيرُ مِنْهَا شَاخِصٌ ، وَالْأَعْمَى إِلَيْهَا شَاخِصٌ . وَالْبَصِيرُ مِنْهَا مُتَزَوِّدٌ ، وَالْأَعْمَى لَهَا مُتَزَوِّدٌ .

### عظة الناس

منها : وَاعْلَمُوا أَنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا وَيَكَادُ صَاحِبُهُ يَشْبَعُ مِنْهُ وَيَمْلَأُهُ إِلَّا الْحَيَاةَ فَإِنَّهُ لَا يَجِدُ فِي الْمَوْتِ رَاحَةً . وَإِنَّمَا ذَلِكَ بِمَنْزِلَةِ الْحِكْمَةِ الَّتِي هِيَ حَيَاةٌ لِلْقَلْبِ الْمَيِّتِ ، وَبَصَرٌ لِلْعَيْنِ الْأَعْمَى ، وَسَمْعٌ لِلْأُذُنِ الصَّمَاءِ ، وَرِيٌّ لِلظَّمْآنِ ، وَفِيهَا الْغِنَى كُلُّهُ وَالسَّلَامَةُ . كِتَابُ اللَّهِ تُبْصِرُونَ بِهِ ، وَتَنْطِقُونَ بِهِ ، وَتَسْمَعُونَ بِهِ ، وَيَنْطِقُ بَعْضُهُ بِبَعْضٍ ، وَيَشْهَدُ بَعْضُهُ عَلَى بَعْضٍ ، وَلَا يَخْتَلِفُ فِي اللَّهِ ، وَلَا يُخَالِفُ بِصَاحِبِهِ عَنِ اللَّهِ . قَدْ أَضْطَلَحْتُمْ عَلَى الْغُلِّ<sup>(١٧٣٣)</sup> فِيمَا بَيْنَكُمْ ، وَنَبَتَ الْمَرْعَى عَلَى دِمْنِكُمْ<sup>(١٧٣٤)</sup> . وَتَصَافَيْتُمْ عَلَى حُبِّ الْأَمْوَالِ ، وَتَعَادَيْتُمْ فِي كَسْبِ الْأَمْوَالِ . لَقَدْ اسْتَهَامَ<sup>(١٧٣٥)</sup> بِكُمْ الْخَبِيثُ ، وَتَاهَ بِكُمْ الْغُرُورُ ، وَاللَّهُ الْمُسْتَعَانُ عَلَى نَفْسِي وَأَنْفُسِكُمْ .

## SERMON 134

Delivered when Caliph 'Umar ibn al-Khaṭṭāb consulted<sup>1</sup>  
Amir al-mu'minin about himself, taking part in the march  
towards Rome (Byzantine Empire).

Allāh has taken upon Himself for the followers of this religion the strengthening of boundaries and hiding of the secret places. Allāh helped them when they were few and could not protect themselves. He is living and will not die. If you will yourself proceed towards the enemy and clash with them and fall into some trouble, there will be no place of refuge for the Muslims other than their remote cities, nor any place they would return to. Therefore, you should send there an experienced man and send with him people of good performance who are well-intentioned. If Allāh grants you victory, then this is what you want. If it is otherwise, you would serve as a support for the people and a returning place for the Muslims.

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1. About Amir al-mu'minin, the strange position is adopted that on the one hand, it is said that he was ignorant of practical politics and unacquainted with ways of administration from which it is intended that the revolts created by the Umayyad's lust for power should be shown to be the outcome of Amir al-mu'minin's weak administration. On the other hand, much is made of the various occasions when the then Caliphs consulted Amir al-mu'minin in important affairs of State in the matter of wars with unbelievers. The aim in this is not to exhibit his correctness of thinking and judgement or deep sagacity but to show that there was unity and concord between him and the Caliphs so that attention should not be paid to the fact that in some matters they also differed and that mutual clashes had also occurred. History shows that Amir al-mu'minin did have differences of principles with the Caliphs and did not approve every step of theirs. In the sermon of *ash-Shiqshiqiyyah* he has expressed in loud words his difference of opinion and anger about each regime. Nevertheless, this difference does not mean that correct guidance should be withheld in collective Islamic problems. Again, Amir al-mu'minin's character was so high that no one could imagine that he would ever evade giving counsel which concerned

## ١٣٤ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وقد شاوره عمر بن الخطاب في الخروج إلى غزو الروم

وَقَدْ تَوَكَّلَ اللَّهُ لِأَهْلِ هَذَا الدِّينِ بِإِعْزَازِ الْحَوَزَةِ<sup>(١٧٣٦)</sup> ، وَسَتْرِ الْعَوْرَةِ .  
وَالَّذِي نَصَرَهُمْ ، وَهُمْ قَلِيلٌ لَا يَنْتَصِرُونَ ، وَمَنْعَهُمْ وَهُمْ قَلِيلٌ لَا  
يَمْتَنِعُونَ ، حَيٌّ لَا يَمُوتُ .

إِنَّكَ مَتَى تَسِرَ إِلَى هَذَا الْعَدُوِّ بِنَفْسِكَ ، فَتَلْقَهُمْ فَتُنْكَبُ ، لَا تَكُنْ  
لِلْمُسْلِمِينَ كَانِفَةً<sup>(١٧٣٧)</sup> دُونَ أَقْصَى بِلَادِهِمْ . لَيْسَ بَعْدَكَ مَرْجِعٌ يَرْجِعُونَ  
إِلَيْهِ ، فَابْعَثْ إِلَيْهِمْ رَجُلًا مِخْرَبًا ، وَاحْفِزْ<sup>(١٧٣٨)</sup> مَعَهُ أَهْلَ الْبَلَاءِ<sup>(١٧٣٩)</sup>  
وَالنَّصِيحَةِ ، فَإِنْ أَظْهَرَ اللَّهُ فَذَلِكَ مَا تُحِبُّ ، وَإِنْ تَكُنِ الْأُخْرَى ، كُنْتَ  
رِدًّا لِلنَّاسِ<sup>(١٧٤٠)</sup> وَمَثَابَةٌ<sup>(١٧٤١)</sup> لِلْمُسْلِمِينَ .

\* \* \* \* \*



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This is that counsel which is put forth as a proof of mutual accord, although this advice was tendered in view of Islam's prestige and life which was dearer to Amir al-mu'minin than any other interest. No particular individual's life was dear to him for which he might have advised against participation in the battle.

\* \* \* \* \*

the common weal, or would give such counsel which would damage public interests. That is why, despite differences of principle, he was consulted. This throws light on the greatness of his character and the correctness of his thinking and judgement. Similarly, it is a prominent trait of the Holy Prophet's character that despite rejecting his claim to prophethood the unbelievers acknowledged him the best trustee and could never doubt his trustworthiness. Rather, even during clashes of mutual opposition they entrusted to him their property without fear and never suspected that their property would be misappropriated. Similarly, Amir al-mu'minin was held to occupy so high a position of trust and confidence that friend and foe both trusted in the correctness of his counsel. So, just as the Prophet's conduct shows his height of trustworthiness, and just as it cannot be inferred from it that there was mutual accord between him and the unbelievers, because trust has its own place while the clash of Islam and unbelief has another, in the same way, despite having differences with the Caliphs, Amir al-mu'minin was regarded as the protector of national and community interests and as the guardian of Islam's well-being and prosperity. Thus when national interests were involved he was consulted and he tendered his unbiased advice raising himself above personal ends and keeping in view the Prophet's tradition to the effect that "He who is consulted is a trustee" never allowed any dishonesty or duplicity to interfere. When on the occasion of the battle of Palestine, the Caliph 'Umar consulted him about his taking part in it himself, then, irrespective of whether or not his opinion would accord with 'Umar's feelings, he kept in view Islam's prestige and existence and counselled him to stay in his place and to send to the battle-front such a man who should be experienced and well-versed in the art of fighting, because the going of an inexperienced man would have damaged the established prestige of Islam and the awe in which the Muslims were held which had existed from the Prophet's days would have vanished. In fact, in the Caliph 'Umar's going there Amir al-mu'minin saw signs of defeat and vanquishment. He therefore found Islam's interest to lie in detaining him and indicated his view in the words that:

"If you have to retreat from the battle-field, it would not be your personal defeat only, but the Muslims would lose heart by it and leave the battle-field and disperse here and there, because with the officer in command leaving the field the army too would lose ground. Furthermore, with the centre being without the Caliph there would be no hope of any further assistance from behind which could sustain courage of the combatants."

## SERMON 135

There was some exchange of words between 'Uthmān ibn 'Affān and Amir al-mu'minin when al-Mughirah ibn al-Akhnas<sup>1</sup> said to 'Uthmān that he would deal with Amir al-mu'minin on his behalf whereupon Amir al-mu'minin said to al-Mughirah:

O' son of the accursed and issueless, and of a tree which has neither root nor branch. Will you deal with me? By Allāh, Allāh will not grant victory to him whom you support, nor will he be able to stand up whom you raise. Get away from us. Allāh may keep you away from your purpose. Then do whatever you like. Allāh may not have mercy on you if you have pity on me.

\* \* \* \* \*

## SERMON 136

About the sincerity of his own intention  
and support of the oppressed

Your allegiance to me was not without thinking,<sup>1</sup> nor is my and your position the same. I seek you for Allāh's sake but you seek me for your own benefits. O' people! support me despite your heart's desires. By Allāh, I will take revenge for the oppressed from the oppressor and will put a string in the nose of the oppressor and drag him to the spring of truthfulness even though he may grudge it.

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1. al-Mughirah ibn al-Akhnas ath-Thaqafī was among the well-wishers of 'Uthmān ibn 'Affān and the son of his paternal aunt. His brother Abu'l-Ḥakam ibn al-Akhnas was killed at the hands of Amir al-mu'minin in the battle of Uḥud, because of which he bore malice against Amir al-mu'minin. His father was one of those people who accepted Islam at the time of fall of Mecca but retained heresy and hypocrisy in heart. That is why Amir al-mu'minin called him accursed, and he called him issueless because he who has a son like al-Mughira deserves to be called issueless.

## ١٣٥ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وقد وقعت مشاجرة بينه وبين عثمان فقال المغيرة بن الأحنس لعثمان :  
 أنا أكفيكه ، فقال علي عليه السلام للمغيرة :

يَا بَنَ اللَّعِينِ الْآبَتِرِ<sup>(١٧٤٢)</sup> ، وَالشَّجَرَةَ الَّتِي لَا أَضِلَّ لَهَا وَلَا فَرْعَ ،  
 أَنْتَ تَكْفِينِي ؟ فَوَاللَّهِ مَا أَعَزَّ اللَّهُ مَنْ أَنْتَ نَاصِرُهُ ، وَلَا قَامَ مَنْ أَنْتَ  
 مُنْهَضُهُ . أَخْرُجْ عَنَّا أَبْعَدَ اللَّهُ نَوَاكِ<sup>(١٧٤٣)</sup> ، ثُمَّ أَبْلُغْ جَهْدَكَ ، فَلَا أَبْقَى  
 اللَّهُ عَلَيْكَ إِنْ أَبْقَيْتَ !

## ١٣٦ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في أمر البيعة

لَمْ تَكُنْ بَيَعْتُكُمْ إِيَّايَ فَلْتَةً<sup>(١٧٤٤)</sup> ، وَلَيْسَ أَمْرِي وَأَمْرُكُمْ وَاحِدًا .  
 إِنِّي أُرِيدُكُمْ لِلَّهِ وَأَنْتُمْ تُرِيدُونَنِي لِأَنْفُسِكُمْ .  
 أَيُّهَا النَّاسُ ، أَعِينُونِي عَلَى أَنْفُسِكُمْ ، وَائْتُمِ اللَّهَ لِأَنْصِفَنَّ الْمَظْلُومَ مِنْ  
 ظَالِمِهِ ، وَلَا تَقُودَنَّ الظَّالِمَ بِخِزَامَتِهِ<sup>(١٧٤٥)</sup> ، حَتَّى أُرِدَّ مِنْهُلَ الْحَقِّ وَإِنْ  
 كَانَ كَارِهًا .

## SERMON 137

### About Ṭalḥah and az-Zubayr

By Allāh, they did not find any disagreeable thing in me, nor did they do justice between me and themselves. Surely, they are now demanding a right which they have abandoned and blood which they have themselves shed. If I pertook in it with them then they too have a share in it, but if they committed it without me the demand should be against them. The first step of their justice should be that they pass verdict against themselves. I have my intelligence with me.

I have never mixed matters nor have they appeared mixed to me. Certainly, this is the rebellious group in which there is the near one (az-Zubayr), the scorpion's venom ('Ā'ishah) and doubts which cast a veil (on facts). But the matter is clear, and the wrong has been shaken from its foundation. Its tongue has stopped uttering mischief. By Allāh, I will prepare for them a cistern from which I alone will draw water. They will not be able to drink from it nor would they be able to drink from any other place.

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1. Here Amīr al-mu'minin points to the view of 'Umar ibn al-Khaṭṭāb which he had on the allegiance of Abū Bakr on the day of Saqifah when he said: "... let me clarify this to you that the allegiance with Abū Bakr was a mistake and without thinking (*faltah*) but Allāh saved us from its evil. Therefore, whoever (intends to) acts like this you must kill him..." (*aṣ-Ṣaḥīḥ*, al-Bukhārī, vol.8, p.211; *as-Sīrah an-Nabawiyyah*, Ibn Hishām, vol.4, pp.308–309; *at-Tārikh*, aṭ-Ṭabari, vol.1, p.1822; *al-Kāmil*, Ibn al-Athīr, vol.2, p.327; *at-Tārikh*, Ibn Kathīr, vol.5, pp.245–246; *al-Musnad*, Aḥmad ibn Ḥanbal, vol.1, p.55; *as-Sīrah al-Ḥalabiyyah*, vol.3, pp.388, 392; *al-Anṣāb*, al-Balādhuri, vol.5, p.15; *at-Tamhīd*, al-Baqilānī, p.196; *ash-Sharḥ*, Ibn Abī'l-Ḥadīd, vol.2, p.23)



## ١٣٧ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في شأن طلحة والزبير وفي البيعة له

طلحة والزبير

وَاللَّهِ مَا أَنْكَرُوا عَلَيَّ مُنْكَرًا ، وَلَا جَعَلُوا بَيْنِي وَبَيْنَهُمْ نِصْفًا<sup>(١٧٤٦)</sup> .  
وَأَنَّهُمْ لَيَطْلُبُونَ حَقًّا هُمْ تَرَكَوهُ ، وَدَمًا هُمْ سَفَكُوهُ ، فَإِنْ كُنْتُ شَرِيكَهُمْ  
فِيهِ ، فَإِنَّ لَهُمْ نَصِيبَهُمْ مِنْهُ ، وَإِنْ كَانُوا وَلَوْهُ دُونِي فَمَا الطَّلِبَةُ<sup>(١٧٤٧)</sup>  
إِلَّا قَبْلَهُمْ . وَإِنَّ أَوَّلَ عَدْلِهِمْ لِلْحَكْمِ عَلَى أَنْفُسِهِمْ . إِنْ مَعِيَ لَبْصِيرَتِي  
مَا لَبَسْتُ وَلَا لُبْسَ عَلَيَّ . وَإِنَّهَا لِلْفِتْنَةِ الْبَاغِيَةِ فِيهَا الْحَمَاءُ وَالْحُمَةُ<sup>(١٧٤٨)</sup> ،  
وَالشُّبْهَةُ الْمُغْدِفَةُ<sup>(١٧٤٩)</sup> ؛ وَإِنَّ الْأَمْرَ لَوَاضِحٌ ، وَقَدْ زَا<sup>(١٧٥٠)</sup> الْبَاطِلُ عَنْ  
نَصَابِهِ ، وَأَنْقَطَعَ لِسَانُهُ عَنْ شَعْبِهِ<sup>(١٧٥١)</sup> . وَأَيْمُ اللَّهِ لَا أُفْرِطَنَّ<sup>(١٧٥٢)</sup> لَهُمْ  
حَوْضًا أَنَا مَاتِحُهُ<sup>(١٧٥٣)</sup> ، لَا يَصُدُّوْنَ عَنْهُ بَرِيٌّ ، وَلَا يَعْبُونُ<sup>(١٧٥٤)</sup> بَعْدَهُ  
فِي حَسِيٍّ<sup>(١٧٥٥)</sup> !

\* \* \* \* \*

**A part of the same sermon**

You advanced towards me shouting “allegiance, allegiance” like she-camels having delivered newly born young ones leaping towards their young. I held back my hand but you pulled it towards you..I drew back my hand but you dragged it. O’ my Allāh! these two have ignored my rights and did injustice to me. They both have broken allegiance to me, and roused people against me. Unfasten Thou what they have fastened, and do not make strong what they have woven. Show them the evil in what they aimed at and acted upon. Before fighting I asked them to be steadfast in allegiance and behaved with them with consideration but they belittled the blessing and refused (to adopt the course of) safety.

\* \* \* \* \*

**SERMON 138**

**Referring to events in the future**

He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Qur’ān while the people will have turned the Qur’ān to their views.

**A part of the same sermon**

(Before this Enjoiner of Good,<sup>1</sup> matters will deteriorate) till war will rage among you with full force, showing forth its teeth, with udders full of sweet milk but with a sour tip. Beware, it will be tomorrow and the morrow will come soon with things which you do not know. The Man in power, not from this crowd, will take to task all those were formerly appointed for their ill deeds and the earth will pour forth its iternal treasures and fling before him easily her keys. He will show you the just way of behaviour and revive the Qur’ān and *sunnah* which have beome lifeless (among people).

أمر البيعة

ومنه : فَأَقْبَلْتُمْ إِلَيَّ إِقْبَالَ الْغُذِيِّ الْمَطَافِيلِ <sup>(١٧٥٦)</sup> عَلَى أَوْلَادِهَا ، تَقُولُونَ :  
 أَلْبَيْعَةَ الْبَيْعَةِ ! قَبَضْتُ كَفِّي فَبَسَطْتُموها ، وَنَازَعْتَكُمْ يَدِي فَجَاذَبْتُموها .  
 اللَّهُمَّ إِنَّهُمَا قَطَعَانِي وَظَلَمَانِي ، وَنَكَثَا بَيْعَتِي ، وَالْبَا <sup>(١٧٥٧)</sup> النَّاسَ عَلَيَّ ؛  
 فَأَخْلَلْ مَا عَقَدَا ، وَلَا تُخَيِّبْ لَهُمَا مَا أَبْرَمَا ، وَأَرِهِمَا الْمَسَاءَةَ فِيمَا أَمَلَا  
 وَعَمِلَا . وَلَقَدْ اسْتَنْبَيْتُهُمَا <sup>(١٧٥٨)</sup> قَبْلَ الْقِتَالِ ، وَاسْتَأْنَيْتُ بِهِمَا أَمَامَ  
 الْوِقَاعِ <sup>(١٧٥٩)</sup> ، فَغَمَطَا النُّعْمَةَ <sup>(١٧٦٠)</sup> ، وَرَدَا الْعَافِيَةَ .

١٣٨ - وَمِنْ حَقَائِدِ الْإِسْلَامِ

يَوْمِي فِيهَا إِلَى ذِكْرِ الْمَلَا حِم

يَعْطِفُ الْهَوَىٰ عَلَى الْهَدَىٰ ، إِذَا عَطَفُوا الْهَدَىٰ عَلَى الْهَوَىٰ ، وَيَعْطِفُ  
 الرَّأْيَ عَلَى الْقُرْآنِ إِذَا عَطَفُوا الْقُرْآنَ عَلَى الرَّأْيِ .

ومنها : حَتَّى تَقُومَ الْحَرْبُ بِكُمْ عَلَى سَاقٍ ، بِأَدْيَاءٍ نَوَاجِدُهَا <sup>(١٧٦١)</sup> ،  
 مَلُوءَةً أَخْلَافُهَا <sup>(١٧٦٢)</sup> ، حُلُوءًا رَضَاعُهَا ، عُلُقَمًا عَاقِبَتُهَا . أَلَا وَفِي غَدٍ وَسِيَّاتِي  
 غَدٌ بِمَا لَا تَعْرِفُونَ - يَأْخُذُ الْوَالِي مِنْ غَيْرِهَا عُمَالُهَا عَلَى مَسَاوِيءِ أَعْمَالِهَا ،  
 وَتُخْرِجُ لَهُ الْأَرْضُ أَفَالِيدَ <sup>(١٧٦٣)</sup> كِبِدِهَا ، وَتُلْقِي إِلَيْهِ سَلَمًا مَقَالِيدِهَا ،  
 فَيُرِيكُمْ كَيْفَ عَدْلُ السَّيْرِ ، وَيُخَيِّي مَيْتَ الْكِتَابِ وَالسَّنَةِ .

A part of the same sermon

As if I see (him), he (the Enjoiner of Evil)<sup>2</sup> is shouting in Syria (ash-Shām) and is extending his banners to the outskirts of Kūfah. He is bent towards it like the biting of the she-camel. He has covered the ground with heads. His mouth is wide open and (the trampling of) his footsteps on the ground have become heavy. His advance is broad and his attacks are severe.

By Allāh, he will disperse you throughout the earth till only a few of you remain, like kohl in the eye. You will continue like this till the Arabs return to their senses. You should therefore stick to established ways, clear signs and the early period which has the lasting virtues of the Prophethood. You should know that Satan makes his ways easy so that you may follow him on his heels.

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1. This prophecy of Amir al-mu'minin is with regard to the appearance of the Twelfth Imām, Abu'l-Qāsim Muḥammad ibn al-Ḥasan al-Mahdī (p.b.u.h.).

2. This refers to 'Abd al-Malik ibn Marwān who came to power in Syria (ash-Shām) after his father Marwān ibn al-Ḥakam and then after the killing of al-Mukhtār ibn Abī 'Ubayd ath-Thaqafī in his encounter with Muṣ'ab ibn az-Zubayr he proceeded towards Iraq. He clashed with Muṣ'ab's force at Maskin near Dayru'l-jāthaliq in the outskirts of Kūfah. After defeating him he made a victorious entry into Kūfah and took allegiance from its inhabitants. Then he sent al-Ḥajjāj ibn Yūsuf ath-Thaqafī to Mecca to fight with 'Abdullāh ibn az-Zubayr. Consequently this man besieged Mecca and stoned it, and shed the blood of thousands of innocent persons like water. He killed Ibn az-Zubayr and hung his body on the gallows. He perpetrated such atrocities on the people that one shudders at the thought of them.

منها : كَأَنِّي بِهِ قَدْ نَعَقَ بِالشَّامِ ، وَفَحَصَ<sup>(١٧٦٤)</sup> بِرَايَاتِهِ فِي ضَوَاحِي  
 كُوفَانِ<sup>(١٧٦٥)</sup> ، فَعَطَفَ عَلَيْهَا عَطْفَ الضَّرُوسِ<sup>(١٧٦٦)</sup> ، وَفَرَشَ الْأَرْضَ  
 بِالرُّوسِ . قَدْ فَعَرَتْ فَاغِرَتُهُ<sup>(١٧٦٧)</sup> ، وَثَقُلَتْ فِي الْأَرْضِ وَطَأَتُهُ ، بَعِيدَ  
 الْجَوْلَةِ ، عَظِيمَ الصَّوْلَةِ . وَاللَّهِ لِيُشَرِّدَنَّكُمْ<sup>(١٧٦٨)</sup> فِي أَطْرَافِ الْأَرْضِ حَتَّى  
 لَا يَبْقَى مِنْكُمْ إِلَّا قَلِيلٌ ، كَالْكُحْلِ فِي الْعَيْنِ ، فَلَا تَزَالُونَ كَذَلِكَ ،  
 حَتَّى تَوُوبَ إِلَى الْعَرَبِ عَوَازِبُ أَحْلَامِهَا<sup>(١٧٦٩)</sup> ! فَالْزُمُوا السَّنَنَ الْقَائِمَةَ ،  
 وَالْآثَارَ الْبَيِّنَةَ ، وَالْعَهْدَ الْقَرِيبَ الَّذِي عَلَيْهِ بَاقِي النُّبُوَّةِ . وَاعْلَمُوا أَنَّ  
 الشَّيْطَانَ إِنَّمَا يُسَنِّي<sup>(١٧٧٠)</sup> لَكُمْ طُرْقَهُ لِيَتَّبِعُوا عَقِبَهُ .

\* \* \* \* \*



## SERMON 139

On the occasion of the Consultative Committee  
(after the death of 'Umar ibn al-Khaṭṭāb)

No one preceded me in inviting people to truthfulness, in giving consideration to kinship and practising generosity. So, hear my word and preserve what I say. May-be you will see soon after today that over this matter swords will be drawn and pledges will be broken, so much so that some of you will become leaders of the people of misguidance and followers of people of ignorance.

\* \* \* \* \*

## SERMON 140

About backbiting and speaking ill of others<sup>1</sup>

Those who do not commit sins and have been gifted with safety (from sins) should take pity on sinners and other disobedient people. Gratefulness should be mostly their indulgence and it should prevent them from (finding faults with) others. What about the backbiter who blames his brother and finds fault with him? Does he not remember that Allāh has concealed the sins which he committed while they were bigger than his brother's sins pointed out by him? How can he vilify him about his sins when he has himself committed one like it? Even if he has not committed a similar sin he must have committed bigger ones. By Allāh, even if he did not commit big sins but committed only small sins, his exposing the sins of people is itself a big sin.

## ١٣٩ - وَمَنْ عَمِلَ الصَّالِحَاتِ

في وقت الشورى

لَنْ يُسْرِعَ أَحَدٌ قَبْلِي إِلَى دَعْوَةٍ حَقٍّ ، وَصِلَةٍ رَحِمٍ ، وَعَائِدَةٍ كَرَمٍ .  
فَاسْمَعُوا قَوْلِي ، وَعُوا مَنْطِقِي ؛ عَسَى أَنْ تَرَوْا هَذَا الْأَمْرَ مِنْ بَعْدِ هَذَا  
الْيَوْمِ تُنْتَضَى <sup>(١٧٧١)</sup> فِيهِ السُّيُوفُ ، وَتُخَانُ فِيهِ الْعُهُودُ ، حَتَّى يَكُونَ  
بَعْضُكُمْ أَمَةً لِأَهْلِ الضَّلَالَةِ ، وَشِيعَةً لِأَهْلِ الْجَهَالَةِ .

## ١٤٠ - وَمَنْ عَمِلَ الصَّالِحَاتِ

في النهي عن غيبة الناس

وَإِنَّمَا يَنْبَغِي لِأَهْلِ الْعِصْمَةِ وَالْمَصْنُوعِ إِلَيْهِمْ فِي السَّلَامَةِ <sup>(١٧٧٢)</sup> أَنْ  
يَرْحَمُوا أَهْلَ الذُّنُوبِ وَالْمَعْصِيَةِ ، وَيَكُونَ الشُّكْرُ هُوَ الْغَالِبَ عَلَيْهِمْ ،  
وَالْحَاجِزَ لَهُمْ عَنْهُمْ ، فَكَيْفَ بِالْعَائِبِ الَّذِي عَابَ أَخَاهُ وَعَيْرَهُ بِبَلَوَاهُ !  
أَمَا ذَكَرَ مَوْضِعَ سِتْرِ اللَّهِ عَلَيْهِ مِنْ ذُنُوبِهِ مِمَّا هُوَ أَعْظَمُ مِنَ الذَّنْبِ الَّذِي  
عَابَهُ بِهِ ! وَكَيْفَ يَذُمُّ بِذَنْبٍ قَدْ رَكِبَ مِثْلَهُ ! فَإِنْ لَمْ يَكُنْ رَكِبَ  
ذَلِكَ الذَّنْبَ بِعَيْنِهِ فَقَدْ عَصَى اللَّهَ فِيمَا سِوَاهُ ، مِمَّا هُوَ أَعْظَمُ مِنْهُ . وَإِنَّمَا  
اللَّهُ لَئِنْ لَمْ يَكُنْ عَصَاهُ فِي الْكَبِيرِ ، وَعَصَاهُ فِي الصَّغِيرِ ، لَجَرَأَتْهُ عَلَى  
عَيْبِ النَّاسِ أَكْبَرُ !

O' creature of Allāh, do not be quick in exposing anyone's sin for he may be forgiven for it, and do not feel yourself safe even for a small sin because you may be punished for it. Therefore, every one of you who comes to know the faults of others should not expose them in view of what he knows about his own faults, and he should remain busy in thanks that he has been saved from what others have been indulging in.

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1. The habit of fault finding and backbiting has become so common that even the feeling of its evilness has disappeared. And at present neither the high avoid it nor the low; neither the high position of the pulpit prevents it nor the sacredness of the mosque. Whenever a few companions sit together their topic of conversation and engaging interest is just to discuss the faults of their opponents with added colourisation, and to listen to them attentively. Although the fault finder is himself involved in the faults which he picks up in others, yet he does not like that his own faults should be exposed. In such a case, he should have consideration for similar feelings in others and should avoid searching for their faults and hurting their feelings. He should act after the proverb: "Do not do unto others what you do not want others to do unto you."

Backbiting is defined as the exposure of the fault of a brother-in-faith with the intent to vilify him in such a way as to irritate him, whether it be by speaking, acting, implication or suggestion. Some people take backbiting to cover only that which is false or contrary to fact. According to them to relate what was seen or heard, exactly as it was, is not backbiting, and they say that they are not backbiting but only relating exactly what they saw or heard. But in fact backbiting is the name of this very relating of the facts, because if it is not factually correct it would be false accusation and wrong blame. It is related about the Prophet that he said:

"Do you know what backbiting is?" People said, "Allāh and His Prophet know better." Then he said, "Backbiting means that you say about your brother a thing which pains him." Someone said, "But what if I say what is actually true about him?" The Prophet replied, "It is backbiting only when it is factually true, otherwise you would be accusing him falsely."

There are many causes for indulging in backbiting, and because of this a man commits it sometimes knowingly and sometimes unknowingly. Abū Ḥāmid al-Ghazālī has recounted these causes in detail in his book *Iḥyā'*

يَا عَبْدَ اللَّهِ ، لَا تَعْجَلْ فِي عَيْبِ أَحَدٍ بِذَنْبِهِ ، فَلَعَلَّهُ مَغْفُورٌ لَهُ ، وَلَا  
تَأْمَنْ عَلَى نَفْسِكَ صَغِيرَ مَعْصِيَةٍ ، فَلَعَلَّكَ مُعَذَّبٌ عَلَيْهِ . فليَكْفُفْ مَنْ  
عَلِمَ مِنْكُمْ عَيْبَ غَيْرِهِ لِمَا يَعْلَمُ مِنْ عَيْبِ نَفْسِهِ ، وَلِيَكُنِ الشُّكْرُ شَاغِلًا  
لَهُ عَلَى مُعَافَاتِهِ مِمَّا أَبْتُلِيَ بِهِ غَيْرُهُ .

\* \* \* \* \*

avoided, then to state the fault of such person to the extent necessary would not be backbiting.

- 4) To relate the misappropriation or dishonesty committed by someone with a view to saving a Muslim brother from harm would not be backbiting.
- 5) To relate the fault of someone before one who can prevent him from committing it is not backbiting.
- 6) Criticism and expression of opinion about a relater of traditions is not backbiting.
- 7) If a person is well acquainted with someone's shortcoming, then to relate such a fault in order to define his personality, for example, describing a deaf, dumb, lame or handless person as thus, is not backbiting.
- 8) To describe any fault of a patient before a physician for purposes of treatment is not backbiting.
- 9) If someone claims wrong lineage then to expose his correct lineage is not backbiting.
- 10) If the life, property or honour of someone can be protected only by informing him of some fault, it would not be backbiting.
- 11) If two persons discuss a fault of another which is already known to both it would not be backbiting, although to avoid discussing it is better, since it is possible one of the two might have forgotten it.
- 12) To expose the evils of one who openly commits evils is not backbiting as the tradition runs:

"There is no backbiting in the case of he who has torn away the veil of shamefulness."





‘ulūmu’ d-dīn. A few of the important ones are :

- 1) To make fun of anyone or to make him appear abased.
- 2) To make people laugh and to display one’s own jolliness and high spiritedness.
- 3) Expressing one’s feelings under the influence of rage and anger.
- 4) To establish one’s own superiority by speaking ill of others.
- 5) To disprove one’s connection or involvement in a matter; namely that a particular evil was not committed by oneself but by someone else.
- 6) To associate oneself with some group when in their company in order to avoid strangeness with them.
- 7) To belittle a person from whom it is feared that he will expose some fault of one’s.
- 8) To defeat a competitor in the same calling.
- 9) To seek position in the audience of someone in power.
- 10) To express sorrow by saying it is sad that so-and-so has fallen in such and such a sin.
- 11) To express astonishment, for example, to say it is wonderful that so and so has done this.
- 12) To name the committer of an act when expressing anger over it.

However, in some cases fault finding or criticising does not fall under backbiting:—

- 1) If the oppressed complains of the oppressor in order to seek redress, it is not backbiting. Allāh says about it:  
*Loveth not Allāh open utterance of evil in speech except by one who hath been wronged . . . (Qur’ān, 4:148)*
- 2) To relate anyone’s fault while giving advice is not backbiting because dishonesty and duplicity is not permissible in counselling.
- 3) If in connection with seeking the requirements of a religious commandment the naming of a particular individual cannot be

## SERMON 141

### Against reliance on heresy

O' people! If a person knows his brother to be steadfast in faith and of correct ways he should not lend ear to what people may say about him. Sometimes the bowman shoots arrows but the arrow goes astray; similarly talk can be off the point. Its wrong perishes, while Allāh is the Hearer and the Witness. There is nothing between truth and falsehood except four fingers.

Amir al-mu'minin was asked the meaning of this whereupon he closed his fingers together and put them between his ear and eye and said: It is falsehood when you say, "I have heard so," while it is truth when you say, "I have seen."

\* \* \* \* \*

## SERMON 142

### Against misplaced generosity

He who shows generosity to those who have no claim to it or who are not fit for it would not earn anything except the praise of the ignoble and appreciation of bad persons, although as long as he continues giving, the ignorant will say how generous his hand is, even though in the affairs of Allāh he is a miser.

Therefore, to whosoever Allāh gives wealth he should use it in extending good behaviour to his kinsmen, in entertaining,

## ١٤١ — وَمَنْ كَذَّبَ فَإِنَّهُ لَهُ عَذَابٌ عَظِيمٌ

في النهي عن سماع الغيبة وفي الفرق بين الحق والباطل

أَيُّهَا النَّاسُ ، مَنْ عَرَفَ مِنْ أَخِيهِ وَثِيقَةَ دِينٍ وَسَدَادَ طَرِيقٍ ، فَلَا يَسْمَعَنَّ فِيهِ أَقَاوِيلَ الرِّجَالِ . أَمَا إِنَّهُ قَدْ يَرْمِي الرَّامِي ، وَتُخْطِئُ السَّهَامُ ، وَيُحِيلُ الْكَلَامُ <sup>(١٧٣٣)</sup> ، وَبَاطِلُ ذَلِكَ يَبُورُ ، وَاللَّهُ سَمِيعٌ وَشَهِيدٌ . أَمَا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلَّا أَرْبَعُ أَصَابِعَ .

فمنل ، عليه السلام ، عن معنى قوله هذا ، فجمع أصابعه ووضعها بين أذنه وعينه ثم قال :

الْبَاطِلُ أَنْ تَقُولَ سَمِعْتُ ، وَالْحَقُّ أَنْ تَقُولَ رَأَيْتُ !

## ١٤٢ — وَمَنْ كَذَّبَ فَإِنَّهُ لَهُ عَذَابٌ عَظِيمٌ

المعروف في غير أهله

وَلَيْسَ لِوَاضِعِ الْمَعْرُوفِ فِي غَيْرِ حَقِّهِ ، وَعِنْدَ غَيْرِ أَهْلِهِ ، مِنْ الْحَظِّ فِيمَا أَتَى إِلَّا مَحْمَدَةُ اللَّثَامِ ، وَثَنَاءُ الْأَشْرَارِ ، وَمَقَالَةُ الْجُهَّالِ ، مَا دَامَ مُنْعِمًا عَلَيْهِمْ : مَا أَجُودَ يَدُهُ ! وَهُوَ عَنْ ذَاتِ اللَّهِ بِخَيْلٍ !

مواضع المعروف

فَمَنْ آتَاهُ اللَّهُ مَالًا فَلْيَصِلْ بِهِ الْقَرَابَةَ ، وَلْيُحْسِنْ مِنْهُ الضِّيَافَةَ ،

in releasing prisoners and the afflicted; in giving to the poor and to debtors, and he should endure (the troubles arising out of) the fulfilment of rights (of others) and hardships in expectation of reward. Certainly, the achievement of these qualities is the height of greatness in this world and achievement of the distinctions of the next world; if Allāh so wills.



## SERMON 143

### Praying for rain

Beware; the earth which bears you and the sky which overshadows you are obedient to their Sustainer (Allāh). They have not been bestowing their blessings on you for any feeling of pity on you or inclination towards you, nor for any good which they expect from you, but they were commanded to bestow benefits on you and they are obeying, and were asked to maintain your good and so they are maintaining it.

Certainly, Allāh tries his creatures in respect of their evil deeds by decreasing fruits, holding back blessings and closing the treasures of good, so that he who wishes to repent may repent, he who wishes to turn away (from evils) may turn away, he who wishes to recall (forgotten good) may recall, and he who wishes to abstain (from evil) may abstain. Allāh, the Glorified, has made the seeking of (His) forgiveness a means for the pouring down of livelihood and mercy on the people as Allāh has said:

*. . . Seek ye the forgiveness of your Lord! Verily, He is the Most-forgiving, He will send (down) upon you the cloud raining in torrents, and help you with wealth and sons (children) . . . (Qur'ān, 71:10–12)*

Allāh may shower mercy on him who took up repentance, gave up sins and hastened (in performing good acts before) his death.

وَلَيْفُكَ بِهِ الْأَسِيرَ وَالْعَانِي ، وَلْيَغْطِ مِنْهُ الْفَقِيرَ وَالْغَارِمَ <sup>(١٧٧٤)</sup> ، وَلْيَضِرْ  
نَفْسَهُ <sup>(١٧٧٥)</sup> عَلَى الْحُقُوقِ وَالنَّوَائِبِ ، ابْتِغَاءَ الثَّوَابِ ؛ فَإِنَّ فَوْزاً بِهَذِهِ  
الْخِصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا ، وَدَرْكُ فَضَائِلِ الْآخِرَةِ ؛ إِنْ شَاءَ اللَّهُ .

## ١٤٣ - وَبَارِكْ لِلَّهِ الْمَالِ

### في الاستسقاء

وفيه تنبيه العباد إلى وجوب استغاثة رحمة الله إذا حبس عنهم رحمة المطر

أَلَا وَإِنَّ الْأَرْضَ الَّتِي تُقْلِكُمْ ، وَالسَّمَاءَ الَّتِي تُظِلُّكُمْ <sup>(١٧٧٦)</sup> ، مُطِيعَتَانِ  
لِرَبِّكُمُ ، وَمَا أَصْبَحْنَا تَجُودَانِ لَكُمْ بِبَرَكَتَيْهِمَا تَوْجَعاً لَكُمْ ، وَلَا  
زُلْفَةً <sup>(١٧٧٧)</sup> إِلَيْكُمُ ، وَلَا لَخِيرٍ تَرْجُوَانِهِ مِنْكُمُ ، وَلَكِنْ أُمِرْنَا بِمَنَافِعِكُمْ  
فَاطَاعَتَا ، وَأُقِيمَتَا عَلَى حُدُودِ مَصَالِحِكُمْ فَقَامَتَا .

إِنَّ اللَّهَ يَبْتَلِي عِبَادَهُ عِنْدَ الْأَعْمَالِ السَّيِّئَةِ بِنَقْصِ الثَّمَرَاتِ ، وَحَبْسِ  
الْبَرَكَاتِ ، وَإِغْلَاقِ خَزَائِنِ الْخَيْرَاتِ ، لِيَتُوبَ تَائِبٌ ، وَيُقْلِعَ مُقْلِعٌ ،  
وَيَتَذَكَّرَ مُتَذَكِّرٌ ، وَيَزْدَجِرَ مُزْدَجِرٌ . وَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ الْإِسْتِغْفَارَ  
سَبَباً لِدُرُورِ الرِّزْقِ وَرَحْمَةً الْخَلْقِ ، فَقَالَ سُبْحَانَهُ : « اسْتَغْفِرُوا رَبَّكُمْ  
إِنَّهُ كَانَ غَفَّاراً . يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً . وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ  
وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَاراً » . فَرَحِمَ اللَّهُ أَمراً اسْتَقْبَلَ  
تَوْبَتَهُ ، وَأَسْقَالَ خَطِيئَتَهُ ، وَبَادَرَ مَنِيَّتَهُ !



O' my Allāh! we have come out to Thee from under the curtains and coverings (of houses) when the beasts and children are crying, seeking Thy Mercy, hoping for the generosity of Thy bounty and fearing Thy chastisement and retribution. O' my Allāh! give us to drink from Thy rain and do not disappoint us, nor kill us by years (of drought) nor punish us for what the foolish among us have committed, O' the Most Merciful of all!

O' my Allāh! we have come out to Thee to complain to Thee what is (already) not hidden from Thee, when the seven troubles have forced us, droughty famines have driven us, distressing wants have made us helpless and troublesome mischiefs have incessantly befallen us. O' my Allāh! we beseech Thee not to send us back disappointed, nor to return us with down-cast eyes, nor to address us (harshly) for our sins, nor deal with us according to our deeds.

O' my Allāh! do pour on us Thy mercy, Thy blessing, Thy sustenance and Thy pity, and make us enjoy a drink which benefits us, quenches our thirst, produces green herbage with which all that was lost gets a growing and all that had withered comes to life again. It should bring about the benefit of freshness and plentifulness of ripe fruits. With it plains may be watered, rivers may begin flowing, plants may pick up foliage and prices may come down. Surely, Thou art powerful over whatever Thou willest.

\* \* \* \* \*

## SERMON 144

### Deputation of Prophets

Allāh deputed prophets and distinguished them with His revelation. He made them as pleas for Him among His creation,

اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ مِنْ تَحْتِ الْأَسْتَارِ وَالْأَكْنَانِ ، وَبَعْدَ عَجِيجِ  
 أَلْبَهَائِسِ وَالْوِلْدَانِ ، رَاغِبِينَ فِي رَحْمَتِكَ ، وَرَاجِينَ فَضْلَ نِعْمَتِكَ ،  
 وَخَائِفِينَ مِنْ عَذَابِكَ وَنِقْمَتِكَ . اللَّهُمَّ فَاسْقِنَا غَيْثَكَ وَلَا تَجْعَلْنَا مِنْ  
 الْقَانِطِينَ ، وَلَا تُهْلِكْنَا بِالسَّيِّئِ<sup>(١٧٧٨)</sup> ، « وَلَا تُؤَاخِذْنَا بِمَا فَعَلَ السُّفَهَاءُ  
 مِنَّا » ؛ يَا أَرْحَمَ الرَّاحِمِينَ . اللَّهُمَّ إِنَّا خَرَجْنَا إِلَيْكَ نَشْكُو إِلَيْكَ مَا لَا  
 يَخْفَى عَلَيْكَ ، حِينَ أَلْجَأْتَنَا الْمَضَائِقُ الْوَعْرَةَ<sup>(١٧٧٩)</sup> ، وَأَجَاءَتْنَا<sup>(١٧٨٠)</sup>  
 الْمَقَاحِطُ<sup>(١٧٨١)</sup> الْمُجْدِبَةُ ، وَأَعْيَتْنَا الْمَطَالِبُ الْمُتَعَسِّرَةُ ، وَتَلَاَحَمَتِ<sup>(١٧٨٢)</sup>  
 عَلَيْنَا الْفِتْنُ الْمُسْتَضْعِبَةُ . اللَّهُمَّ إِنَّا نَسْأَلُكَ أَلَّا تَرُدَّنَا خَائِبِينَ ، وَلَا  
 تَقْلِبْنَا وَاجِمِينَ<sup>(١٧٨٣)</sup> . وَلَا تُخَاطِبْنَا بِذُنُوبِنَا ، وَلَا تُقَاسِسْنَا بِأَعْمَالِنَا .  
 اللَّهُمَّ أَنْشُرْ عَلَيْنَا غَيْثَكَ وَبَرِّكَتَكَ ، وَرِزْقَكَ وَرَحْمَتَكَ ؛ وَاسْقِنَا سُقْيَا  
 نَافِعَةً مُرْوِيَةً مُعْشِبَةً ، تُنْبِتُ بِهَا مَا قَدْ فَاتَ ، وَتُخَيِّرُ بِهَا مَا قَدْ مَاتَ ،  
 نَافِعَةً الْحَيَا<sup>(١٧٨٤)</sup> ، كَثِيرَةَ الْمُجْتَنَى ، تُرْوِي بِهَا الْقِيْعَانَ<sup>(١٧٨٥)</sup> ، وَتُسِيلُ  
 الْبُطْنَانَ<sup>(١٧٨٦)</sup> ، وَتَسْتَوْرِقُ الْأَشْجَارَ<sup>(١٧٨٧)</sup> ، وَتُرَخِّصُ الْأَسْعَارَ ؛ « إِنَّكَ عَلَى  
 مَا تَشَاءُ قَدِيرٌ » .

## ١٤٤ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

### مبعث الرسل

بَعَثَ اللَّهُ رُسُلَهُ بِمَا خَصَّهُمْ بِهِ مِنْ وَحْيِهِ ، وَجَعَلَهُمْ حُجَّةً لَهُ عَلَى

so that there should not remain any excuse for people. He invited people to the right path through a truthful tongue. You should know that Allāh fully knows creation. Not that He was not aware of what they concealed from among their hidden secrets and inner feelings, but in order to try them as to whom from among them performs good acts, so that there is reward in respect of good acts and chastisement in respect of evil acts.

### The Station of The Imoms ( May Peace be Upon Them )

Where are those who falsely and unjustly claimed that they are deeply versed in knowledge, as against us, although Allāh raised us in position and kept them down, bestowed upon us knowledge but deprived them, and entered us (in the fortress of knowledge) but kept them out. With us guidance is to be sought and blindness (of misguidance) is to be changed into brightness. Surely Imāms (divine leaders) will be from the Quraish. They have been planted in this line through Hāshim. It would not suit others nor would others be suitable as heads of affairs.

### Concerning the Misguided Ones

They have adopted this world and abandoned the next world; left clean water and drunk stinking water. I can almost see their wicked one<sup>1</sup> who committed unlawful acts, associated himself with them, befriended them and accorded with them till his hair grew grey and his nature acquired their tinge. He proceeded onward emitting foam like a torrential stream not caring whom he drowned, or, like fire in straw, without realizing what he burnt.

خَلَقِهِ ، لئَلَّا تَجِبَ الْحُجَّةَ لَهُمْ بِتَرْكِ الْإِعْذَارِ إِلَيْهِمْ ، فَدَعَاهُمْ بِلِسَانِ  
الصِّدْقِ إِلَى سَبِيلِ الْحَقِّ . أَلَا إِنَّ اللَّهَ تَعَالَى قَدْ كَشَفَ الْخَلْقَ <sup>(١٧٨٨)</sup> كَشْفَةً ؛  
لَا أَنَّهُ جَهْلَ مَا أَخْفَوَهُ مِنْ مَصُونِ أَسْرَارِهِمْ وَمَكْنُونِ ضَمَائِرِهِمْ ؛ « وَلَكِنْ  
لِيَبْلُوَهُمْ : أَيُّهُمْ أَحْسَنُ عَمَلًا » ، فَيَكُونُ الثَّوَابُ جَزَاءً ، وَالْعِقَابُ  
بَوَاءً <sup>(١٧٨٩)</sup> .

#### فضل الأئمة (عليهم السلام)

أَيُّنَ الَّذِينَ زَعَمُوا أَنَّهُمُ الرَّاسِخُونَ فِي الْعِلْمِ دُونَنَا ، كَذِبًا وَبَغْيًا  
عَلَيْنَا ، أَنْ رَفَعْنَا اللَّهَ وَوَضَعَهُمْ ، وَأَعْطَانَا وَحَرَمَهُمْ ، وَأَدْخَلْنَا وَأَخْرَجَهُمْ .  
بِنَا يُسْتَعْطَى الْهَدْيُ ، وَيُسْتَجْلَى الْعَمَى . إِنَّ الْأَئِمَّةَ مِنْ قُرَيْشٍ غُرِسُوا فِي  
هَذَا الْبَطْنِ مِنْ هَاشِمٍ ؛ لَا تَصْلُحُ عَلَى سِوَاهُمْ ، وَلَا تَصْلُحُ الْوَلَاةُ مِنْ  
غَيْرِهِمْ .

#### اهل الضلال

منها : آثَرُوا عَاجِلًا وَأَخَّرُوا آجِلًا ، وَتَرَكُوا صَافِيًا ، وَشَرِبُوا آجِنًا <sup>(١٧٩٠)</sup> .  
كَأَنِّي أَنْظُرُ إِلَى فَاسِقِهِمْ وَقَدْ صَحِبَ الْمُنْكَرَ فَالَفَهُ ، وَبَسِيَ بِهِ <sup>(١٧٩١)</sup>  
وَوَافَقَهُ ، حَتَّى شَابَتْ عَلَيْهِ مَفَارِقُهُ ، وَصُبِغَتْ بِهِ خَلَائِقُهُ <sup>(١٧٩٢)</sup> ، ثُمَّ  
أَقْبَلَ مُزِيدًا كَالْتِّيَّارِ لَا يُبَالِي مَا غَرَّقَ ، أَوْ كَوَقْعِ النَّارِ فِي الْهَشِيمِ لَا  
يَحْفِلُ <sup>(١٧٩٣)</sup> مَا حَرَّقَ !

Where are the minds which seek light from the lamps of guidance, and the eyes which look at minarets of piety? Where are the hearts dedicated to Allāh, and devoted to the obedience of Allāh? They are all crowding towards worldly vanities and quarrelling over unlawful issues. The ensigns of Paradise and Hell have been raised for them but they have turned their faces away from Paradise and proceeded to Hell by dint of their performances. Allāh called them but they showed dislike and ran away. When Satan called them they responded and proceeded (towards him).

\* \* \* \* \*

## SERMON 145

### About this world

O' people, you are, in this world, the target for the arrows of death. With every drinking there is choking and with every eating there is suffocation. You do not get any benefit in it except by foregoing another (benefit) and no one among you advances in age by a day except by the taking away of a day from his life. Nothing more is added to his eating unless it reduces what was there before. No mark appears for him unless a mark disappears. Nothing new comes into being unless the new becomes old. No new crop comes up unless a crop has been reaped. Those roots are gone whose off-shoots we are. How can an off-shoot live after the departure of its root?

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1. Here the reference is to 'Abd al-Malik ibn Marwān who committed extreme atrocities through his officer al-Ḥajjāj ibn Yūsuf ath-Thaqafi.



أَيْنَ الْعُقُولُ الْمُسْتَضِيحَةُ بِمَصَابِيحِ الْهُدَى ، وَالْأَبْصَارُ اللَّامِحَةُ إِلَى  
مَنَارِ التَّقْوَى ! أَيْنَ الْقُلُوبُ الَّتِي وَهَبَتْ لِلَّهِ ، وَعَوِدَتْ عَلَى طَاعَةِ اللَّهِ !  
أَزْدَحَمُوا عَلَى الْحُطَامِ <sup>(١٧٩٤)</sup> ، وَتَشَاحُوا عَلَى الْحَرَامِ ؛ وَرَفَعَ لَهُمْ عَدَمُ  
الْجَنَّةِ وَالنَّارِ ، فَصَرَفُوا عَنِ الْجَنَّةِ وُجُوهَهُمْ ، وَأَقْبَلُوا إِلَى النَّارِ بِأَعْمَالِهِمْ ؛  
وَدَعَاهُمْ رَبُّهُمْ فَنفَرُوا وَوَلَّوْا ، وَدَعَاهُمُ الشَّيْطَانُ فَاسْتَجَابُوا وَأَقْبَلُوا !

## ١٤٥ - مَقَامُ الْفَنَاءِ

### فناء الدنيا

أَيُّهَا النَّاسُ ، إِنَّمَا أَنْتُمْ فِي هَذِهِ الدُّنْيَا غَرَضٌ تَنْتَضِلُ <sup>(١٧٩٥)</sup> فِيهِ  
الْمَنَآيَا ، مَعَ كُلِّ جَرَعَةٍ شَرَقُ ، وَفِي كُلِّ أَكْلَةٍ غَصَصٌ ! لَا تَنَالُونَ مِنْهَا  
نِعْمَةً إِلَّا بِفِرَاقٍ أُخْرَى ، وَلَا يُعَمَّرُ مُعَمَّرٌ مِنْكُمْ يَوْمًا مِنْ عُمُرِهِ إِلَّا  
بِهَظْمٍ آخَرَ مِنْ أَجَلِهِ ، وَلَا تُجَدِّدُ لَهُ زِيَادَةٌ فِي أَكْلِهِ إِلَّا بِنَفَادٍ مَا  
قَبْلَهَا مِنْ رِزْقِهِ ؛ وَلَا يَحْيَا لَهُ أَثَرٌ ، إِلَّا مَاتَ لَهُ أَثَرٌ ؛ وَلَا يَتَجَدَّدُ لَهُ  
جَدِيدٌ إِلَّا بَعْدَ أَنْ يَخْلُقَ <sup>(١٧٩٦)</sup> لَهُ جَدِيدٌ ؛ وَلَا تَقُومُ لَهُ نَابِتَةٌ إِلَّا وَتَسْقُطُ  
مِنْهُ مَحْصُودَةٌ . وَقَدْ مَضَتْ أَصُولُ نَحْنُ فُرُوعُهَا ، فَمَا بَقَاءُ فَرْعٍ بَعْدَ  
ذَهَابِ أَصْلِهِ !

**A part of the same sermon on innovation (bid'ah)**

No innovation is introduced unless one *sunnah* is forsaken, keep away from innovations and stick to the broad road. Surely the old tested ways are the best and the innovated ones are bad.

\* \* \* \* \*

**SERMON 146**

**Spoken when 'Umar ibn al-Khaṭṭāb consulted Amir al-mu'minin about taking part in the battle of Persia.<sup>1</sup>**

In this matter, victory or defeat is not dependent on the smallness or greatness of forces. It is Allāh's religion which He has raised above all faiths, and His army which He has mobilised and extended, till it has reached the point where it stands now, and has arrived its present positions. We hold a promise from Allāh, and He will fulfil His promise and support His army.

The position of the head of government is that of the thread for beads, as it connects them and keeps them together. If the thread is broken, they will disperse and be lost, and will never come together again. The Arabs today, even though small in number are big because of Islam and strong because of unity. You should remain like the axis for them, and rotate the mill (of government) with (the help of) the Arabs, and be their root. Avoid battle, because if you leave this place the Arabs will attack you from all sides and directions till the unguarded places left behind by you will become more important than those before you.

If the Persians see you tomorrow they will say, "He is the root (chief) of Arabia. If we do away with him we will be in peace." In this way this will heighten their eagerness against

## دم البدعة

منها : وَمَا أُخْدِثَتْ بِدْعُهُ إِلَّا تَرْكَ بِهَا سُنَّةٌ . فَاتَّقُوا الْبِدَعَ ، وَالزُّمُومَا  
الْمُهْمِغَةَ (١٧٩٧) . إِنَّ عَوَازِمَ الْأُمُورِ (١٧٩٨) أَفْضَلُهَا ، وَإِنَّ مُخْدِنَاتِهَا شِرَارُهَا

## ١٤٦ — وَمَنْ عَزَاكَ مِنْ الْعَوْرَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ .

وقد استشاره عمر بن الخطاب في الشخوص لقتال الفرس بنفسه

إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصْرُهُ وَلَا خِذْلَانُهُ بِكَثْرَةِ وَلَا بِقِلَّةٍ . وَهُوَ  
دِينُ اللَّهِ الَّذِي أَظْهَرَهُ ، وَجُنْدُهُ الَّذِي أَعَدَّهُ وَأَمَدَّهُ ، حَتَّى بَلَغَ مَا بَلَغَ ،  
وَطَلَعَ حَيْثُ طَلَعَ ، وَنَحْنُ عَلَى مَوْعُودٍ مِنَ اللَّهِ ، وَاللَّهُ مُنْجِزُ وَعْدِهِ ،  
وَنَاصِرُ جُنْدِهِ . وَمَكَانُ الْقِيَمِ (١٧٩٩) بِالْأَمْرِ مَكَانُ النِّظَامِ (١٨٠٠) مِنَ الْخَرْزِ  
يَجْمَعُهُ وَيَضُمُّهُ : فَإِنْ أَنْقَطَعَ النِّظَامُ تَفَرَّقَ الْخَرْزُ وَذَهَبَ ، ثُمَّ لَمْ  
يَجْتَمِعْ بِحَدَافِيرِهِ (١٨٠١) أَبَدًا . وَالْعَرَبُ الْيَوْمَ ، وَإِنْ كَانُوا قَلِيلًا ، فَهُمْ  
كَثِيرُونَ بِالْإِسْلَامِ ، عَزِيزُونَ بِالْاجْتِمَاعِ ! فَكُنْ قُطْبًا ، وَاسْتَدِرِ الرَّحَا  
بِالْعَرَبِ ، وَأَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ ، فَإِنَّكَ إِنْ شَخَصْتَ (١٨٠٢) مِنْ  
هَذِهِ الْأَرْضِ أَنْتَقَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَأَقْطَارِهَا ، حَتَّى يَكُونَ  
مَا تَدْعُ وَرَاءَكَ مِنَ الْعَوْرَاتِ أَهَمَّ إِلَيْكَ مِمَّا بَيْنَ يَدَيْكَ .

إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ غَدًا يَقُولُوا : هَذَا أَصْلُ الْعَرَبِ ،  
فَإِذَا اقْتَطَعْتُمُوهُ اسْتَرْحَتُمْ ، فَيَكُونُ ذَلِكَ أَشَدَّ لِكَلْبِهِمْ عَلَيْكَ ، وَطَمَعِهِمْ

you and their keenness to aim at you. You say that they have set out to fight against the Muslims. Well, Allāh detests their setting out more than you do, and He is more capable of preventing what He detests. As regards your idea about their (large) number, in the past we did not fight on the strength of large numbers but we fought on the basis of Allāh's support and assistance.

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1. When some people advised Caliph 'Umar to partake in the battle of al-Qādisiyyah or Nahāwand, he finding it against his personal inclination, thought it necessary to consult Amīr al-mu'minīn, so that if he advised against it he would plead before others that he had stayed back on Amīr al-mu'minīn's advice, but also if he advised partaking in the battle some other excuse would be found. However, unlike others, Amīr al-mu'minīn advised him to stay back. The other people had advised him to join in fighting, because the Holy Prophet did not send only others to fight but took part in it himself as well, keeping his close relations also with him. What Amīr al-mu'minīn had in view was that 'Umar's presence in the battle could not be beneficial to Islam, but rather his staying back would save the Muslims from dispersion.

Amīr al-mu'minīn's view that "the position of the head of government is that of the axis around which the system of the government rotates" is a point of principle and does not concern any particular personality. Whether the ruler is a Muslim or an unbeliever, just or despotic, virtuous or vicious, for the administration of the state his presence is a necessity, as Amīr al-mu'minīn has explained elsewhere at greater length :

The fact is that there is no escape for men from a ruler good or bad. Faithful persons perform (good) acts in his rule while the unfaithful enjoys (worldly) benefits in it. During the rule, Allāh will carry everything to its end. Through the ruler tax is collected, the enemy is fought, roads are protected and the right of the weak is taken from the strong till the virtuous enjoy peace and are allowed protection from (the oppression of) the wicked. (*Sermon 40*)

The words which Amīr al-mu'minīn uttered in his advice are not indicative of any quality of Caliph 'Umar except his being the ruler. There is no doubt that he held worldly authority, irrespective of the question of whether it was secured in the right way or wrong way. And where there is authority

فِيكَ . فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ ، فَإِنَّ اللَّهَ  
 سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ ، وَهُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ .  
 وَأَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ ، فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيمَا مَضَى بِالْكَثَرَةِ ،  
 وَإِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَالْمُعُونَةِ !

\* \* \* \* \*



there is centering of people's affairs. That is why Amir al-mu'minin said that if 'Umar would go out the Arabs would follow him in large numbers towards the battlefield, because when the ruler is on the march the people will not like to stay behind. The result of their going would be that city after city would become vacant, while the enemy will infer from their reaching the battlefield that the Islamic cities are lying vacant, and that if these people were repulsed no assistance would reach the Muslims from the center. Again, if the ruler were killed the army would disperse automatically, because the ruler is as its foundation. When the foundation is shaken the walls cannot remain standing. The word "*aşlu'l-'Arab*" (the root chief) of Arabia has not been used by Amir al-mu'minin as his own but he has taken it from the Persians. Obviously in his capacity as the head of the State, Caliph 'Umar was, in their view, the chief of Arabia. Besides, the reference is to the country, not to Islam or Muslims, so that there is no suggestion of any importance for him from the Islamic point of view.

When Amir al-mu'minin pointed out to Caliph 'Umar that on his reaching there the Persians would aim at him, and that if he fell into their hands they would not spare him without killing, although such words would have touched the brave to the quick and would have heightened their spirits, 'Umar liked the advice to stay back and thought it better to keep himself away from the flames of battle. If this advice had not been in accord with his personal inclination he would not have received it so heartily and would have tried to argue that the administration of the country could be maintained by leaving a deputy. Again when other people had already advised him to go out, what was the need for consulting Amir al-mu'minin except to get an excuse to stay back.





## SERMON 147

**The purpose of the deputation of the Holy Prophet and the condition of the time when people would go against the Qur'ān**

Allāh deputed Muḥammad (p.b.u.h.a.h.p.) with Truth so that he may take out His people from the worship of idols towards His worship and from obeying Satan towards obeying Him and sent him with the Qur'ān which He explained and made strong, in order that the people may know their sustainer (Allāh) since they were ignorant of Him, may acknowledge Him since they were denying Him, and accept Him since they were refusing (to believe in) Him. Because He, the Glorified, revealed Himself to them through His Book without their having seen Him, by means of what He showed them out of His might and made them fear His sway. How He destroyed those whom He wished to destroy through His chastisement and ruined those whom He wished to ruin through His retribution!

### On the future

Certainly, a time will come upon you after me when nothing will be more concealed than rightfulness, nothing more apparent than wrongfulness—and nothing more current than untruth against Allāh and His Prophet. For the people of this period nothing will be more valueless than the Qur'ān being recited as it ought to be recited, nor anything more valuable than the Qur'ān being misplaced from its position. And in the towns nothing will be more hated than virtue, nor anything more acceptable than vice.

The holders of the book will throw it away and its memorizers would forget it. In these days the Qur'ān and its people will be exiled and expelled. They will be companions keeping together on one path, but no one will offer them asylum. Consequently at this time the Qur'ān and its people will be among

## ١٤٧ — وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

### الغاية من البعثة

فَبَعَثَ اللَّهُ مُحَمَّدًا ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ الْأَوْثَانِ إِلَى عِبَادَتِهِ ، وَمِنْ طَاعَةِ الشَّيْطَانِ إِلَى طَاعَتِهِ ، بِقُرْآنٍ قَدْ بَيَّنَّهُ وَأَحْكَمَهُ ، لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوهُ ، وَلِيُقَرُّوا بِهِ بَعْدَ إِذْ جَحَدُوهُ ، وَلِيُثَبِّتُوهُ بَعْدَ إِذْ أَنْكَرُوهُ . فَتَجَلَّى لَهُمْ سُبْحَانَهُ <sup>(١٨٠٣)</sup> فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ بِمَا أَرَاهُمْ مِنْ قُدْرَتِهِ ، وَخَوْفَهُمْ مِنْ سَطَوْتِهِ ، وَكَيْفَ مَحَقَّ مَنْ مَحَقَ بِالْمَثَلَاتِ <sup>(١٨٠٤)</sup> . وَاحْتَصَدَ مَنْ احْتَصَدَ بِالنَّقِمَاتِ !

### الزمان المقبل

وَإِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِيهِ شَيْءٌ أَخْفَى مِنْ الْحَقِّ ، وَلَا أَظْهَرَ مِنَ الْبَاطِلِ ، وَلَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ وَرَسُولِهِ ؛ وَلَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا تُلِيَ حَقَّ تِلَاوَتِهِ ، وَلَا أَنْفَقَ مِنْهُ <sup>(١٨٠٥)</sup> إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ ؛ وَلَا فِي الْبِلَادِ شَيْءٌ أَنْكَرَ مِنْ الْمَعْرُوفِ ، وَلَا أَعْرَفَ مِنَ الْمُنْكَرِ ! فَقَدْ نَبَذَ الْكِتَابَ حَمَلَتُهُ ، وَتَنَاسَاهُ حَفَظَتُهُ : فَالْكِتَابُ يَوْمَئِذٍ وَأَهْلُهُ طَرِيدَانِ مَنْفِيَّانِ ، وَصَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يُؤْوِيهِمَا مُؤْوٍ . فَالْكِتَابُ وَأَهْلُهُ فِي ذَلِكَ الزَّمَانِ فِي

the people but not among them, will be with them but not with them, because misguidance cannot accord with guidance even though they may be together. The people will have united on division and will therefore have cut away from the community, as though they were the leaders of the Qur'ān and not the Qur'ān their leader. Nothing of it will be left with them except its name, and they will know nothing save its writing and its words. Before that, they will inflict hardships on the virtuous, naming the latter's truthful views about Allāh false allegations, and enforcing for virtues the punishment of the vice.

Those before you passed away because of the lengthening of their desires and the forgetting of their death, till that promised event befell them about which excuses are turned down, repentance is denied and punishment and retribution is inflicted.

### About Ahlu'l-bayt

O' people, he who seeks counsel from Allāh secures guidance, and he who adopts His word as guide is led towards what is more straight, because Allāh's lover feels secure and His opponent feels afraid. It does not behoove one who knows His greatness to assume greatness, but the greatness of those who know His greatness is that they should know before Him, and the safety for those who know what His power is lies in submitting to Him. Do not be scared away from the truth like the scaring of the healthy from the scabbed person, or the sound person from the sick.

You should know that you will never know guidance unless you know who has abandoned it, you will never abide by the pledges of the Qur'ān unless you know who has broken them, and will never cling to it unless you know who has forsaken it. Seek these things from those who own them because



النَّاسِ وَلَيْسَا فِيهِمْ ، وَمَعَهُمْ وَلَيْسَا مَعَهُمْ ! لِأَنَّ الضَّلَالََةَ لَا تُوَافِقُ  
الْهُدَى ، وَإِنْ اجْتَمَعَا . فَاجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ ، وَافْتَرَقُوا عَلَى الْجَمَاعَةِ ،  
كَانَهُمْ أَيْمَةُ الْكِتَابِ وَلَيْسَ الْكِتَابُ إِمَامَهُمْ ، فَلَمْ يَبْقَ عِنْدَهُمْ مِنْهُ إِلَّا  
أَسْمُهُ ، وَلَا يَعْرِفُونَ إِلَّا خَطَّهُ وَزَبْرَهُ <sup>(١٨٠٦)</sup> . وَمِنْ قَبْلُ مَا مَثَلُوا <sup>(١٨٠٧)</sup>  
بِالصَّالِحِينَ كُلِّ مُثَلَّةٍ ، وَسَمَّوْا صِدْقَهُمْ عَلَى اللَّهِ فِرْيَةً <sup>(١٨٠٨)</sup> ، وَجَعَلُوا  
فِي الْحَسَنَةِ عُقُوبَةَ السَّيِّئَةِ .

وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِطُولِ آمَالِهِمْ وَتَغَيَّبِ آجَالِهِمْ ، حَتَّى  
نَزَلَ بِهِمُ الْمَوْعُودُ <sup>(١٨٠٩)</sup> الَّذِي تُرِدُّ عَنْهُ الْمَعْذِرَةُ ، وَتُرْفَعُ عَنْهُ التَّوْبَةُ ،  
وَتَحُلُّ مَعَهُ الْقَارِعَةُ <sup>(١٨١٠)</sup> وَالنَّقْمَةُ .

#### عظة الناس

أَيُّهَا النَّاسُ ، إِنَّهُ مَنْ اسْتَنْصَحَ اللَّهَ وَفَّقَ ، وَمَنْ اتَّخَذَ قَوْلَهُ دَلِيلًا  
هُدًى « لِلَّتِي هِيَ أَقْوَمُ » ؛ فَإِنَّ جَارَ اللَّهِ آمِنٌ ، وَعَدُوُّهُ خَائِفٌ ؛ وَإِنَّهُ لَا  
يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ ، فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا  
عَظَمَتُهُ أَنْ يَتَوَاضِعُوا لَهُ ، وَسَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَتُهُ أَنْ يَسْتَسْلِمُوا  
لَهُ . فَلَا تَنْفِرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ ، وَالْبَارِي <sup>(١٨١١)</sup>  
مِنْ ذِي السَّقَمِ <sup>(١٨١٢)</sup> . وَأَعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي  
تَرَكَهُ ، وَلَنْ تَأْخُذُوا بِمِثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضَهُ ، وَلَنْ  
تَمْسُكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ . فَاتَمِسُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ ،

they are the life spring of knowledge and death of ignorance. They are the people whose commands will disclose to you their (extent of) knowledge, their silence will disclose their (capacity of) speaking and their outer appearance will disclose their inner self. They do not go against religion, and do not differ from one another about it, while it is among them a truthful witness and a silent speaker.

\* \* \* \* \*

## SERMON 148

About Ṭalḥah and az-Zubayr and the people of Baṣrah

Both of these two (Ṭalḥah and az-Zubayr) wishes the Caliphate for himself, and is drawing towards himself as against the other fellow. They do not employ any connection for getting access to Allāh nor proceed towards Him through any means. Both of them bears malice against the other. Shortly his veil over it will be uncovered. By Allāh, if they achieve what they aim at, one of them will kill the other, and one will finish the other. The rebellious party has stood up. Where are the seekers of virtue; for the paths have already been determined and they have been given the news. For every misguidance there is a cause and for every break of pledge there is a misrepresentation. By Allāh, I shall not be like him who listens to the voice of mourning, hears the man who brings news of death and also visits the mourner yet does not take lesson.

\* \* \* \* \*

فَإِنَّهُمْ عَيْشُ الْعِلْمِ ، وَمَوْتُ الْجَهْلِ . هُمُ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ عَنْ  
عِلْمِهِمْ ، وَصَمَتُهُمْ عَنْ مَنْطِقِهِمْ ، وَظَاهِرُهُمْ عَنْ بَاطِنِهِمْ ؛ لَا يُخَالِفُونَ  
الَّذِينَ وَلَا يَخْتَلِفُونَ فِيهِ ؛ فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ ، وَصَامِتٌ نَاطِقٌ .

## ١٤٨ - ﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ مَا جَاءَهُهُ الْبَيِّنَاتُ﴾

في ذكر أهل البصرة

كُلُّ وَاحِدٍ مِنْهُمَا يَرْجُو الْأَمْرَ لَهُ ، وَيَعْطِفُهُ عَلَيْهِ دُونَ صَاحِبِهِ ، لَا  
يَمْتَنِّانِ <sup>(١٨١٣)</sup> إِلَى اللَّهِ بِحَبْلِ ، وَلَا يَمُدَّانِ إِلَيْهِ بِسَبَبٍ <sup>(١٨١٤)</sup> . كُلُّ وَاحِدٍ  
مِنْهُمَا حَامِلٌ ضَبٍّ <sup>(١٨١٥)</sup> لِصَاحِبِهِ ، وَعَمَّا قَلِيلٍ يُكْشَفُ قِنَاعُهُ بِهِ ! وَاللَّهُ  
لَعَنَ أَصَابُوا الَّذِي يُرِيدُونَ لِيَنْتَزِعَنَّ هَذَا نَفْسَ هَذَا ، وَلِيَأْتِيَنَّ هَذَا عَلَى  
هَذَا . قَدْ قَامَتِ أَلْفِيَّةُ الْبَاغِيَةِ ، فَأَيْنَ الْمُخْتَسِبُونَ <sup>(١٨١٦)</sup> ! فَقَدْ سُنَّتْ  
لَهُمُ السَّنَنُ ، وَقُدِّمَ لَهُمُ الْخَبَرُ . وَلِكُلِّ ضَلَّةٍ عِلَّةٌ ، وَلِكُلِّ نَاكِثٍ  
شُبْهَةٌ . وَاللَّهُ لَا أَكُونُ كَمُسْتَمِعِ اللَّذَمِ <sup>(١٨١٧)</sup> ، يَسْمَعُ النَّاعِيَّ ، وَيَخْضُرُ  
الْبَاكِ ، ثُمَّ لَا يَعْتَبِرُ !

## SERMON 149

Before His Martyrdom «May Peace be Upon him»

O' people, every one has to meet what he wishes to avoid by running away.<sup>1</sup> Death is the place to which life is driving. To run away from it means to catch it. How many days did I spent in searching for the secret of this matter, but Allāh did not allow save its concealment. Alas! It is a treasured knowledge. As for my last will, it is that concerning Allāh, do not believe in a partner for Him, and concerning Muḥammad (p.b.u.h.a.h.p.), do not disregard his *sunnah*. Keep these two pillars and burn these two lamps. Till you are not divided, no evil will come to you.<sup>2</sup> Every one of you has to bear his own burden. It has been kept light for the ignorant. Allāh is Merciful. Faith is straight. The leader (Prophet) is the holder of knowledge. Yesterday I was with you; today I have become the object of a lesson for you; and tomorrow I shall leave you. Allāh may forgive me and you.

If the foot remains firm in this slippery place, well and good. But if the foot slips, this is because we are under the shade of branches, the passing of the winds and the canopy of the clouds whose layers are dispersed in the sky, and whose traces disappeared<sup>3</sup> in the earth. I was your neighbour. My body kept you company for some days and shortly you will find just an empty body of mine which would be stationary after (all its) movement and silent after speech so that my calmness, the closing of my eyes, and the stillness of my limbs may provide you counsel, be-

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1. This means that during all the time spent in the attempts that a man makes to avoid death and in the means he adopts for it, it is only the span of life that is shortened. As the time passes the objective of death approaches near, so much so that in one's attempt to seek life one meets death.

## ١٤٩ -

قبل شهادته (عليه السلام)

أَيُّهَا النَّاسُ ، كُلُّ أَمْرٍ لَاقٍ مَا يَفِرُّ مِنْهُ فِي فِرَارِهِ . الْأَجَلُ مَسَاقُ  
النَّفْسِ<sup>(١٨١٨)</sup> . وَالْهَرَبُ مِنْهُ مُوَافَاتُهُ . كَمْ أَطْرَدْتُ<sup>(١٨١٩)</sup> الْأَيَّامَ أَبْحَثُهَا  
عَنْ مَكْنُونِ هَذَا الْأَمْرِ ، فَأَبَى اللَّهُ إِلَّا إِخْفَاءَهُ . هَيْهَاتَ ! عَلِمُ مَخْزُونُ !  
أَمَّا وَصِيَّتِي : فَاللَّهُ لَا تُشْرِكُوا بِهِ شَيْئًا ، وَمُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ،  
فَلَا تُضَيِّعُوا سُنَّتَهُ . أَقِيمُوا هَذِينَ الْعَمُودِينَ ، وَأَوْقِدُوا هَذِينَ الْمِصْبَاحِينَ ،  
وَحَلَاكُكُمْ ذِمَّةٌ<sup>(١٨٢٠)</sup> مَا لَمْ تَشْرُدُوا<sup>(١٨٢١)</sup> . حُمِّلَ كُلُّ أَمْرٍ مِنْكُمْ مَجْهُودُهُ ،  
وَخُفِّفَ عَنِ الْجَهْلَةِ . رَبُّ رَحِيمٌ ، وَدِينٌ قَوِيمٌ ، وَإِمَامٌ عَلِيمٌ . أَنَا  
بِالْأَمْسِ صَاحِبُكُمْ ، وَأَنَا الْيَوْمَ عِبْرَةٌ لَكُمْ ، وَغَدًا مُفَارِقُكُمْ ! غَفَرَ  
اللَّهُ لِي وَلَكُمْ !

إِنْ تَثَبَّتِ الْوُطَاةُ<sup>(١٨٢٢)</sup> فِي هَذِهِ الْمَزَلَّةِ<sup>(١٨٢٣)</sup> فَذَاكَ ، وَإِنْ تَذَحَضَ<sup>(١٨٢٤)</sup>  
الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءٍ<sup>(١٨٢٥)</sup> أَغْصَانٍ ، وَمَهَابٍ رِيَّاحٍ ، وَتَحْتَ ظِلِّ  
غَمَامٍ ، أَضْمَحَلَّ فِي الْجَوِّ مُتَلَفِّقُهَا<sup>(١٨٢٦)</sup> ، وَعَفَا<sup>(١٨٢٧)</sup> فِي الْأَرْضِ مَخْطُهَا<sup>(١٨٢٨)</sup> .  
وَلِئِنَّمَا كُنْتُ جَارًا جَاوَرَكُمْ بِدَنِي أَيَّامًا ، وَسَتُعَقَّبُونَ مِنِّي جُنَّةً خَلَاءَ<sup>(١٨٢٩)</sup> :  
سَاكِنَةً بَعْدَ حَرَائِكِ ، وَصَامِتَةً بَعْدَ نُطْقِي . لِيَعْظُمَكُمْ هُدُوءِي ، وَخُفُوتُ<sup>(١٨٣٠)</sup>  
إِطْرَافِي ، وَسُكُونُ أَطْرَافِي<sup>(١٨٣١)</sup> ، فَإِنَّهُ أَوْعَظُ لِلْمُعْتَبِرِينَ مِنَ الْمُنْطَلِقِ



cause it is more of a counsel for those who take a lesson (from it) than eloquent speech and a ready word. I am departing from you like one who is eager to meet (someone). Tomorrow you will look at my days, then my inner side will be disclosed to you and you will understand me after the vacation of my place and its occupation by someone else.

\* \* \* \* \*

## SERMON 150

### About future events and some activities of the hypocrites

They took to the right and the left piercing through to the ways of evil and leaving the paths of guidance. Do not make haste for a matter which is to happen and is awaited, and do not wish for delay in what the morrow is to bring for you. For, how many people make haste for a matter, but when they get it they begin to wish they had not got it. How near is today to the dawning of tomorrow. O' my people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slates, to divide the united and to unite the divided. He will be in concealment from people. The stalker will not find his footprints even though he pursues with his eye. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the (delicacies of) commentary will be put in their ears and they will be given drinks of wisdom, morning and evening.

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1    2. "*wa khalākum dhammun*" (No evil will come to you). This sentence is used as a proverb. It was first employed by Qaṣīr, slave of Jadhimah ibn Mālik al-Abrash.

3. The intention is that when all these things die, how can those who inhabit them remain safe? Certainly they too, like every thing else, have to pass away, some day or other. Then why should there be any wonder at my life coming to an end?

الْبَلِيغِ وَالْقَوْلِ الْمَسْمُوعِ . وَدَاعِي لَكُمْ وَدَاعُ أَمْرِي مُرْصِدٌ (١٨٣٢)  
لِلتَّلَاقِ! غَدًا تَرَوْنَ أَيَّامِي ، وَيُكْشَفُ لَكُمْ عَنْ سَرَائِرِي ، وَتَعْرِفُونَنِي  
بَعْدَ خُلُوءِ مَكَانِي وَقِيَامِ غَيْرِي مَقَامِي .

## ١٥٠ - وَمِنْ خُطْبَةِ امْرِئِ الْقِيَامِ السَّالِفِ

يومي فيها إلى الملاحم ويصف فئة من أهل الضلال

وَأَخَذُوا يَمِينًا وَشِمَالًا ظَنَنَّا فِي مَسَالِكِ الْغَيِّ ، وَتَرَكَأَ لِمَذَاهِبِ الرُّشْدِ .  
فَلَا تَسْتَعْجِلُوا مَا هُوَ كَائِنٌ مُرْصَدٌ ، وَلَا تَسْتَبْطِئُوا مَا يَجِيءُ بِهِ الْغَدُ .  
فَكَمْ مِنْ مُسْتَعْجِلٍ بِمَا إِنْ أَدْرَكَهُ وَدَّ أَنَّهُ لَمْ يُدْرِكْهُ . وَمَا أَقْرَبَ الْيَوْمَ  
مِنْ تَبَاشِيرِ (١٨٣٣) غَدٍ! يَا قَوْمَ ، هَذَا إِبَانٌ (١٨٣٤) وَرُودٌ كُلِّ مَوْعُودٍ ،  
وَدُنُو (١٨٣٥) مِنْ طُلُوعِ مَا لَا تَعْرِفُونَ . أَلَا وَإِنَّ مَنْ أَدْرَكَهَا مِنَّا يَسْرِي فِيهَا  
بِسِرَاجٍ مُنِيرٍ ، وَيَخْذُو فِيهَا عَلَى مِثَالِ الصَّالِحِينَ ، لِيَحُلَّ فِيهَا  
رَبْقًا (١٨٣٦) ، وَيُعْزِقَ فِيهَا رِقًّا ، وَيَصْذَعَ شَعْبًا (١٨٣٧) ، وَيَشْعَبَ صَدْعًا (١٨٣٨) ،  
فِي سُرَّةٍ عَنِ النَّاسِ لَا يُبْصِرُ الْقَائِفُ (١٨٣٩) أَثَرَهُ وَلَوْ تَابَعَ نَظْرَهُ . ثُمَّ  
لِيُشْحَذَنَّ (١٨٤٠) فِيهَا قَوْمٌ شَحَذَ الْقَيْنِ النَّصْلَ (١٨٤١) . تُجْلَى بِالتَّنْزِيلِ  
أَبْصَارُهُمْ ، وَيَرْمَى بِالتَّفْسِيرِ فِي مَسَامِعِهِمْ ، وَيَغْبِقُونَ كَأْسَ الْحِكْمَةِ بَعْدَ  
الصَّبُوحِ (١٨٤٢) !

### Concerning Misguidance

Their period became long in order that they might complete (their position of) disgrace and deserve vicissitudes, till the end of the period was reached, and a group of people turned towards mischief and picked up their arms for fighting. The virtuous did not show any obligation to Allāh but calmly endured, and did not feel elated for having engaged themselves in truthfulness. Eventually the period of trial came to an end according to what was ordained. Then they propagated their good views among others and sought nearness to Allāh according to the command of their leader.

When Allāh took the Prophet (to himself) a group of men went back on their tracks. The ways (of misguidance) ruined them and they placed trust in deceitful intriguers, showed consideration to other than kinsmen, abandoned the kin whom they had been ordered to love, and shifted the building from its strong foundation and built it in other than its (proper) place. They are the source of every shortcoming and the door of gropers in the dark. They were moving to and fro in amazement and lay intoxicated in the way of the people of the Pharaohs. They were either bent on this world and taking support on it or away from the faith and removed from it.

\* \* \* \* \*

### SERMON 151

#### Warning against Religious Strife

#### The Two Testimonies

I praise Allāh and seek His help from (what led to the) punishment of Satan and his deceitful acts, and (I seek His) protection from Satan's traps and way-layings. I stand witness that there is no god but Allāh and I stand witness that Muḥammad is His

## في الضلال

منها : وَطَالَ الْأَمَدُ بِهِمْ لِيَسْتَكْمِلُوا الْخِزْيَ ، وَيَسْتَوْجِبُوا الْغَيْرَ <sup>(١٨٤٣)</sup> ؛  
 حَتَّىٰ إِذَا أَخْلَقُوا الْأَجَلَ <sup>(١٨٤٤)</sup> ، وَاسْتَرَحَ قَوْمٌ إِلَى الْفِتَنِ ، وَأَشَالُوا <sup>(١٨٤٥)</sup>  
 عَنْ لِقَاحِ حَرْبِهِمْ ، لَمْ يَمْنُوا عَلَى اللَّهِ بِالصَّبْرِ ، وَلَمْ يَسْتَغْظَمُوا بِذَلِكَ  
 أَنْفُسَهُمْ فِي الْحَقِّ ؛ حَتَّىٰ إِذَا وَافَقَ وَارِدُ الْقَضَاءِ انْقِطَاعَ مُدَّةِ الْبَلَاءِ ،  
 حَمَلُوا بِصَايِرِهِمْ عَلَىٰ أَسْيَافِهِمْ <sup>(١٨٤٦)</sup> ، وَدَانُوا لِرَبِّهِمْ بِأَمْرِ وَاعِظِهِمْ ؛  
 حَتَّىٰ إِذَا قَبِضَ اللَّهُ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، رَجَعَ قَوْمٌ عَلَى الْأَعْقَابِ ،  
 وَغَالَتَهُمُ السُّبُلُ ، وَاتَّكَلُوا عَلَى الْوَلَائِجِ <sup>(١٨٤٧)</sup> ، وَوَصَلُوا غَيْرَ الرَّحِمِ ،  
 وَهَجَرُوا السَّبَبَ الَّذِي أُمِرُوا بِمَوَدَّتِهِ ، وَنَقَلُوا الْبِنَاءَ عَنْ رَصِّ أَسَاسِهِ ،  
 فَبَنَوْهُ فِي غَيْرِ مَوْضِعِهِ . مَعَادِنُ كُلِّ خَطِيئَةٍ ، وَأَبْوَابُ كُلِّ ضَارِبٍ فِي  
 غَمْرَةٍ <sup>(١٨٤٨)</sup> . قَدْ مَارُوا <sup>(١٨٤٩)</sup> فِي الْحَيْرَةِ ، وَذَهَلُوا فِي السَّكْرَةِ ، عَلَى سُنَّةٍ مِنْ  
 آلِ فِرْعَوْنَ : مِنْ مُنْقَطِعٍ إِلَى الدُّنْيَا رَاكِنٍ ، أَوْ مُفَارِقٍ لِلدِّينِ مُبَايِنٍ .

## ١٥١ — وَمِنْ ظُلُمَاتِ الْإِسْلَامِ

يحذر من الفتن

الشهادتان

وَأَحْمَدُ اللَّهِ وَأَسْتَعِينُهُ عَلَىٰ مَدَاحِرِ <sup>(١٨٥٠)</sup> الشَّيْطَانِ وَمَزَاجِرِهِ ، وَالْإِعْتِصَامِ  
 مِنْ حَبَائِلِهِ وَمَخَاتِلِهِ <sup>(١٨٥١)</sup> . وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا



slave and His Prophet — peace be upon him and his progeny — and his chosen and his selected one. Muḥammad's (p.b.u.h.a.h.p.) distinction cannot be paralleled nor can his loss be made good. Populated places were brightened through him when previously there was dark misguidance, overpowering ignorance and rude habits, and people regarded unlawful as lawful, humiliated the the man of wisdom, passed lives when there were no prophets and died as unbelievers.

You, O' people of Arabia, will be victims of calamities which have come near. You should avoid the intoxication of wealth, fear the disasters of chatisement, keep steadfast in the darkness and crookedness of mischief when its hidden nature discloses itself, its secrets become manifest and its axis and the pivot of its rotation gain strength. It begins in imperceptible stages but develops into great hideousness. Its youth is like the youth of an adolescent and its marks are like the marks of beating by stone.

Oppressors inherit it by (mutual) agreement. The first of them serves as a leader for the latter one and the latter one follows the first one. They vie with each other in (the matter of) this lowly world, and leap over this stinking carcass. Shortly the follower will denounce his connection with the leader, and the leader with the follower. They will disunite on account of mutual and curse one another when they meet. Then after this there will appear another arouser of mischief who will destroy ruined things. The heart will become wavering after being normal, men will be misled after safety, desires will multiply and become diversified and views will become confused.

Whoever proceeds towards this mischief will be ruined and whoever strives for it will be annihilated. They will be biting each other during it as the wild asses bite each other in the herd. The



عَبْدُهُ وَرَسُولُهُ ، وَنَجِيْبُهُ وَصَفْوَتُهُ . لَا يُؤَاوِي ' فَضْلُهُ ، وَلَا يُجْبِرُ فَقْدُهُ .  
أَضَاءَتْ بِهِ الْبِلَادُ بَعْدَ الضَّلَالَةِ الْمُظْلِمَةِ ، وَالْجَهَالَةِ الْغَالِبَةِ ، وَالْجَفْوَةِ  
الْجَافِيَةِ ؛ وَالنَّاسُ يَسْتَحِلُّونَ الْحَرِيمَ ، وَيَسْتَذِلُّونَ الْحَكِيمَ ؛ يَخِيُونُ  
عَلَى فِتْرَةٍ <sup>(١٨٥٢)</sup> ، وَيَمُوتُونَ عَلَى كَفْرَةٍ !

### التحذير من الفتن

ثُمَّ إِنَّكُمْ مَعَشَرَ الْعَرَبِ أَغْرَاضُ بَلَايَا قَدْ اقْتَرَبَتْ . فَاتَّقُوا سَكَرَاتِ  
النِّعْمَةِ ، وَأَحْذَرُوا بَوَائِقِ <sup>(١٨٥٣)</sup> النِّقْمَةِ ، وَتَثَبَّتُوا فِي قَتَامِ الْعِشْوَةِ <sup>(١٨٥٤)</sup> ،  
وَأَعْوَجَاجِ الْفِتْنَةِ عِنْدَ طُلُوعِ جَنِينِهَا ، وَظُهُورِ كَمِينِهَا ، وَأَنْتِصَابِ  
قُطْبِهَا ، وَمَدَارِ رَحَاهَا . تَبَدُّأُ فِي مَدَارِجِ خَفِيَّةٍ ، وَتَوُولُ إِلَى فِطَاعَةِ جَلِيَّةٍ .  
شِبَابُهَا <sup>(١٨٥٥)</sup> كَشِبَابِ الْغُلَامِ ، وَآثَارُهَا كَأَثَارِ السَّلَامِ <sup>(١٨٥٦)</sup> ، يَتَوَارَثُهَا  
الظُّلْمَةُ بِالْعُهُودِ ! أَوَّلُهُمْ قَائِدٌ لِآخِرِهِمْ ، وَآخِرُهُمْ مُقْتَدٍ بِأَوَّلِهِمْ ؛  
يَتَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ ، وَيَتَكَالَبُونَ عَلَى جِيْفَةٍ مُرِيحَةٍ <sup>(١٨٥٧)</sup> . وَعَنْ  
قَلِيلٍ يَتَبَرَّأُ التَّابِعُ مِنَ الْمُتَبَوِّعِ ، وَالْقَائِدُ مِنَ الْمُقَوِّدِ ، فَيَتَزَايَلُونَ <sup>(١٨٥٨)</sup>  
بِالْبَغْضَاءِ ، وَيَتَلَاعَنُونَ عِنْدَ اللَّقَاءِ . ثُمَّ يَأْتِي بَعْدَ ذَلِكَ طَالِعُ الْفِتْنَةِ  
الرَّجُوفِ <sup>(١٨٥٩)</sup> ، وَالْقَاصِمَةِ <sup>(١٨٦٠)</sup> الرَّحُوفِ ، فَتَزِيغُ قُلُوبٌ بَعْدَ اسْتِقَامَةٍ ،  
وَتَضِلُّ رِجَالٌ بَعْدَ سَلَامَةٍ ؛ وَتَخْتَلِفُ الْأَهْوَاءُ عِنْدَ هُجُومِهَا ، وَتَلْتَبِسُ  
الْآرَاءُ عِنْدَ نُجُومِهَا <sup>(١٨٦١)</sup> . مَنْ أَشْرَفَ لَهَا قَصْمَتُهُ ، وَمَنْ سَعَى فِيهَا حَطْمَتُهُ ؛  
يَتَكَادِمُونَ <sup>(١٨٦٢)</sup> فِيهَا تَكَادِمَ الْحُمُرِ فِي الْعَانَةِ <sup>(١٨٦٣)</sup> ! قَدْ أَضْطَرَبَ مَعْقُودُ

coils of the rope will be disturbed and the face of affairs will be blinded. During it sagacity will be on the ebb, and the oppressors will (get the opportunity to) speak. This mischief will smash the Bedouins with its hammers and crush them with its chest. In its dust the single marchers will be lost, and in its way the horsemen will be destroyed. It will approach with the bitterness of destiny and will give pure blood (instead of milk). It will breach the minarets of faith and shatter the ties of firm belief. The wise will run away from it while the wicked will foster it. It will thunder and flash (like lightning). It will create a severe disaster. In it kinship will be forsaken and Islam will be abandoned. He who declaims it will also be affected by it, and he who flees from it will (be forced to) stay in it.

#### A part of the same sermon

Among them some will be unavenged martyrs and some will be stricken with fear and seek protection. They will be deceived by pledges and fraudulent belief. You should not become landmarks of mischiefs and signs of innovations but should adhere to that on which the rope of the community has been wound and on which the pillars of obedience have been founded. Proceed towards Allāh as oppressed and do not proceed to Him as oppressors. Avoid the paths of Satan and the places of revolt. Do not put in your bellies unlawful morsels because you are facing Him Who has made disobedience unlawful for you, and made the path of obedience easy for you.

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#### SERMON 152

##### About the greatness and the attributes of Allāh<sup>1</sup>

Praise be to Allāh who is proof of His existence through His creation, of His being external through the newness of His

الْحَبْلِ ، وَعَمِيَ وَجْهُ الْأَمْرِ . تَغِيضُ<sup>(١٨٦٤)</sup> فِيهَا الْحِكْمَةُ ، وَتَنْطِقُ فِيهَا  
الظُّلْمَةُ ، وَتَدُقُّ<sup>(١٨٦٥)</sup> أَهْلَ الْبَدْوِ بِمِسْحَلِهَا<sup>(١٨٦٦)</sup> ، وَتَرْضَهُمْ<sup>(١٨٦٧)</sup> ،  
بِكُلِّكِلِهَا<sup>(١٨٦٨)</sup> ! يَضِيعُ فِي غُبَارِهَا الْوُحْدَانُ<sup>(١٨٦٩)</sup> ، وَيَهْلِكُ فِي طَرِيقِهَا  
الرُّكْبَانُ ؛ تَرْدُ بِمِرِّ الْقَضَاءِ ، وَتَحْلُبُ عَبِيطَ الدِّمَاءِ<sup>(١٨٧٠)</sup> ، وَتَثْلِمُ  
مَنَارَ الدِّينِ<sup>(١٨٧١)</sup> ، وَتَنْقُضُ عَقْدَ الْيَقِينِ . يَهْرُبُ مِنْهَا الْأَكْيَاسُ<sup>(١٨٧٢)</sup> ،  
وَيُدْبِرُهَا الْأَرْجَاسُ<sup>(١٨٧٣)</sup> . مِرْعَادُ مِبْرَاقٍ ، كَاشِفَةٌ عَنْ سَاقٍ ! تُقَطِّعُ فِيهَا  
الْأَرْحَامُ ، وَيُفَارِقُ عَلَيْهَا الْإِسْلَامُ ! بَرِيْهَا سَقِيمٌ ، وَظَاعِنُهَا مُقِيمٌ !

منها : بَيْنَ قَتِيلٍ مَطْلُولٍ<sup>(١٨٧٤)</sup> ، وَخَائِفٍ مُسْتَجِيرٍ ، يَخْتَلُونَ<sup>(١٨٧٥)</sup>  
بِعَقْدِ الْإِيمَانِ وَبِغُرُورِ الْإِيمَانِ ؛ فَلَا تَكُونُوا أَنْصَابَ<sup>(١٨٧٦)</sup> الْفِتَنِ ،  
وَأَعْلَامَ الْبِدْعِ ؛ وَالزُّمُوا مَا عُقِدَ عَلَيْهِ حَبْلُ الْجَمَاعَةِ ، وَبُنِيَتْ عَلَيْهِ  
أَرْكَانُ الطَّاعَةِ ؛ وَأَقْدُمُوا عَلَى اللَّهِ مَظْلُومِينَ ، وَلَا تَقْدُمُوا عَلَيْهِ ظَالِمِينَ ؛  
وَاتَّقُوا مَدَارِجَ الشَّيْطَانِ ، وَمَهَابِطَ الْعُدْوَانِ ؛ وَلَا تُدْخِلُوا بُطُونَكُمْ لَعَنَ<sup>(١٨٧٧)</sup>  
الْحَرَامِ ، فَإِنَّكُمْ بَعِينٍ<sup>(١٨٧٨)</sup> مَنْ حَرَّمَ عَلَيْكُمْ الْمَعْصِيَةَ ، وَسَهَّلَ لَكُمْ  
سُبُلَ الطَّاعَةِ .

## ١٥٢ — وَبِطَلَبِ الْإِسْلَامِ

في صفات الله جل جلاله ، وصفات أئمة الدين

الْحَمْدُ لِلَّهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ ، وَبِمُحَدِّثِ خَلْقِهِ عَلَى أَرْزَلِيَّتِهِ ؛

creation, and through their mutual similarities of the fact that nothing is similar to Him. Senses cannot touch Him and curtains cannot veil Him, because of the difference between the Maker and the made, the Limiter and the limited and the Sustainer and the sustained.

He is One but not by the first in counting, is Creator but not through activity or labour, is Hearer but not by means of any physical organ, is Looker but not by a stretching of eyelids, is Witness but not by nearness, is Distinct but not by measurement of distance, is Manifest but not by seeing and is Hidden but not by subtilty (of body). He is Distinct from things because He overpowers them and exercises might over them, while things are distinct from Him because of their subjugation to Him and their turning towards Him.

He who describes Him limits Him. He who limits Him numbers Him. He who numbers Him rejects His eternity. He who said "how" sought a description for Him. He who said "where" bounded him. He is the Knower even though there be nothing to be known. He is the Sustainer even though there be nothing to be sustained. He is the Powerful even though there be nothing to be overpowered.

#### **A part of the same sermon about the Divine leaders (Imāms)**

The riser has risen, the sparkler has sparkled, the appearer has appeared and the curved has been straightened. Allāh has replaced one people with another and one day with another. We awaited these changes as the famine-stricken await the rain. Certainly the Imāms are the vicegerents of Allāh over His creatures and they make the creatures know Allāh. No one will enter Paradise except he who knows them and knows Him, and no one will enter Hell except he who denies them and denies Him.

Allāh the Glorified, has distinguished you with Islam and has chosen you for it. This is because it is the name of safety and the collection of honour. Allāh the Glorified, chose its way



وَبِاشْتِبَاهِهِمْ عَلَى أَنْ لَا شَبَهَ لَهُ . لَا تَسْتَلِمُهُ<sup>(١٨٧٩)</sup> الْمَشَاعِرُ ، وَلَا تَحْجُبُهُ  
السَّوَاتِرُ ، لِافْتِرَاقِ الصَّانِعِ وَالْمَصْنُوعِ ، وَالْحَادِّ وَالْمَحْدُودِ ، وَالرَّبِّ  
وَالْمَرْبُوبِ ؛ الْأَحَدِ بِلَا تَأْوِيلِ عَدَدٍ ، وَالْخَالِقِ لَا بِمَعْنَى حَرَكَةٍ وَنَصَبٍ<sup>(١٨٨٠)</sup> ،  
وَالسَّمِيعِ لَا بِأَدَاةٍ<sup>(١٨٨١)</sup> ، وَالْبَصِيرِ لَا بِتَفْرِيقِ آلَةٍ<sup>(١٨٨٢)</sup> ، وَالشَّاهِدِ لَا  
بِمُمَاسَّةٍ ، وَالْبَائِنِ<sup>(١٨٨٣)</sup> لَا بِتَرَاخِي مَسَافَةٍ ، وَالظَّاهِرِ لَا بِرُؤْيَةٍ ، وَالْبَاطِنِ  
لَا بِلَطَافَةٍ . بَانَ مِنَ الْأَشْيَاءِ بِالْقَهْرِ لَهَا ، وَالْقُدْرَةُ عَلَيْهَا ، وَبَانَتِ الْأَشْيَاءُ  
مِنْهُ بِالْخُضُوعِ لَهُ ، وَالرَّجُوعِ إِلَيْهِ . مَنْ وَصَفَهُ فَقَدْ حَدَّهُ<sup>(١٨٨٤)</sup> ، وَمَنْ  
حَدَّهُ فَقَدْ عَدَّهُ ، وَمَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَرْزَلُهُ ، وَمَنْ قَالَ : « كَيْفَ »  
فَقَدْ اسْتَوْصَفَهُ ، وَمَنْ قَالَ : « أَيْنَ » فَقَدْ حَيَّزَهُ . عَالِمٌ إِذَا لَا مَعْلُومٌ ،  
وَرَبٌّ إِذَا لَا مَرْبُوبٌ ، وَقَادِرٌ إِذَا لَا مَقْدُورٌ .

#### أئمة الدين

منها : قَدْ طَلَعَ طَالِعٌ ، وَلَمَعَ لَامِعٌ ، وَلَاحَ<sup>(١٨٨٥)</sup> لَائِحٌ ، وَاعْتَدَلَ  
مَائِلٌ ؛ وَاسْتَبَدَلَ اللَّهُ بِقَوْمٍ قَوْمًا ، وَبِیَوْمٍ یَوْمًا ؛ وَأَنْتَظَرْنَا الْغَیْرَ<sup>(١٨٨٦)</sup>  
أَنْتَظَارَ الْمُجَدَّبِ الْمَطَرِ . وَإِنَّمَا الْأَئِمَّةُ قُورَاءُ اللَّهِ عَلَى خَلْقِهِ ، وَعُرَفَاؤُهُ عَلَى  
عِبَادِهِ ؛ وَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَعَرَفُوهُ ، وَلَا يَدْخُلُ النَّارَ إِلَّا  
مَنْ أَنْكَرَهُمْ وَأَنْكَرُوهُ . إِنَّ اللَّهَ تَعَالَى خَصَّكُمْ بِالْإِسْلَامِ ، وَاسْتَخْلَصَكُمْ  
لَهُ ، وَذَلِكَ لِأَنَّهُ اسْمُ سَلَامَةٍ ، وَجِمَاعٌ<sup>(١٨٨٧)</sup> كَرَامَةٍ . أَصْطَفَى اللَّهُ تَعَالَى



and disclosed its pleas through open knowledge and secret maxims. Its (Qur'ān) wonders are not exhausted and its delicacies do not end. It contains blossoming bounties and lamps of darkness. (The doors of) virtues cannot be opened save with its keys, nor can gloom be dispelled save with its lamps. Allāh has protected its inaccessible points (from enemies) and allowed grazing (to its followers) in its pastures. It contains cover (from the ailment of misguidance) for the seeker of cure and full support for the seeker of support.

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1. The first part of this sermon consists of important issues concerning the science of knowledge about Allāh, wherein Amīr al-mu'minin has thrown light on the matter that Allāh is from ever and His attributes are the same as He Himself. When we cast a glance at creation, we see that for every movement there is a mover, from which every man of ordinary wisdom is compelled to conclude that no effect can appear without a cause, so much so, that even an infant a few days old, when his body is touched, feels in the depth of his consciousness that someone has touched him. He indicates it by opening his eyes or turning and looking. How then can the creation of the world and the system of all creation be arranged without a Creator or Organiser? Once it is necessary to believe in a Creator, then He should exist by Himself, because everything which has a beginning must have a centre of existence from which it should terminate. If that too needed a creator, there would be the question of whether this creator is also the creation of some other creator or exists by itself. Thus unless a Self-created Creator is believed in, who should be the cause of all causes, the mind will remain groping in the unending labyrinth of cause and effect, and never attain the idea of the last extremity of the series of creation. It would fall into the fallacy of circular arguing and would not reach any end. If the creator were taken to have created himself, then there would be (one of the two positions, namely) either he should be non-existent or existent. If he were not existent, then it would not be possible for something non-existent to create any existent being. If he were existent before creating himself, there would be no sense in coming into being again. Therefore it is necessary to believe that the Creator should be a Being not dependent on any other creator for His own existence, and everything else should be dependent on Him. This dependence of the entire creation is a proof that the existence of the Source of all creation is from ever and eternal. And since all beings other than He are subject to change, are dependent on position and place and are similar to one another

مَنْهَجُهُ ، وَبَيَّنَ حُجَجَهُ ، مِنْ ظَاهِرِ عِلْمٍ ، وَبَاطِنِ حِكْمٍ . لَا تَفْنَى غَرَائِبُهُ ،  
وَلَا تَنْقُضِي عَجَائِبُهُ . فِيهِ مَرَابِيعُ النِّعَمِ <sup>(١٨٨٨)</sup> ، وَمَصَابِيحُ الظُّلَمِ ، لَا  
تُفْتَحُ الْخَيْرَاتُ إِلَّا بِمِفَاتِيحِهِ ، وَلَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ .  
قَدْ أَحْمَى حِمَاهُ <sup>(١٨٨٩)</sup> ، وَأَرْعَى مَرْعَاهُ . فِيهِ شِفَاءُ الْمُسْتَشْفِي ، وَكِفَايَةُ  
الْمُكْتَفِي .

\* \* \* \* \*

in qualities and properties, and since similarity leads to plurality whereas unity has no like save itself, therefore nothing can be like Him. Even things called one cannot be reckoned after His Unity because He is One and Singular in every respect. He is free and pure from all those attributes which are found in body or matter because He is neither body, nor colour, nor shape, nor does He lie in any direction, nor is He bounded within some place or locality. Therefore, man cannot see or understand Him through his senses or feelings, because senses can know only those things which accord with the limitations of time, place and matter. To believe that He can be seen is to believe that He has body, but since He is not a body, and He does not exist through a body, and He does not lie in any direction or place, there is no question of His being seen. But His being unseen is not like that of subtle material bodies, due to whose delicacy the eye pierces through them and eyes remain unable to see them; as for example the wind in the vast firmament. But He is unseen by His very existence. Nevertheless, nothing is unseen for Him. He sees as well as hears, but is not dependent on instruments of seeing or hearing, because if He were in need of organs of the body for hearing and seeing He would be in need of external things for His perfection and would not be a perfect Being, whereas He should be perfect in all respects and no attribute of perfection should be apart from His Self. To believe in attributes separately from His Self would mean that there would be a self and a few attributes and the compound of the self and the attributes would be Allāh. But a thing which is compounded is dependent on its parts and these parts must exist before their composition into the whole. When the parts exist from before, how can the whole be from ever and eternal because its existence is later than that of its parts. But Allāh had the attributes of knowledge, power and sustaining even when nothing was existent, because none of His attributes were created in Him from outside, but His attributes are His Self and His Self is His attributes. Consequently, His knowledge does not depend on the object of knowledge existing first and then His knowledge, because His Self is prior to things coming into existence. Nor is it necessary for His power that there should first exist the object to be over-powered and then alone He would be called Powerful, because Powerful is that who has power equally for doing or abandoning and as such the existence of the object to be over-powered is not necessary. Similarly Sustainer means master. Just as He is the Master of the non-existent after its coming into existence, in the same way He has power to bring it into existence from non-existence, namely if He so wills He may bestow existence upon it.



## SERMON 153

About negligent persons and the characteristics  
of beasts, carnivores and women

He has been allowed time by Allāh. He is falling into error along with negligent persons and goes early in the morning with sinners, without any road to lead or any Imām to guide.

A part of the same sermon

At last when Allāh will make clear to them the reward for their sins, and take them out from the veils of their neglectfulness they will proceed to what they were running away from, and run away from what they were proceeding to. They will not benefit from the wants they will satisfy or the desires they would fulfil.

I warn you and myself from this position. A man should derive benefit from his own self. Certainly, prudent is he who hears and ponders over it, who sees and observes and who benefits from instructive material and then treads on clear paths wherein he avoids falling into hollows and straying into pitfalls, and does not assist those who misguide him by turning away from truthfulness, changing his words, or fearing truth.

O' my listener! be cured from your intoxication, wake up from your slumber, decrease your hasty activity and ponder over what has come to you through the Holy Prophet, the Um-



## ١٥٣ - مِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

### صفة الضال

وَهُوَ فِي مُهَلَةٍ مِنْ اللَّهِ يَهْوِي مَعَ الْغَافِلِينَ ، وَيَعْدُو مَعَ الْمُذْنِبِينَ ، بِلَا سَبِيلٍ قَاصِدٍ ، وَلَا إِمَامٍ قَائِدٍ .

### صفات الغافلين

منها : حَتَّى إِذَا كَشَفَ لَهُمْ عَنْ جَزَاءِ مَعْصِيَتِهِمْ ، وَأَسْتَخْرَجَهُمْ مِنْ جَلَابِيبِ غَفْلَتِهِمْ أَسْتَقْبَلُوا مُدْبِرًا ، وَأَسْتَدْبَرُوا مُقْبِلًا ، فَلَمْ يَنْتَفِعُوا بِمَا أَدْرَكُوا مِنْ طَلِبَتِهِمْ ، وَلَا بِمَا قَضَوْا مِنْ وَطَرِهِمْ .

إِنِّي أَحْذَرُكُمْ ، وَنَفْسِي ، هَذِهِ الْمَنْزِلَةَ . فَلْيَنْتَفِعِ أَمْرُؤُ بِنَفْسِهِ ، فَإِنَّمَا الْبَصِيرُ مَنْ سَمِعَ فَتَفَكَّرَ ، وَنَظَرَ فَأَبْصَرَ ، وَانْتَفَعَ بِالْعَبْرِ ، ثُمَّ سَلَكَ جَدَدًا وَاضِحًا يَتَجَنَّبُ فِيهِ الصَّرْعَةَ فِي الْمَهَاوِي ، وَالضَّلَالِ فِي الْمَغَاوِي <sup>(١٨٩٠)</sup> ، وَلَا يُعِينُ عَلَى نَفْسِهِ الْغَوَاةَ بِتَعَسُّفٍ فِي حَقٍّ ، أَوْ تَخْرِيفٍ فِي نُطْقٍ ، أَوْ تَخَوُّفٍ مِنْ صِدْقٍ .

### عظة الداس

فَافِقْ أَيُّهَا السَّامِعُ مِنْ سَكْرَتِكَ ، وَأَسْتَيْقِظْ مِنْ غَفْلَتِكَ ، وَاخْتَصِرْ مِنْ عَجَلَتِكَ ، وَأَنْعِمِ الْفِكْرَ فِيمَا جَاءَكَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

mi<sup>1</sup> which is inevitable and inescapable. You should turn away from him who opposes him and leave him and leave whatever he has adopted for himself. Put off your vanity, drop your haughtiness and recall your grave because your way passes over it. You will be dealt with as you deal with others, you will reap what you sow, and what you send today will meet you tomorrow. So provide for your future and send (some good acts) for your day (of reckoning). Fear, fear, O' listener! Act, act, O' careless! No one will warn you like him who knows.

One of the firm decisions of Allāh in the Wise Reminder (Qur'ān) upon which He bestows reward or gives punishment, and through which He likes or dislikes is that it will not benefit a man, even though he exerts himself and acts sincerely if he leaves this world to meet Allāh with one of these acts without repenting, namely that he believed in a partner with Allāh during his obligatory worship, or appeased his own anger by killing an individual, or spoke about acts committed by others, or sought fulfilment of his needs from people by introducing an innovation in his religion, or met people with a double face, or moved among them with a double tongue. Understand this because an illustration is a guide for its like.

Beasts are concerned with their bellies. Carnivores are concerned with assaulting others. Women are concerned with the adornments of this ignoble life and the creation of mischief herein.<sup>2</sup> (On the other hand) believers are humble, believers are admonishers and believers are afraid (of Allāh).

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1. The word "*ummi*" has been used in the Holy Qur'ān with reference to the Holy Prophet in chap. 7:157–158. For better understanding of the word refer to the books of commentary on the Holy Qur'ān.

2. The intention is to say that the cause of all mischief and evil is the passion to satisfy bodily needs and the passion to subdue. If a human being is subjugated by the passion to satisfy bodily needs and considers filling the stomach as his aim there will be no difference between him and

– صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ – مِمَّا لَا بُدَّ مِنْهُ وَلَا مَحِيصَ عَنْهُ ؛ وَخَالَفَ مَنْ خَالَفَ ذَلِكَ إِلَى غَيْرِهِ ، وَدَعَا وَمَا رَضِيَ لِنَفْسِهِ ؛ وَضَعَ فَعْرَكَ ، وَأَخْطَطَ كِبْرَكَ ، وَأَذْكَرَ قَبْرَكَ ، فَإِنَّ عَلَيْهِ مَمْرَكَ ، وَكَمَا تَدِينُ تُدَانُ ، وَكَمَا تَزْرَعُ تَحْصُدُ ، وَمَا قَدَّمْتَ الْيَوْمَ تَقْدُمُ عَلَيْهِ غَدًا ، فَاْمَهْدُ <sup>(١٨٩١)</sup> لِقَدَمِكَ ، وَقَدِّمُ لِيَوْمِكَ . فَالْحَذَرَ الْحَذَرَ أَيُّهَا الْمُسْتَمِعُ ! وَالْجِدَّ الْجِدَّ أَيُّهَا الْغَافِلُ ! « وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ » .

إِنَّ مِنْ عَزَائِمِ اللَّهِ فِي الذِّكْرِ الْحَكِيمِ ، الَّتِي عَلَيْهَا يُثِيبُ وَيُعَاقِبُ ، وَلَهَا يَرْضَى وَيَسْخَطُ ، أَنَّهُ لَا يَنْفَعُ عَبْدًا – وَإِنْ أَجْهَدَ نَفْسَهُ ، وَأَخْلَصَ فِعْلَهُ – أَنْ يَخْرُجَ مِنَ الدُّنْيَا ، لَا قِيَاءَ رَبَّهُ بِخَصْلَةٍ مِنْ هَذِهِ الْخِصَالِ لَمْ يَتَّبِعْ مِنْهَا : أَنْ يُشْرِكَ بِاللَّهِ فِيمَا افْتَرَضَ عَلَيْهِ مِنْ عِبَادَتِهِ ، أَوْ يَشْفِيَ غَيْظَهُ بِهَلَاكِ نَفْسٍ ، أَوْ يَعُرَّ <sup>(١٨٩٢)</sup> بِأَمْرِ فَعَلَهُ غَيْرُهُ ، أَوْ يَسْتَنْجِحَ <sup>(١٨٩٣)</sup> حَاجَةً إِلَى النَّاسِ بِإِظْهَارِ بِدْعَةٍ فِي دِينِهِ ، أَوْ يَلْقَى النَّاسَ بِوَجْهَيْنِ ، أَوْ يَمْشِيَ فِيهِمْ بِلِسَانَيْنِ . أَعْقِلْ ذَلِكَ فَإِنَّ الْمِثْلَ دَلِيلٌ عَلَى شَبِيهِهِ .

إِنَّ الْبَهَائِمَ هَمُّهَا بَطُونُهَا ؛ وَإِنَّ السَّبَاعَ هَمُّهَا الْعُدْوَانُ عَلَى غَيْرِهَا ؛ وَإِنَّ النِّسَاءَ هَمُّهُنَّ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْفَسَادُ فِيهَا ؛ إِنَّ الْمُؤْمِنِينَ مُسْتَكِينُونَ <sup>(١٨٩٤)</sup> . إِنَّ الْمُؤْمِنِينَ مُشْفِقُونَ . إِنَّ الْمُؤْمِنِينَ خَائِفُونَ .

## SERMON 154

### About the Ahlu'l-bayt (of the Holy Prophet) and their opposers

He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller has called. The shepherd has tended (his flocks). So respond to the caller and follow the shepherd.

They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the *sunnah* (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down, and the misguided and the liars are speaking. We are the near ones, companions, treasure holders and doors (to the *sunnah*). Houses are not entered save through their doors. Whoever enters them from other than the door is called a thief.

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a beast, because a beast too has no aim except to fill its belly. But if he is over-powered by the passion to subdue others and takes to killing and devastation there will be no difference between him and a carnivorous beast, because the latter's aim is also tearing and devouring. If both the passions are at work in him then he is like a woman, because in a woman both these passions act side by side and because of this she is extremely eager of adornment and is active in fanning mischief and disturbance. However, a true believer will never agree to adopt these habits as his mode of behaviour, rather he keeps his passions suppressed so that he neither allows pride and vanity to approach near him nor does he fan mischief or disturbance for fear of Allāh.

Ibn Abi'l-Hadid has written that Amir al-mu'minin delivered this sermon at the time of marching towards Baṣrah, and since the trouble of Baṣrah was the result of a woman's instigation, Amir al-mu'minin has, after mentioning beasts and carnivore, held a woman also to possess such qualities. Thus the battle of Baṣrah was the result of these qualities, whereby thousands of persons were involved in death and destruction.

## ١٥٤ - ﴿وَإِذَا نَادَىٰ السَّارِقُ﴾

يذكر فيها فضائل أهل البيت

وَنَاطِرُ قَلْبٍ <sup>(١٨٩٥)</sup> اللَّيْبِ بِهِ يُنْصَرُ أَمَدُهُ ، وَيَعْرِفُ غَوْرَهُ <sup>(١٨٩٦)</sup>  
وَنَجْدَهُ <sup>(١٨٩٧)</sup> . دَاعٍ دَعَا ، وَرَاعٍ رَعَى ، فَاسْتَجِيبُوا لِلدَّاعِي ، وَاتَّبِعُوا  
الرَّاعِيَ .

قَدْ خَاضُوا بِحَارَ الْفِتَنِ ، وَأَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ . وَأَرَزَ <sup>(١٨٩٨)</sup>  
الْمُؤْمِنُونَ ، وَنَطَقَ الضَّالُّونَ الْمُكْذِبُونَ . نَحْنُ الشُّعَارُ <sup>(١٨٩٩)</sup> وَالْأَصْحَابُ ،  
وَالْخَزَنَةُ وَالْأَبْوَابُ ؛ وَلَا تُؤْنَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا ، فَمَنْ أَتَاهَا مِنْ  
غَيْرِ أَبْوَابِهَا سُمِّيَ سَارِقًا .

\*\*\*\*\*



**A part of the same sermon**

The delicacies of the Qur'ān are about them (*Ahlu'l-bayt*, the descendants of the Prophet) and they are the treasurers of Allāh. When they speak they speak the truth, but when they keep quiet no one can speak unless they speak. The forerunner should report correctly to his people, should retain his wits and should be one of the children (a man) of the next world, because he has come from there and would return to it.

The beginning of the action of one who sees with heart and acts with eyes is to assess whether the action will go against him or for him. If it is for him he indulges in it, but if it is against him he keeps away from it. For, he who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who treads the clear path. Therefore, he who can see should see whether he should proceed or return.

You should also know that the outside (of every thing) has a similar inside. Of whatever the outside is good, its inside too is good, and whatever the outside is bad, its inside too is bad. The truthful Prophet – peace and blessing of Allāh be upon him and his progeny – has said that: “Allāh may love a man but hate his action, and may love the action but hate the man.” You should also know that every action is like a vegetation, and a vegetation cannot do without water while waters are different. So where the water is good the plant is good and its fruits are sweet, whereas where the water is bad, the plant will also be bad and its fruits will be bitter.



منها : فِيهِمْ كَرَائِمٌ<sup>(١٩٠٠)</sup> الْقُرْآنِ ، وَهُمْ كُنُوزُ الرَّحْمَنِ . إِنْ نَطَقُوا صَدَقُوا ، وَإِنْ صَمَتُوا لَمْ يُسَبِّقُوا . فَلْيَصْذُقْ رَأِيْدُ أَهْلُهُ ، وَلْيُخْضِرْ عَقْلُهُ ، وَلْيَكُنْ مِنْ أَبْنَاءِ الْآخِرَةِ ، فَإِنَّهُ مِنْهَا قَدِيمٌ ، وَإِلَيْهَا يَنْقَلِبُ . فَالْناظِرُ بِالْقَلْبِ ، الْعَامِلُ بِالْبَصَرِ ، يَكُونُ مُبْتَدَأَ عَمَلِهِ أَنْ يَعْلَمَ : أَعْمَلُهُ عَلَيْهِ أَمْ لَهُ ! فَإِنْ كَانَ لَهُ مَضَى فِيهِ ، وَإِنْ كَانَ عَلَيْهِ وَقَفَ عَنْهُ . فَإِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ كَالسَّائِرِ عَلَى غَيْرِ طَرِيقٍ . فَلَا يَزِيدُهُ بَعْدُهُ عَنْ الطَّرِيقِ الْوَاضِحِ إِلَّا بَعْدًا مِنْ حَاجَتِهِ . وَالْعَامِلُ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ . فَلْيَنْظُرْ نَازِرٌ : أَسَائِرُ هُوَ أَمْ رَاجِعٌ !

وَأَعْلَمُ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِنًا عَلَى مِثَالِهِ ، فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ ، وَمَا خَبِثَ ظَاهِرُهُ خَبِثَ بَاطِنُهُ . وَقَدْ قَالَ الرَّسُولُ الصَّادِقُ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - : « إِنْ اللَّهُ يُحِبُّ الْعَبْدَ ، وَيُبْغِضُ عَمَلَهُ ، وَيُحِبُّ الْعَمَلَ وَيُبْغِضُ بَدَنَهُ » .

وَأَعْلَمُ أَنَّ لِكُلِّ عَمَلٍ نَبَاتًا . وَكُلُّ نَبَاتٍ لَا غِنَى بِهِ عَنِ الْمَاءِ ، وَالْمِيَاهُ مُخْتَلِفَةٌ ؛ فَمَا طَابَ سَقْيُهُ ، طَابَ غَرْسُهُ وَحَلَّتْ ثَمَرَتُهُ ، وَمَا خَبِثَ سَقْيُهُ ، خَبِثَ غَرْسُهُ وَأَمَرَتْ ثَمَرَتُهُ .

## SERMON 155

### About the wonderful creation of the bat

Praise be to Allāh who is such that it is not possible to describe the reality of knowledge about Him, since His greatness has restrained the intellects, and therefore they cannot find the way to approach the extremity of His realm. He is Allāh, the True, the Manifester of Truth. He is more True and more manifest than eyes can see. Intellects cannot comprehend Him by fixing limits for Him since in that case to Him would be attribute shape. Imagination cannot catch Him by fixing quantities for Him for in that case to Him would be attributed body. He created creatures without any example, and without the advice of a counsel, or the assistance of a helper. His creation was completed by His command, and bowed to His obedience. It responded (to Him) and did not defy (Him). It obeyed and did not resist.

An example of His delicate production, wonderful creation and deep sagacity which He has shown us is found in these bats which keep hidden in the daylight although daylight reveals every thing else, and are mobile in the night although the night shuts up every other living being; and how their eyes get dazzled and cannot make use of the light of the sun so as to be guided in their movements and so as to reach their known places through the direction provided by the sun.

Allāh has prevented them from moving in the brightness

## ١٥٥ — وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

يذكر فيها بديع خلقه الخفاش

حمد الله وتنزيهه

الْحَمْدُ لِلَّهِ الَّذِي أَنْحَسَرَتْ<sup>(١٩٠١)</sup> الْأَوْصَافُ عَنْ كُنْهِ مَعْرِفَتِهِ ، وَرَدَعَتْ عَظَمَتُهُ الْعُقُولَ ، فَلَمْ تَجِدْ مَسَاغًا إِلَى بُلُوغِ غَايَةِ مَلَكُوتِهِ !

هُوَ اللَّهُ الْحَقُّ الْمُبِينُ ، أَحَقُّ وَأَبِينُ مِمَّا تَرَى الْعَيُونَ ، لَمْ تَبْلُغْهُ الْعُقُولُ بِتَحْدِيدٍ فَيَكُونَ مُشَبَّهًا ، وَلَمْ تَقَعْ عَلَيْهِ الْأَوْهَامُ بِتَقْدِيرٍ فَيَكُونَ مُثَلًّا . خَلَقَ الْخَلْقَ عَلَى غَيْرِ تَمَثِيلٍ ، وَلَا مَشُورَةٍ مُشِيرٍ ، وَلَا مَعُونَةٍ مُعِينٍ ، فَتَمَّ خَلْقَهُ بِأَمْرِهِ ، وَأَذَعَنَ لِبَطَاعَتِهِ . فَأَجَابَ وَلَمْ يُدَافِعْ ، وَأَنْقَادَ وَلَمْ يُنَازِعْ .

### خلق الخفاش

وَمِنْ لَطَائِفِ صَنْعَتِهِ ، وَعَجَائِبِ خَلْقَتِهِ ، مَا أَرَانَا مِنْ غَوَامِضِ الْحِكْمَةِ فِي هَذِهِ الْخَفَافِيشِ الَّتِي يَقْبِضُهَا الضِّيَاءُ الْبَاسِطُ لِكُلِّ شَيْءٍ ، وَيَبْسُطُهَا الظَّلَامُ الْقَابِضُ لِكُلِّ حَيٍّ ، وَكَيْفَ عَشَيْتَ<sup>(١٩٠٢)</sup> أَعْيُنُهَا عَنْ أَنْ تَسْتَمِدَّ مِنَ الشَّمْسِ الْمُضِيئَةِ نُورًا تَهْتَدِي بِهِ فِي مَذَاهِبِهَا ، وَتَتَّصِلَ بِعَلَانِيَةٍ بَرْهَانِ الشَّمْسِ إِلَى مَعَارِفِهَا . وَرَدَعَهَا بِتَلَالُؤِ ضِيَائِهَا عَنِ الْمُضِيِّ

of the sun and confined them to their places of hiding instead of going out at the time of its shining. Consequently they keep their eyelids down in the day and treat night as a lamp and go with its help in search of their livelihood. The darkness of night does not obstruct their sight nor does the gloom of darkness prevent them from movement. As soon as the sun removes its veil and the light of morning appears, and the rays of its light enter upon the lizzards in their holes, the bats pull down their eyelids on their eyes and live on what they had collected in the darkness of the night. Glorified is He who has made the night as day for them to seek livelihood and made the day for rest and stay.

He has given them wings of flesh with which, at the time of need, they rise upwards for flying. They look like the ends of ears without feathers or bones. Of course, you can see the veins quite distinctly. They have two wings which are neither too thin so that get turned in flying, nor too thick so that they prove heavy. When they fly their young ones hold on to them and seek refuge with them, getting down when they get down and rising up when they rise. The young does not leave them till its limbs become strong, its wings can support it for rising up, and it begins to recognize its places of living and its interest. Glorified is He who creates everything without any previous sample by someone else.





فِي سُبْحَاتِ<sup>(١٩٠٣)</sup> إِشْرَاقِهَا . وَأَكْنَهَا فِي مَكَامِنِهَا عَنِ الذَّهَابِ فِي بُلْجِ  
 أَتِّلَاقِهَا<sup>(١٩٠٤)</sup> . فَهِيَ مُسْدَلَةٌ الْجُفُونِ بِالنَّهَارِ عَلَى حَدَاقِهَا ، وَجَاعِلَةٌ اللَّيْلِ  
 سِرَاجًا تَسْتَدِلُّ بِهِ فِي التِّمَاسِ ارْزَاقِهَا ، فَلَا يَرُدُّ أَبْصَارَهَا إِسْدَافٌ<sup>(١٩٠٥)</sup>  
 ظُلْمَتِهِ ، وَلَا تَمْتَنِعُ مِنَ الْمُضِيِّ فِيهِ لِعَسَقِ دُجْنَتِهِ<sup>(١٩٠٦)</sup> . فَإِذَا أَلْقَتْ  
 الشَّمْسُ قِنَاعَهَا ، وَبَدَتْ أَوْضَاحُ<sup>(١٩٠٧)</sup> نَهَارِهَا ، وَدَخَلَ مِنْ إِشْرَاقِ نُورِهَا  
 عَلَى الضُّبَابِ فِي وَجَارِهَا<sup>(١٩٠٨)</sup> ، أَطْبَقَتْ الْأَجْفَانِ عَلَى مَاقِيَهَا<sup>(١٩٠٩)</sup> ،  
 وَتَبَلَّغَتْ<sup>(١٩١٠)</sup> بِمَا اكْتَسَبَتْهُ مِنَ الْمَعَاشِ فِي ظُلْمِ لَيَالِيهَا . فَسُبْحَانَ مَنْ  
 جَعَلَ اللَّيْلَ لَهَا نَهَارًا وَمَعَاشًا ، وَالنَّهَارَ سَكْنًا وَقَرَارًا ! وَجَعَلَ لَهَا أَجْنَحَةً  
 مِنْ لَحْمِهَا تَعْرُجُ بِهَا عِنْدَ الْحَاجَةِ إِلَى الطَّيْرَانِ ، كَانَهَا شَطَايَا الْأَذَانِ<sup>(١٩١١)</sup> ،  
 غَيْرَ ذَوَاتِ رِيَشٍ وَلَا قَصَبٍ<sup>(١٩١٢)</sup> ، إِلَّا أَنَّكَ تَرَى مَوَاضِعَ الْعُرُوقِ بَيِّنَةً  
 أَعْلَامًا<sup>(١٩١٣)</sup> . لَهَا جَنَاحَانِ لَمَّا يَرِقَّا فَيَنْشَقَّا ، وَلَمْ يَغْلُظَا فَيَثْقُلَا . تَطِيرُ  
 وَوَلَدَهَا لَا صِقُ بِهَا لِأَجَى إِلَيْهَا ، يَقَعُ إِذَا وَقَعَتْ ، وَيَرْتَفِعُ إِذَا ارْتَفَعَتْ ،  
 لَا يُفَارِقُهَا حَتَّى تَشْتَدَّ أَرْكَانُهُ ، وَيَحْمِلُهُ لِلنُّهُوضِ جَنَاحُهُ ، وَيَعْرِفُ  
 مَذَاهِبَ عَيْنِيهِ ، وَمَصَالِحَ نَفْسِهِ . فَسُبْحَانَ الْبَارِي لِكُلِّ شَيْءٍ ، عَلَى  
 غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ<sup>(١٩١٤)</sup> !

## SERMON 156

About the malice borne by 'Ā'ishah; and warning the  
people of Baṣrah about what was to occur

Whoever can at this time keep himself clinging to Allāh should do so. If you follow me I shall certainly carry you, if Allāh so wills, on the path of Paradise, even though it may be full of severe hardship and of bitter taste.

As regards a certain woman,<sup>1</sup> she is in the grip of womanly views, and malice is boiling in her bosom like the furnace of the blacksmith. If she were called upon to deal with others as she is dealing with me she would not have done it. (As for me), even hereafter she will be allowed her original respect, while the reckoning (of her misdeeds) is an obligation on Allāh.

### A part of the same sermon

This path is the lightest course and the brightest lamp. Guidance towards virtuous actions is sought through faith while guidance towards faith is achieved through virtuous actions. Knowledge is made to prosper through faith, and death is feared because of knowledge. This world comes to an end with death, while the next world is secured (by virtuous actions) in this world. For people there is no escape from resurrection. They are heading for this last end in its appointed course.

## ١٥٦ — مِنَ الْمَقَالِ الْإِيمَانِ

خاطب به أهل البصرة على جهة اقتصاص الملاحم

فَمَنْ اسْتَطَاعَ عِنْدَ ذَلِكَ أَنْ يَغْتَقِلَ نَفْسَهُ عَلَى اللَّهِ ، عَزَّ وَجَلَّ .  
فَلْيَفْعَلْ . فَإِنْ أَطَعْتُمُونِي فَإِنِّي حَامِلُكُمْ إِنْ شَاءَ اللَّهُ عَلَى سَبِيلِ الْجَنَّةِ ،  
وَإِنْ كَانَ ذَا مَشَقَّةٍ شَدِيدَةٍ وَمَذَاقَةٍ مَرِيرَةٍ .

وَأَمَّا فَلَانَةٌ فَأَذْرَكَهَا رَأْيُ النِّسَاءِ ، وَضِغْنٌ غَلَا فِي صَدْرِهَا كَمَرْجَلٍ <sup>(١٩١٥)</sup>  
الْقَيْنِ <sup>(١٩١٦)</sup> ، وَلَوْ دُعِيَتْ لِتَنَالَ مِنْ غَيْرِي مَا أَتَتْ إِلَيَّ ، لَمْ تَفْعَلْ . وَلَهَا  
بَعْدُ حُرْمَتُهَا الْأُولَى ، وَالْحِسَابُ عَلَى اللَّهِ تَعَالَى .

### وصف الايمان

منه : سَبِيلُ أَبْلَجِ الْمُنْهَاجِ ، أَنْوَرُ السَّرَاجِ . فَبِالْإِيمَانِ يُسْتَدَلُّ عَلَى  
الصَّالِحَاتِ ، وَبِالصَّالِحَاتِ يُسْتَدَلُّ عَلَى الْإِيمَانِ ، وَبِالْإِيمَانِ يُعْمَرُ  
الْعِلْمُ ، وَبِالْعِلْمِ يُرْهَبُ الْمَوْتُ ، وَبِالْمَوْتِ تُخْتَمُ الدُّنْيَا ، وَبِالدُّنْيَا  
تُحْرَزُ الْآخِرَةُ ، وَبِالْقِيَامَةِ تُزْلَفُ الْجَنَّةُ ، « وَتُبَرِّزُ الْجَحِيمُ لِلْغَاوِينَ » .  
وَإِنَّ الْخَلْقَ لَا مَقْصَرَ <sup>(١٩١٧)</sup> لَهُمْ عَنِ الْقِيَامَةِ ، مُرْقَلِينَ <sup>(١٩١٨)</sup> فِي مِصْمَارِهَا  
إِلَى الْغَايَةِ الْقُضْوَى .

**A part of the same sermon**

They have got up from the resting places in their graves and have set off for the final objectives. Every house has its own people. They are not changed nor shifted from there. Commanding for good and refraining from evil are two characteristics of Allāh, the Glorified. They can neither bring death near nor lessen sustenance.

You should adhere to the Book of Allāh because it is the strong rope, a clear light, a benefiting cure, a quenching for thirst, protection for the adherent and deliverance for the attached. It does not curve so as to need straightening and does not deflect so as to be corrected. Frequency of its repetition and its falling on ears does not make it old. Whoever speaks according to it, speaks truth and whoever acts by it is forward (in action).

**A man stood up and said :** O' Amīr al-mu'minīn tell us about this disturbance and whether you enquired about it from the Holy Prophet. Thereupon Amīr al-mu'minīn said :

When Allāh, the Glorified sent down the verse:

*Alif lām mīm (A.L.M.) What! Do people imagine that they will be let off on (their) saying: "We believe!" and they will not be tried? (Qur'ān, 29:1-2)*

I came to know that the disturbance would not befall us so long as the Prophet — peace and blessing of Allāh be upon him and his progeny — is among us. So I said, "O' Prophet of Allāh, what is this disturbance of which Allāh, the Sublime, has informed you?" and he replied, "O' 'Alī, my people will create trouble after me." I said, "O' Prophet of Allāh on the day of

### حال اهل القبور في القيامة

منه : قَدْ شَخَّصُوا<sup>(١٩١٩)</sup> مِنْ مُسْتَقَرِّ الْأَجْدَاثِ<sup>(١٩٢٠)</sup> ، وَصَارُوا إِلَى مَصَائِرِ الْغَايَاتِ<sup>(١٩٢١)</sup> . لِكُلِّ دَارٍ أَهْلُهَا لَا يَسْتَبْدِلُونَ بِهَا وَلَا يُنْقَلُونَ عَنْهَا .

وَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ ، وَالنَّهْيَ عَنِ الْمُنْكَرِ ، لَخُلُقَانٍ مِنْ خُلُقِ اللَّهِ سُبْحَانَهُ ؛ وَإِنَّهُمَا لَا يُقَرَّبَانِ مِنْ أَجَلٍ ، وَلَا يَنْقُصَانِ مِنْ رِزْقٍ . وَعَلَيْكُمْ بِكِتَابِ اللَّهِ . « فَإِنَّهُ الْحَبْلُ الْمَتِينُ ، وَالنُّورُ الْمُبِينُ » ، وَالشِّفَاءُ النَّافِعُ ، وَالرَّيُّ النَّافِعُ<sup>(١٩٢٢)</sup> ، وَالْعِصْمَةُ لِلْمُتَمَسِّكِ ، وَالنَّجَاةُ لِلْمُتَعَلِّقِ . لَا يَغْوَجُ فَيْقَامَ ، وَلَا يَزِيغُ فَيُسْتَعْتَبُ<sup>(١٩٢٣)</sup> ، « وَلَا تُخْلِقُهُ كَثْرَةُ الرَّدِّ »<sup>(١٩٢٤)</sup> ، وَوُلُوجُ السَّمْعِ<sup>(١٩٢٥)</sup> . « مَنْ قَالَ بِهِ صَدَقَ ، وَمَنْ عَمِلَ بِهِ سَبَقَ » .

وقام إليه رجل فقال : يا أمير المؤمنين ، أخبرنا عن الفتنة ، وهل سألت رسول الله - صلى الله عليه وآله - عنها ؟ فقال عليه السلام :

إِنَّهُ لَمَّا أُنْزِلَ اللَّهُ سُبْحَانَهُ ، قَوْلُهُ : « أَلَمْ أَحَسِبِ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ » عَلِمْتُ أَنَّ الْفِتْنَةَ لَا تَنْزِلُ بِنَا وَرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - بَيْنَ أَظْهُرِنَا . فَقُلْتُ : يَا رَسُولَ اللَّهِ ، مَا هَذِهِ الْفِتْنَةُ الَّتِي أَخْبَرَكَ اللَّهُ تَعَالَى بِهَا ؟ فَقَالَ : « يَا عَلِيُّ ، إِنَّ أُمَّتِي سَيُفْتَنُونَ مِنْ بَعْدِي » ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، أَوَلَيْسَ قَدْ قُلْتُ لِي



*Uḥud*, when people had fallen martyrs and I was not among them, and this had been very annoying to me, did you not say to me, ‘cheer up, as martyrdom is for you hereafter?’” The Prophet replied, “Yes it is so, but what about your enduring at present?” I said, “O’ Prophet of Allāh, this is not an occasion for endurance, but rather an occasion for cheering up and gratefulness.” Then he said:

“O’ ‘Ali, people will fall into mischief through their wealth, will show obligation to Allāh on account of their faith, will expect His mercy, will feel safe from His anger and regard His unlawful matters as lawful by raising false doubts and by their misguiding desires. They will then hold lawful (the use of) wine by calling it barley water, a bribe by calling it a gift, and taking of usurious interest by calling it sale.” I said, “O’ Prophet of Allāh, how should I deal with them at the time, whether to hold them to have gone back in heresy or just in revolt.” He said, “in revolt.”

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1. There is no denying the fact that ‘Ā’ishah’s behaviour towards Amir al-mu’minin was throughout inimical, and very often her heart’s turbidity expressed itself on her face, and her hatred and dislike became quite apparent, so much so that if in connection with some affair Amir al-mu’minin’s name came up a frown appeared on her forehead and she did not relish pronouncing it with her tongue. For example, when ‘Ubaydullāh ibn ‘Abdillāh ibn ‘Utbah mentioned to ‘Abdullāh ibn ‘Abbās the narration by Ā’ishah namely that “in his death-illness the Prophet, taking support on al-Faḍl ibn ‘Abbās and another person, came to her (‘Ā’ishah’s) house,” ‘Abdullāh ibn ‘Abbās said:

“Do you know who this ‘other man’ was?” He said, “No.” Then he said, “‘Ali ibn Abi Ṭālib, but she is averse to name him in a good context.” (Aḥmad ibn Ḥanbal, *al-Musnad*, vol.6, pp.34,228; Ibn Sa’d, *aṭ-Ṭabaqāt al-kabīr*, vol.2, part 2, p.29; aṭ-Ṭabari, *at-Tārikh*, vol.1, pp.1800–1801; al-Balādhuri, *Ansāb al-ashraf*, vol.1, pp.544–545; al-Bayhaqī, *as-Sunan al-kubrā*, vol.3, p.396).

One cause for this hatred and malice was the presence of Ḥaḍrat Fāṭimah (p.b.u.h.) whose wholesome dignity and esteem pricked her heart

يَوْمَ أَحَدٍ حَيْثُ اسْتُشْهِدَ مَنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ ، وَحِيزَتْ (١٩٢٦) عَنِّي  
الشَّهَادَةُ ، فَشَقَّ ذَلِكَ عَلَيَّ ، فَقُلْتُ لِي : « أَبْشِرْ ، فَإِنَّ الشَّهَادَةَ مِنْ وَرَائِكَ ؟ »  
فَقَالَ لِي : « إِنَّ ذَلِكَ لَكَذَلِكَ ، فَكَيْفَ صَبْرُكَ إِذَنْ ؟ » فَقُلْتُ : يَا  
رَسُولَ اللَّهِ ، لَيْسَ هَذَا مِنْ مَوَاطِنِ الصَّبْرِ ، وَلَكِنْ مِنْ مَوَاطِنِ الْبُشْرَى  
وَالشُّكْرِ . وَقَالَ : « يَا عَلِيُّ ، إِنَّ الْقَوْمَ سَيُفْتَنُونَ بِأَمْوَالِهِمْ ، وَيَمُنُّونَ  
بِدِينِهِمْ عَلَى رَبِّهِمْ ، وَيَتَمَنُّونَ رَحْمَتَهُ ، وَيَأْمُنُونَ سَطَوَتَهُ ، وَيَسْتَحِلُّونَ  
حَرَامَهُ بِالشُّبُهَاتِ الْكَاذِبَةِ ، وَالْأَهْوَاءِ السَّاهِيَةِ ، فَيَسْتَحِلُّونَ الْخَمْرَ بِالنَّبِيذِ ،  
وَالسُّخْتِ بِالْهَدِيَّةِ ، وَالرِّبَا بِالْبَيْعِ » قُلْتُ : يَا رَسُولَ اللَّهِ ، فَبِأَيِّ  
الْمَنَازِلِ أَنْزَلُهُمْ عِنْدَ ذَلِكَ ؟ أِبِمَنْزِلَةِ رِدَّةٍ ، أَمْ بِمَنْزِلَةِ فِتْنَةٍ ؟ فَقَالَ :  
« بِمَنْزِلَةِ فِتْنَةٍ » .

\* \* \* \* \*

ference to Abū Bakr. For instance, in connection with the dispatch of the Qur'ānic verses on *Barā'ah* (innocence), the Prophet removed Abū Bakr from the job, recalled him and assigned it to Amīr al-mu'minīn saying that he had been commanded by Allāh to take it himself or send it through a member of his family. Similarly the Prophet closed all the doors opening into the mosque including that of Abū Bakr but allowed the door of Amīr al-mu'minīn's house to continue to open thereinto.

'Ā'ishah could not relish Amīr al-mu'minīn's distinction over her father, and whenever there was any occasion for such distinction she did her best to undo it. When in his last days the Prophet ordered the contingent under Usāmah ibn Zayd to march, and ordered Abū Bakr and 'Umar also to go under his command, they received a message from the wives of the Prophet that his condition was serious and therefore the contingent should come back instead of proceeding further. This was because their far-reaching sight had realized that the only purpose in getting Medina vacated by the *muhājirūn* and the *anṣār* could be that after the death of the Prophet no one should stand in Amīr al-mu'minīn's way and that he should get the caliphate without any trouble. On receipt of this message the contingent under Usāmah came back. When the Prophet learnt this he again ordered Usāmah to march with the contingent and even said, "Allāh may curse him who keeps away from the contingent," whereupon they again set off, but they were again called back till the Prophet's illness assumed serious proportions, but Usāmah's contingent did not go out as it did not want to. After this Abū Bakr was sent word through Bilāl that he should deputise the Prophet in leading the prayers in order to pave the way for his Caliphateship. Accordingly keeping this in view he was first shown as the Prophet's caliph (deputy) in prayers and eventually was accepted as his caliph for all purposes. Thereafter matters were so contrived that Amīr al-mu'minīn could not get the Caliphate. However, after the reign of the third caliph circumstances took such a turn that people were obliged to swear allegiance at Amīr al-mu'minīn's hand. On this occasion 'Ā'ishah was present in Mecca. When she learnt about Amīr al-mu'minīn's caliphate her eyes began emitting flames, and rage and anger perturbed her mind, and her hatred for Amīr al-mu'minīn assumed such seriousness that she rose against him on the excuse of avenging blood of the same man ('Uthmān) whom she had herself proclaimed fit to be killed, and openly declared war as a result of which so much bloodshed occurred that the whole land of Baṣrah was smeared with the blood of those killed, and the door of disunity was opened for good. (*Sharḥ*, Ibn Abi'l-Hadīd, vol. 9, pp. 190–200)

like a thorn. Her jealousy towards the other wives (of the Prophet) did not allow her to let the Prophet love the daughter of his other wife to such a degree that he should stand on her approach, seat her in his own place, declare her most honourable of all the women of the world and bear such love towards her children as to call them his own sons. All these things pained her much and naturally her feelings on such an occasion were that if she had borne children they would have been the Prophet's sons and they would have been the pivot of the Prophet's affection instead of Imām Ḥasan and Imām Ḥusayn. But she was not gifted with any issue and she gratified her own desire to be a mother by adopting the surname *Umim 'Abdillāh* (mother of the slave of Allāh) after her sister's son. In short all these things created the passion of hatred in her heart, as a result of which she off and on complained to the Prophet against Ḥaḍrat Fāṭimah but could not succeed in diverting the Prophet's attention from her. News about this mortification and estrangement also reached the ears of Abū Bakr. That would only perturb him as he too could do nothing, except that his verbal sympathies were with his daughter. At last the Prophet left this world and the reins of Government fell into his hands. Now was the opportunity for him to avenge as best as he could and to perpetrate whatever violence he had in mind. Consequently the first step he took was that, in order to deprive Ḥaḍrat Fāṭimah of inheritance, he denied the principle of inheritance in the case of the prophets and held that neither do the prophets inherit nor are they inherited from, but the property left by them escheats to the state. Fāṭimah was so much affected that she gave up speaking to him and passed away from this world with these very feelings. 'Ā'ishah did not even take the trouble to express any sorrow at her tragic death. Thus Ibn Abi'l-Ḥadīd has written.

When Fāṭimah expired all the wives of the Prophet came to Bani Hāshim in condolence except 'Ā'ishah. She did not come and showed herself sick and words from her reached 'Alī which displayed her joy. (*Sharḥ Nahj al-balāghah*, vol.9, p.198)

As long as she bore so much malice against Ḥaḍrat Fāṭimah, how could Fāṭimah's spouse be spared similar enmity and malice. Particularly when such events also occurred which worked like a fan and roused her feeling of hatred, such as the incident of "Ifk" when Amir al-mu'minin said to the Prophet. "She is no better than the buckles of your shoe, leave her and divorce her away." On hearing this 'Ā'ishah must have felt miserable in her bed, and must have developed the severest feeling of hatred against him. There were also moments when distinction was conferred on Amir al-mu'minin in pre-



## SERMON 157

### Urging people towards Piety (taqwā)

Praise be to Allāh who made praise the Key for His remembrance, a means for increase of His bounty and a guide for His Attributes and Dignity.

O' creatures of Allāh! Time will deal with the survivors just as it dealt with those gone by. The time that has passed will not return and whatever there is in it will not stay for ever. Its later deeds are the same as the former ones. Its trouble try to excell one another. Its banners follow each other. It is as though you are attached to the last day which is driving you as rapidly as are driven the she-camels which are dry for seven months. He who busies himself with things other than improvement of his ownself becomes perplexed in darkness and entangled in ruination. His evil spirits immerse him deep in vices and make his bad! actions appear handsome. Paradise is the end of those who are forward (in good acts) and Hell is the end of those who commit excesses.

Know O' creatures of Allāh! that piety is a strong house of protection while impiety is a weak house which does not protect its people, and does not give security to him who takes refuge therein. Know that the sting of sins is cut by piety and the final aim is achieved by conviction of belief.

O' creatures of Allāh! (fear) Allāh, (fear) Allāh, in the matter of your ownself, which are the most beloved and dear to you, because Allāh has clarified to you the way of truthfulness and lighted its paths. So (you may choose) either ever-present misfortune or eternal happiness. You should therefore provide in these mortal days for the eternal days. You have been informed of the pro-



## ١٥٧ - ﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

يحث الناس على التقوى

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْحَمْدَ مِفْتَاحاً لِذِكْرِهِ ، وَسَبَباً لِلْمَزِيدِ مِنْ فَضْلِهِ ، وَدَلِيلًا عَلَى آيَاتِهِ وَعَظَمَتِهِ .

عِبَادَ اللَّهِ ، إِنَّ الدَّهْرَ يَجْرِي بِالْبَاقِينَ كَجَرِّهِ بِالْمَاضِينَ ، لَا يَعُودُ مَا قَدْ وَلَّى مِنْهُ ، وَلَا يَبْقَى سَرْمَدًا مَا فِيهِ . آخِرُ فَعَالِهِ كَأَوَّلِهِ . مُتَشَابِهَةٌ أُمُورُهُ <sup>(١٩٢٧)</sup> ، مُتَظَاهِرَةٌ أَعْلَامُهُ <sup>(١٩٢٨)</sup> . فَكَأَنَّكُمْ بِالسَّاعَةِ <sup>(١٩٢٩)</sup> تَحْدُوكُمْ حَدَوَ الزَّاجِرِ <sup>(١٩٣٠)</sup> بِشَوْلِهِ <sup>(١٩٣١)</sup> : فَمَنْ شَغَلَ نَفْسَهُ بِغَيْرِ نَفْسِهِ تَحَيَّرَ فِي الظُّلُمَاتِ ، وَارْتَبَكَ فِي الْهَلَكَاتِ ، وَمَدَّتْ بِهِ شَيَاطِينُهُ فِي طُغْيَانِهِ ، وَزَيَّنَتْ لَهُ سَيِّئَ أَعْمَالِهِ . فَالْجَنَّةُ غَايَةُ السَّابِقِينَ ، وَالنَّارُ غَايَةُ الْمُفَرِّطِينَ .

اعْلَمُوا ، عِبَادَ اللَّهِ ، أَنَّ التَّقْوَى دَارُ حِصْنٍ عَزِيزٍ ، وَالْفُجُورَ دَارُ حِصْنٍ ذَلِيلٍ ، لَا يَمْنَعُ أَهْلُهُ ، وَلَا يُحَرِّزُ <sup>(١٩٣٢)</sup> مَنْ لَجَأَ إِلَيْهِ . أَلَا وَبِالتَّقْوَى تُقَطَّعُ حُمَةٌ <sup>(١٩٣٣)</sup> الْخَطَايَا ، وَبِالْيَقِينِ تُدْرَكُ الْغَايَةُ الْقُصْوَى .

عِبَادَ اللَّهِ ، اللَّهُ اللَّهُ فِي أَعَزِّ الْأَنْفُسِ عَلَيْكُمْ ، وَأَحَبِّهَا إِلَيْكُمْ : فَإِنَّ اللَّهَ قَدْ أَوْضَحَ لَكُمْ سَبِيلَ الْحَقِّ وَأَنَارَ طَرَفَهُ . فَشِقْوَةُ لَازِمَةٍ ، أَوْ سَعَادَةٌ دَائِمَةٌ ! فَتَزَوَّدُوا فِي أَيَّامِ الْفَنَاءِ <sup>(١٩٣٤)</sup> لِأَيَّامِ الْبَقَاءِ . قَدْ دُلَلْتُمْ

vision, ordered to march and told to make haste in setting off. You are like staying riders who do not know when they would be ordered to march on. Beware, what will he, who has been created for the next world, do with this world? What will a person do with wealth which he would shortly be deprived of while only its ill effects and reckoning would be left behind for him?

O' creatures of Allāh! the good which Allāh has promised should not be abandoned and the evil from which He has refrained should not be coveted. O' creatures of Allāh! fear the day when actions will be reckoned; there will be much quaking and even children will get old.

Know, O' creatures of Allāh! that your ownself is a guard over you; your limbs are watchmen and truthful vigil-keepers who preserve (the record of) your actions and the numbers of your breaths. The gloom of the dark night cannot conceal you from them, nor can closed doors hide you from them. Surely tomorrow is close to today.

Today will depart with all that it has and tomorrow will come in its wake. It is as though every one of you has reached that place on earth where he would be alone, namely the location of his grave. So, what to say of the lonely house, the solitary place of staying and the solitary exile. It is as though the cry (of the Horn) has reached you, the Hour has overtaken you and you have come out (of your graves) for the passing of judgement.

عَلَى الزَّادِ ، وَأَمَرْتُمْ بِالظَّنِّ <sup>(١٩٣٥)</sup> ، وَحُثِّتُمْ عَلَى الْمَسِيرِ ، فَإِنَّمَا أَنْتُمْ كَرَكَبٍ وَقُوفٍ ، لَا يَذْرُونَ مَتَى يُؤْمَرُونَ بِالسَّيْرِ . أَلَا فَمَا يَصْنَعُ بِالدُّنْيَا مَنْ خُلِقَ لِلْآخِرَةِ ! وَمَا يَصْنَعُ بِالْمَالِ مَنْ عَمَّا قَلِيلٍ يُسَلِّبُهُ ، وَتَبَقَى عَلَيْهِ تَبِعَتُهُ <sup>(١٩٣٦)</sup> وَحِسَابُهُ !

عِبَادَ اللَّهِ ، إِنَّهُ لَيْسَ لِمَا وَعَدَ اللَّهُ مِنَ الْخَيْرِ مَتْرُكٌ ، وَلَا فِيمَا نَهَى عَنْهُ مِنَ الشَّرِّ مَرْغَبٌ .

عِبَادَ اللَّهِ ، أَحْذَرُوا يَوْمًا تُفْحَصُ فِيهِ الْأَعْمَالُ ، وَيَكْثُرُ فِيهِ الزَّلْزَالُ ، وَتَشِيبُ فِيهِ الْأَطْفَالُ .

اعْلَمُوا ، عِبَادَ اللَّهِ ، أَنَّ عَلَيْكُمْ رَصْدًا <sup>(١٩٣٧)</sup> مِنْ أَنْفُسِكُمْ ، وَعُيُونًا مِنْ جَوَارِحِكُمْ ، وَحُفَاطَ صِدْقٍ يَحْفَظُونَ أَعْمَالَكُمْ ، وَعَدَدَ أَنْفَاسِكُمْ ، لَا تَسْتُرُكُمْ مِنْهُمْ ظُلْمَةُ لَيْلٍ دَاجٍ ، وَلَا يُكِنُّكُمْ مِنْهُمْ بَابُ ذُو رِتَاجٍ <sup>(١٩٣٨)</sup> ، وَإِنَّ غَدًا مِنْ الْيَوْمِ قَرِيبٌ .

يَذْهَبُ الْيَوْمُ بِمَا فِيهِ ، وَيَجِيءُ الْغَدُ لَاحِقًا بِهِ ، فَكَأَنَّ كُلَّ أَمْرٍ مِنْكُمْ قَدْ بَلَغَ مِنَ الْأَرْضِ مَنْزِلَ وَحْدَتِهِ <sup>(١٩٣٩)</sup> ، وَمَخَطَّ حُفْرَتِهِ . فَيَا لَهُ مِنْ بَيْتٍ وَحْدَةٍ ، وَمَنْزِلٍ وَخَشَةٍ ، وَمُفْرَدٍ غُرْبَةٍ ! وَكَأَنَّ الصَّيْحَةَ <sup>(١٩٤٠)</sup> قَدْ أَتَتْكُمْ ، وَالسَّاعَةَ قَدْ غَشِيَتْكُمْ ، وَبَرَزْتُمْ لِفَضْلِ الْقَضَاءِ ، قَدْ

(The curtains of) falsehood have been removed from you and your excuses have become weak. The truth about you has been proved. All your matters have proceeded to their consequences. Therefore, you should (now) take counsel from examples, learn lessons from vicissitudes and take advantage of the warners.

\* \* \* \* \*

## SERMON 158

### About the Holy Prophet and the Holy Qur'ān

Allāh deputed the Prophet at a time when there had been no prophets for some time. People had been in slumber for a long time and the twist of the rope had loosened. The Prophet came with (a Book containing) testification to what (books) were already there and also with a light to be followed. It is the Qur'ān. If you ask it to speak it won't do so; but I will tell you about it. Know that it contains knowledge of what is to come about, stories of the past, cure for your ills and regulation for whatever faces you.

A part of the same sermon.

About the autocracy of the Umayyads

At that time there will remain no house or tent but oppressors would inflict it with grief and inject sickness in it. On that day no one in the sky will listen to their excuse and no one on the earth will come to their help. You selected for the governance (caliphate) one who is not fit for it, and you raised him to a position which was not meant for him. Shortly Allāh will take revenge from every one who has oppressed, food for food and

زَاحَتْ<sup>(١٩٤١)</sup> عَنْكُمْ الْبَاطِلُ ، وَأَضْمَحَلَّتْ عَنْكُمْ الْعِلَلُ ، وَأَسْتَحَقَّتْ بِكُمْ الْحَقَائِقُ ، وَصَدَرَتْ بِكُمْ الْأُمُورُ مَصَادِرَهَا ، فَاتَّعَظُوا بِالْغَيْرِ ، وَاعْتَبِرُوا بِالْغَيْرِ ، وَأَنْتَفِعُوا بِالنَّذْرِ .

## ١٥٨ - مِنْ كَلَامِ النَّبِيِّ ﷺ

ينبه فيها على فضل الرسول الأعظم، وفضل القرآن، ثم حال دولة بني أمية

### النبي والقرآن

أَرْسَلَهُ عَلَىٰ حِينٍ فَتْرَةٍ مِنَ الرُّسُلِ ، وَطُولِ هَجْعَةٍ مِنَ الْأُمَمِ<sup>(١٩٤٢)</sup> ، وَأَنْتِقَاصٍ مِنَ الْمُبَرَمِ<sup>(١٩٤٣)</sup> ؛ فَجَاءَهُمْ بِتَصْدِيقِ الَّذِي بَيْنَ يَدَيْهِ ، وَالنُّورِ الْمُقْتَدَىٰ بِهِ . ذَلِكَ الْقُرْآنُ فَاسْتَنْطِقُوهُ ، وَلَنْ يَنْطِقَ ، وَلَكِنْ أُخْبِرُكُمْ عَنْهُ : أَلَا إِنَّ فِيهِ عِلْمَ مَا يَأْتِي ، وَالْحَدِيثَ عَنِ الْمَاضِي ، وَدَوَاءَ دَائِكُمْ ، وَنَظْمَ مَا بَيْنَكُمْ .

### دولة بني أمية

ومنها : فَعِنْدَ ذَلِكَ لَا يَبْقَىٰ بَيْنُ مَدْرٍ وَلَا وَبَرٍ<sup>(١٩٤٤)</sup> إِلَّا وَأَدْخَلَهُ الظُّلْمَةُ تَرْحَةً<sup>(١٩٤٥)</sup> ، وَأَوَّلَجُوا فِيهِ نِقْمَةً . فَيَوْمَئِذٍ لَا يَبْقَىٰ لَهُمْ فِي السَّمَاءِ عَازِرٌ ، وَلَا فِي الْأَرْضِ نَاصِرٌ . أَضْفَيْتُمْ<sup>(١٩٤٦)</sup> بِالْأَمْرِ غَيْرَ أَهْلِهِ ، وَأَوْرَدْتُمُوهُ غَيْرَ مَوْرِدِهِ ، وَسَيَنْتَقِمُ اللَّهُ مِنْ ظَلَمٍ ، مَا كَلَّا بِمَا كَلِ ،



drink for drink, namely (they will be given) colocynth for eating, myrrh and aloes for drinking, and fear for an inner and the sword for an outer covering.

They are nothing but carrier-beasts laden with sins and camels laden with evil deeds. I swear and again swear that the Umayyads will have to spit out the caliphate as phlegm is spat and thereafter they will never taste it nor relish its flavour so long as day and night rotate.

\* \* \* \* \*

## SERMON 159

### Good behaviour with people and ignoring their faults

I lived as a good neighbour to you and tried my best to look after you, and I freed you from the snare of humbleness and the fetters of oppression through my gratefulness for the little good (from your side) and closed my eyes to your many misdeeds which my eyes had observed and my body had witnessed.

\* \* \* \* \*

## SERMON 160

### Praise of Allāh

Allāh's verdict is judicious and full of wisdom. His pleasure implies protection and mercy. He decides with knowledge and forgives with forbearance.

O' my Allāh! praise be to Thee for what Thou takest and givest and for that from which Thou curest or with which Thou

وَمَشْرَبًا بِمَشْرَبٍ ، مِنْ مَطَاعِمِ الْعَلَقَمِ ، وَمَشَارِبِ الصَّبْرِ <sup>(١٩٤٧)</sup>  
وَالْمَقْرِ <sup>(١٩٤٨)</sup> ، وَلِبَاسِ شِعَارِ الْخَوْفِ ، وَدِثَارِ السَّيْفِ <sup>(١٩٤٩)</sup> . وَإِنَّمَا هُمْ  
مَطَايَا الْخَطِيبَاتِ وَزَوَامِلُ الْآثَامِ <sup>(١٩٥٠)</sup> . فَأَقْسِمُ ، ثُمَّ أَقْسِمُ ، لَتَنْخَمَنَّهَا  
أُمِيَّةٌ مِنْ بَعْدِي كَمَا تُلْفَظُ النُّخَامَةُ <sup>(١٩٥١)</sup> ، ثُمَّ لَا تَذُوقُهَا وَلَا تَطْعُمُ  
بَطْعِمِهَا أَبَدًا مَا كَرَّ الْجَدِيدَانِ <sup>(١٩٥٢)</sup> !

## ١٥٩ - وَمِنْ كُتُبِهِ عَلَيْهِ السَّلَامُ

يبين فيها حسن معاملته لرعيته

وَلَقَدْ أَحْسَنْتُ جِوَارَكُمْ ، وَأَحْطْتُ بِجُهْدِي مِنْ وَرَائِكُمْ . وَأَعْتَقْتُكُمْ  
مِنْ رَبَقِ <sup>(١٩٥٣)</sup> الدُّلِّ ، وَحَلَقِ <sup>(١٩٥٤)</sup> الضَّيْمِ ، شُكْرًا مِنِّي لِلْبِرِّ الْقَلِيلِ  
وَإِطْرَاقًا عَمَّا أَدْرَكَهُ الْبَصَرُ ، وَشَهْدَةً أَلْبَدُنْ ، مِنَ الْمُنْكَرِ الْكَثِيرِ .

## ١٦٠ - وَمِنْ كُتُبِهِ عَلَيْهِ السَّلَامُ

عظمة الله

أَمْرُهُ قَضَاءٌ وَحِكْمَةٌ ، وَرِضَاؤُهُ أَمَانٌ وَرَحْمَةٌ ، يَقْضِي بِعِلْمٍ ، وَيَعْفُو  
بِحِلْمٍ .

حمد الله

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا تَأْخُذُ وَتُعْطِي ، وَعَلَى مَا تُعَافِي وَتَبْتَلِي ؛ حَمْدًا

afflicttest; praise which is the most acceptable to Thee, the most liked by Thee and the most dignified before Thee; praise which fills all Thy creation and reaches where Thou desirest; praise which is not veiled from Thee and does not end, and whose continuity does not cease.

### Greatness of Allāh

We do not know the reality of Thy greatness except that we know that Thou art Ever-living and Self-subsisting by Whom all things subsist. Drowsiness or sleep do not overtake Thee, vision does not reach Thee and sight does not grasp Thee. Thou seest the eyes and countest the ages. Thou holdest (people as slaves) by foreheads and feet. We see Thy creation and wonder over it because of Thy might, and describe it as (a result of) Thy great authority; whereas what is hidden from us, of which our sight has fallen short, which our intelligence has not attained, and between which and ourselves curtains of the unknown have been cast, is far greater.

He who frees his heart (from all other engagements) and exerts his thinking in order to know how Thou established Thy throne, how Thou created Thy creatures, how Thou suspended the air in Thy skies and how Thou spread Thy earth on the waves of water, his eyes would return tired, his intelligence defeated, his ears eager and his thinking awander.

### A part of the same sermon about hope and fear in Allāh

He claims according to his own thinking that he hopes from Allāh. By Allāh, the Great, he speaks a lie. The position is that his hope (in Allāh) does not appear through his action although the hope of every one who hopes is known through his action. Every hope is so, except the hope in Allāh, the Sublime, if it is impure; and every fear is established except the fear for

يَكُونُ أَرْضِي الْحَمْدَ لَكَ ، وَأَحَبَّ الْحَمْدِ إِلَيْكَ ، وَأَفْضَلَ الْحَمْدِ عِنْدَكَ  
حَمْدًا يَمْلَأُ مَا خَلَقْتَ ، وَيَبْلُغُ مَا أَرَدْتَ . حَمْدًا لَا يُحْجَبُ عَنْكَ  
وَلَا يُقْصَرُ دُونَكَ .

حَمْدًا لَا يَنْقُطُ عُدْدُهُ ، وَلَا يَفْنَى مَدْدُهُ . فَلَسْنَا نَعْلَمُ كُنْهَ عَظَمَتِكَ ،  
إِلَّا أَنَّا نَعْلَمُ أَنَّكَ « حَيُّ قَيُّومٌ ، لَا تَأْخُذُكَ سِنَّةٌ <sup>(١٩٥٥)</sup> وَلَا نَوْمٌ » . لَمْ يَنْتَهِ  
إِلَيْكَ نَظَرٌ ، وَلَمْ يَذْرِكَ بَصَرٌ . أَذْرَكَ الْأَبْصَارَ ، وَأَخْصَيْتَ الْأَعْمَالَ ،  
وَأَخَذْتَ « بِالنَّوَاصِي وَالْأَقْدَامِ » . وَمَا الَّذِي نَرَى مِنْ خَلْقِكَ ، وَنَعَجِبُ لَهُ  
مِنْ قُدْرَتِكَ ، وَنَصِفُهُ مِنْ عَظِيمِ سُلْطَانِكَ ، وَمَا تَغَيَّبَ عَنَّا مِنْهُ ،  
وَقُصِّرَتْ أَبْصَارُنَا عَنْهُ ، وَأَنْتَ هَتْ عَقُولُنَا دُونَهُ ، وَحَالَتْ سُتُورُ الْغُيُوبِ  
بَيْنَنَا وَبَيْنَهُ أَعْظَمُ . فَمَنْ فَرَّغَ قَلْبُهُ ، وَأَعْمَلَ فِكْرُهُ ، لِيَعْلَمَ كَيْفَ أَقَمْتَ  
عَرْشَكَ ، وَكَيْفَ ذَرَأْتَ <sup>(١٩٥٦)</sup> خَلْقَكَ ، وَكَيْفَ عَلَّقْتَ فِي الْهَوَاءِ  
سَمَاوَاتِكَ ، وَكَيْفَ مَدَدْتَ عَلَى مَوْرِ <sup>(١٩٥٧)</sup> الْمَاءِ أَرْضَكَ ، رَجَعَ طَرْفُهُ  
حَسِيرًا <sup>(١٩٥٨)</sup> ، وَعَقْلُهُ مَبْهُورًا <sup>(١٩٥٩)</sup> ، وَسَمْعُهُ وَالْهَيَا <sup>(١٩٦٠)</sup> ، وَفِكْرُهُ  
حَائِرًا .

#### كيف يكون الراجا

منها : يَدَّعِي بِزَعْمِهِ أَنَّهُ يَرْجُو اللَّهَ ، كَذَبَ وَالْعَظِيمِ ! مَا بَالُهُ لَا  
يَتَّبِعُنُ رَجَاؤُهُ فِي عَمَلِهِ ؟ فَكُلُّ مَنْ رَجَا عُرِفَ رَجَاؤُهُ فِي عَمَلِهِ . وَكُلُّ  
رَجَاءٍ - إِلَّا رَجَاءَ اللَّهِ تَعَالَى - فَإِنَّهُ مَذْخُولٌ <sup>(١٩٦١)</sup> وَكُلُّ خَوْفٍ مُحَقَّقٌ <sup>(١٩٦٢)</sup> ،

Allāh if it is unreal.

He hopes big things from Allāh and small things from men but he gives to man (such consideration as) he does not give to Allāh. What is the matter with Allāh, glorified be His praise? He is accorded less (consideration) than what is given to His creatures. Do you ever fear to be false in your hope in Allāh? Or do you not regard Him the centre of your hope? Similarly, if a man fears man he gives him (such consideration) out of his fear which he does not give to Allāh. Thus, he has made his fear for men ready currency while his fear from the Creator is mere deferment or promise. This is the case of every one in whose eye this world appears big (and important) and in whose heart its position is great. He prefers it over Allāh, so he inclines towards it, and becomes its devotee.

#### **The example of the Holy Prophet**

Certainly, in the Prophet of Allāh – peace and blessing of Allāh be upon him and his progeny – was sufficient example for you and a proof concerning the vices of the world, its defects, the multitude of its disgraces and its evils, because its sides had been constricted for him, while its flanks had been spread for others; he was deprived of its milk and turned away from its adornments.

#### **The example of Mūsā (Moses)**

If you want, I will, as a second example, relate to you concerning Mūsā, the Interlocutor of Allāh (p.b.u.h.) when he said: *O' Allāh! I need whatever good Thou mayest grant me.* (Qur'ān, 28:24) By Allāh, he asked Him only for bread to eat because he was used to eating the herbs of the earth, and the greenness of the herbs could be seen from the delicate skin of his belly due to his thinness and paucity of his flesh.



إِلَّا خَوْفَ اللَّهِ فَإِنَّهُ مَعْلُومٌ<sup>(١٩٦٣)</sup> . يَرْجُو اللَّهُ فِي الْكَبِيرِ ، وَيَرْجُو الْعِبَادَ فِي الصَّغِيرِ ، فَيُعْطِي الْعَبْدَ مَا لَا يُعْطِي الرَّبَّ ! فَمَا بَالُ اللَّهِ جَلَّ ثَنَاؤُهُ يُقْصَرُ بِهِ عَمَّا يُصْنَعُ بِهِ لِعِبَادِهِ ؟ أَتَخَافُ أَنْ تَكُونَ فِي رَجَائِكَ لَهُ كَاذِبًا ؟ أَوْ تَكُونَ لَا تَرَاهُ لِلرَّجَاءِ مَوْضِعًا ؟ وَكَذَلِكَ إِنْ هُوَ خَافَ عَبْدًا مِنْ عَيْبِهِ ، أَعْطَاهُ مِنْ خَوْفِهِ مَا لَا يُعْطِي رَبَّهُ ، فَجَعَلَ خَوْفَهُ مِنَ الْعِبَادِ نَقْدًا ، وَخَوْفَهُ مِنْ خَالِقِهِ ضِمَارًا<sup>(١٩٦٤)</sup> . وَوَعْدًا . وَكَذَلِكَ مَنْ عَظُمَتِ الدُّنْيَا فِي عَيْنِهِ ، وَكَبُرَ مَوْقِعُهَا مِنْ قَلْبِهِ ، آثَرَهَا عَلَى اللَّهِ تَعَالَى ، فَانْقَطَعَ إِلَيْهَا ، وَصَارَ عَبْدًا لَهَا .

رسول الله (صلى الله عليه وآله)

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - كَافٍ لَكَ فِي الْأُسُوءَةِ<sup>(١٩٦٥)</sup> ، وَدَلِيلٌ لَكَ عَلَى ذَمِّ الدُّنْيَا وَعَيْبِهَا ، وَكَثْرَةِ مَخَاذِبِهَا وَمَسَاوِيهَا ، إِذْ قُبِضَتْ عَنْهُ أَطْرَافُهَا ، وَوُطِّئَتْ لِغَيْرِهِ أَكْنَافُهَا<sup>(١٩٦٦)</sup> ، وَفُطِمَ عَنْ رَضَائِعِهَا ، وَزُويَ عَنْ زَخَارِفِهَا .

موسى (عليه السلام)

وَأِنْ شِئْتَ ثَنَيْتُ بِمُوسَى كَلِيمِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - حَيْثُ يَقُولُ : « رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ » . وَاللَّهُ ، مَا سَأَلَهُ إِلَّا خُبْرًا يَأْكُلُهُ ، لِأَنَّهُ كَانَ يَأْكُلُ بِقَلَّةِ الْأَرْضِ ، وَلَقَدْ كَانَتْ خُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ<sup>(١٩٦٧)</sup> صِفَاقِ<sup>(١٩٦٨)</sup> بَطْنِهِ ، لِهَزَالِهِ وَتَشَدُّبِ لَحْمِهِ<sup>(١٩٦٩)</sup>

### **The example of Dāwūd (David)**

If you desire I can give you a third example of Dāwūd (p.b. u.h.). He is the holder of the Psalms and the reciter among the people of Paradise. He used to prepare baskets of date palm leaves with his own hands and would say to his companions: "Which of you will help me by purchasing it?" He used to eat barley bread (bought) out of its price.

### **The example of 'Īsā (Jesus)**

If you desire I will tell you about 'Īsā (p.b.u.h.) son of Maryam (Mary). He used a stone for his pillow, put on coarse clothes and ate rough food. His condiment was hunger. His lamp at night was the moon. His shade during the winter was just the expanse of earth eastward and westward. His fruits and flowers were only what grows from the earth for the cattle. He had no wife to allure him, nor any son to give him grief, nor wealth to deviate (his attention), nor greed to disgrace him. His two feet were his conveyance and his two hands his servant.

### **Following the example of the Holy Prophet**

You should follow your Prophet, the pure, the chaste, may Allāh bless him and his descendants. In him is the example for the follower, and the consolation for the seeker of consolation. The most beloved person before Allāh is he who follows His Prophet and who treads in his footsteps. He took the least (share) from this world and did not take a full glance at it. Of all the people of the world he was the least satiated and the most empty of stomach. The world was offered to him but he refused to accept it. When he knew that Allāh, the Glorified, hated a thing, he too hated it;

داود (عليه السلام)

وَإِنْ شِئْتَ ثَلَّثْتُ بِدَاوُودَ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - صَاحِبِ الْمَزَامِيرِ ،  
وَقَارِيءِ أَهْلِ الْجَنَّةِ ، فَلَقَدْ كَانَ يَعْمَلُ سَفَائِفَ الْخُوصِ بِيَدِهِ <sup>(١٩٧٠)</sup> ،  
وَيَقُولُ لِجُلَسَائِهِ : أَيُّكُمْ يَكْفِينِي بَيْنَهَا ! وَيَأْكُلُ قُرْصَ الشَّعِيرِ مِنْ  
ثَمَنِهَا .

عيسى (عليه السلام)

وَإِنْ شِئْتَ قُلْتُ فِي عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ ، فَلَقَدْ كَانَ يَتَوَسَّدُ  
الْحَجَرَ ، وَيَلْبَسُ الْخَشِينَ ، وَيَأْكُلُ الْجَشِبَ ، وَكَانَ إِدَامُهُ الْجُوعَ ،  
وَسِرَاجُهُ بِاللَّيْلِ الْقَمَرَ ، وَظِلَالُهُ فِي الشَّتَاءِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا <sup>(١٩٧١)</sup> ،  
وَفَاكِهَتُهُ وَرَيْحَانُهُ مَا تُنْبِتُ الْأَرْضُ لِلْبَهَائِمِ ؛ وَلَمْ تَكُنْ لَهُ زَوْجَةٌ  
تَفْتِيئُهُ ، وَلَا وَلَدٌ يَحْزُنُهُ ، وَلَا مَالٌ يَلْفِتُهُ ، وَلَا طَمَعٌ يُذِلُّهُ ، دَابَّتُهُ  
رِجْلَاهُ ، وَخَادِمُهُ يَدَاهُ !

الرسول الأعظم (صلى الله عليه وآله)

فَتَأَسَّ <sup>(١٩٧٢)</sup> بِنَبِيِّكَ الْأَطْيَبِ الْأَظْهَرِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - فَإِنَّ فِيهِ  
أُسْوَةً لِمَنْ تَأَسَّى ، وَعَزَاءٌ لِمَنْ تَعَزَّى . وَأَحَبُّ الْعِبَادِ إِلَى اللَّهِ الْمُتَأَسِّي  
بِنَبِيِّهِ ، وَالْمُقْتَصِرُ لِأَثَرِهِ . قَضَمَ الدُّنْيَا قَضْمًا <sup>(١٩٧٣)</sup> ، وَلَمْ يُعْرِهَا طَرْفًا  
أَهْضَمَ <sup>(١٩٧٤)</sup> أَهْلَ الدُّنْيَا كَشْحًا <sup>(١٩٧٥)</sup> ، وَأَخْمَصَهُمْ <sup>(١٩٧٦)</sup> مِنَ الدُّنْيَا بَطْنًا ،  
عُرِضَتْ عَلَيْهِ الدُّنْيَا فَأَبَى أَنْ يَقْبَلَهَا ، وَعَلِمَ أَنَّ اللَّهَ سُبْحَانَهُ أَبْغَضَ شَيْئًا

that Allāh held a thing low, he too held it low; that Allāh held a thing small, he too held it small. If we love what Allāh and His Prophet hate and hold great what Allāh and His prophet hold small that would be enough isolation from Allāh and transgression of His commands.

The Prophet used to eat on the ground, and sat like a slave. He repaired his shoe with his hand, and patched his clothes with his hand. He would ride an unsaddled ass and would seat someone behind him. If there was a curtain on his door with pictures on it he would say to one of his wives, "O' such-and-such, take it away out of my sight because if I look at it I recall the world and its allurements." Thus, he removed his heart from this world and destroyed its remembrance from his mind. He loved that its allurements should remain hidden from his eye so that he should not secure good dress from it, should not regard it a place of stay and should not hope to live in it. Consequently he removed it from his mind, let it go away from his heart and kept it hidden from his eyes. In the same way he who hates a thing should hate to look at it or to hear about it.

Certainly there was in the Prophet of Allāh all that would apprise you of the evils of this world and its defects, namely that he remained hungry along with his chief companions, and despite his great nearness the allurements of the world remained remote from him. Now, one should see with one's intelligence whether Allāh honoured Muḥammad – the peace and blessings of Allāh be upon him and his descendants – as a result of this or disgraced him. If he says that Allāh disgraced him, he certainly lies and perpetrates a great untruth. If he says Allāh honoured him, he should know that Allāh dishonoured the others when He extended the (benefits of the) world for him but held them away from him who was the nearest to Him of all men.

فَأَبْغَضَهُ ، وَحَقَّرَ شَيْئاً فَحَقَّرَهُ ، وَصَغَّرَ شَيْئاً فَصَغَّرَهُ . وَلَوْ لَمْ يَكُنْ فِينَا إِلَّا حُبُّنَا مَا أَبْغَضَ اللَّهُ وَرَسُولُهُ ، وَتَعَظَّمْنَا مَا صَغَّرَ اللَّهُ وَرَسُولُهُ ، لَكَفَى بِهِ شِقَاقاً لِلَّهِ ، وَمُحَادَّةً<sup>(١٩٧٧)</sup> عَنْ أَمْرِ اللَّهِ . وَلَقَدْ كَانَ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَأْكُلُ عَلَى الْأَرْضِ ، وَيَجْلِسُ جِلْسَةَ الْعَبْدِ ، وَيَخْصِفُ<sup>(١٩٧٨)</sup> بِيَدِهِ نَعْلَهُ ، وَيَرْقُعُ بِيَدِهِ ثَوْبَهُ ، وَيَرْكَبُ الْحِمَارَ الْعَارِي<sup>(١٩٧٩)</sup> ، وَيُرْدِفُ<sup>(١٩٨٠)</sup> خَلْفَهُ ، وَيَكُونُ السُّتْرُ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ التَّصَاوِيرُ فَيَقُولُ : « يَا فَلَانَةُ - لِإِخْدَى أَزْوَاجِهِ - غَيْبِي عَنِّي ، فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَزَخَارِفَهَا » . فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ ، وَأَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ ، وَأَحَبَّ أَنْ تَغِيبَ زِينَتُهَا عَنْ عَيْنِهِ ، لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشاً<sup>(١٩٨١)</sup> ، وَلَا يَتَعَقَّدَهَا قَرَاراً ، وَلَا يَرْجُو فِيهَا مَقَاماً ، فَأَخْرَجَهَا مِنَ النَّفْسِ ، وَأَشْخَصَهَا<sup>(١٩٨٢)</sup> عَنِ الْقَلْبِ ، وَغَيَّبَهَا عَنِ الْبَصَرِ . وَكَذَلِكَ مَنْ أَبْغَضَ شَيْئاً أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ ، وَأَنْ يُذَكَّرَ عِنْدَهُ .

وَلَقَدْ كَانَ فِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - مَا يَدُلُّكَ عَلَى مَسَاوِي الدُّنْيَا وَعُيُوبِهَا : إِذَا جَاعَ فِيهَا مَعَ خَاصَّتِهِ<sup>(١٩٨٣)</sup> ، وَزُوِيَتْ عَنْهُ<sup>(١٩٨٤)</sup> زَخَارِفُهَا مَعَ عَظِيمِ زُلْفَتِهِ<sup>(١٩٨٥)</sup> . فَلْيَنْظُرْ نَاطِرٌ بِعَقْلِهِ : أَكْرَمَ اللَّهُ مُحَمَّدًا بِذَلِكَ أَمْ أَهَانَهُ ! فَإِنْ قَالَ : أَهَانَهُ ، فَقَدْ كَذَبَ - وَاللَّهُ الْعَظِيمُ - بِالْإِفْكِ الْعَظِيمِ ، وَإِنْ قَالَ : أَكْرَمَهُ ، فَلْيَعْلَمْ أَنَّ اللَّهَ قَدْ أَهَانَ غَيْرَهُ حَيْثُ بَسَطَ الدُّنْيَا لَهُ ، وَزَوَّاهَا عَنْ أَقْرَبِ النَّاسِ مِنْهُ . فَتَأْسَى



Therefore, one should follow His Prophet, tread in his foot-steps and enter through his entrance. Otherwise he will not be safe from ruin. Certainly, Allāh made Muḥammad – the peace and blessing of Allāh be upon him and his descendants – a sign for the Day of Judgement, a conveyor of tidings for Paradise and a warner of retribution. He left this world hungry but entered upon the next world safe. He did not lay one stone upon another (to make a house) till he departed and responded to the call of Allāh. How great is Allāh's blessing in that He blessed us with the Prophet as a predecessor whom we follow and a leader behind whom we tread.

### **The example of himself**

By Allāh, I have been putting patches in my shirts so much that now I feel shy of the patcher. Someone asked me whether I would not put it off, but I said, "Get away from me." Only in the morning do people (realize the advantage of and) speak highly of the night journey.

\* \* \* \* \*

## **SERMON 161**

### **Deputation of the Holy Prophet**

Allāh deputed the Prophet with a sparkling light, a clear argument, an open path and a guiding book. His tribe is the best tribe and his lineal tree the best lineal tree whose branches are in good proportion and fruits hanging (in plenty). His birth-place was Mecca, and the place of his immigration Taybah (Medina), from where his name rose high and his voice spread far and wide.

Allāh sent him with a sufficing plea, a convincing discourse and a rectifying announcement. Through him Allāh disclosed the ways that had been forsaken, and destroyed the innovations

مُنَاسٌ بِنَبِيِّهِ ، وَأَقْنَصَ أَثَرَهُ ، وَوَلَجَ مَوْلَجُهُ ، وَإِلَّا فَلَا يَأْمَنُ الْهَلَكَةَ ،  
فَإِنَّ اللَّهَ جَعَلَ مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - عَلَمًا لِلْسَّاعَةِ <sup>(١٩٨٦)</sup> ،  
وَمُبَشِّرًا بِالْجَنَّةِ ، وَمُنْذِرًا بِالْعُقُوبَةِ . خَرَجَ مِنَ الدُّنْيَا خَمِيصًا <sup>(١٩٨٧)</sup> ،  
وَوَرَدَ الْآخِرَةَ سَلِيمًا . لَمْ يَضَعْ حَجْرًا عَلَى حَجَرٍ ، حَتَّى مَضَى لِسَبِيلِهِ ،  
وَأَجَابَ دَاعِيَ رَبِّهِ . فَمَا أَعْظَمَ مِنَّةَ اللَّهِ عِنْدَنَا حِينَ أَنْعَمَ عَلَيْنَا بِهِ سَلَفًا  
نَتَّبِعُهُ ، وَقَائِدًا نَطَأُ عَقْبَهُ <sup>(١٩٨٨)</sup> ! وَاللَّهِ لَقَدْ رَفَعْتُ مِدرَعَتِي <sup>(١٩٨٩)</sup> هَذِهِ  
حَتَّى اسْتَحْيَيْتُ مِنْ رَاقِعِهَا . وَلَقَدْ قَالَ لِي قَائِلٌ : أَلَا تَنْيِذُهَا عَنْكَ ؟  
فَقُلْتُ : أَغْرُبَ عَنِّي <sup>(١٩٩٠)</sup> ، فَعِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى <sup>(١٩٩١)</sup> !

## ١٦١ - وَمِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

في صفة النبي وأهل بيته وأتباع دينه، وفيها يعظ بالتقوى

الرسول وأهل بيته وأتباع دينه

أَبْتَعْتُهُ بِالنُّورِ الْمُضِيِّ ، وَالْبُرْهَانِ الْجَلِيِّ ، وَالْمِنْهَاجِ الْبَادِي <sup>(١٩٩٢)</sup> ،  
وَالْكِتَابِ الْهَادِي . أُسْرَتُهُ خَيْرُ أُسْرَةٍ ، وَشَجَرَتُهُ خَيْرُ شَجَرَةٍ ؛ أَغْصَانُهَا  
مُعْتَدِلَةٌ ، وَثِمَارُهَا مُتَهَدِّلَةٌ <sup>(١٩٩٣)</sup> . مَوْلِدُهُ بِمَكَّةَ ، وَهَجْرَتُهُ بِطَبِيبَةَ <sup>(١٩٩٤)</sup> .  
عَلَا بِهَا ذِكْرُهُ وَأَمْتَدَّ مِنْهَا صَوْتُهُ . أَرْسَلَهُ بِحُجَّةٍ كَافِيَةٍ ، وَمَوْعِظَةٍ  
شَافِيَةٍ ، وَدَعْوَةٍ مُتَلَافِيَةٍ <sup>(١٩٩٥)</sup> . أَظْهَرَ بِهِ الشَّرَائِعَ الْمَجْهُولَةَ ، وَقَمَعَ بِهِ

that had been introduced. Through him He explained the detailed commands. Now, whoever adopts a religion other than Islam, his misery is definite, his stick (of support) will be cracked, his fate will be serious, his end will be long grief and distressing punishment.

### **Drawing lessons from this world**

I trust in Allāh, the trust of bending towards Him, and I seek His guidance for the way that leads to His Paradise and takes to the place of His pleasure. I advise you, O' creatures of Allāh, to exercise fear of Allāh and to obey Him because it is salvation tomorrow and deliverance for ever. He warned (you of chastisement) and did so thoroughly. He persuaded (you towards virtues) and did so fully. He described this world, its cutting away from you, its decay and its shifting. Therefore keep aloof from its attractions, because very little of it will accompany you. This house is the closest to the displeasure of Allāh and the remotest from the pleasure of Allāh.

So close your eyes, O' creatures of Allāh, from its worries and engagements, because you are sure about its separation and its changing conditions. Fear it like a sincere fearer and one who struggles hard, and take a lesson from what you have seen about the falling places of those before you, namely that their joints were made to vanish, their eyes and ears were destroyed, their honour and prestige disappeared and their pleasure and wealth came to an end. The nearness of their children changed into remoteness. The company of their spouses changed into separation with them. They do not boast over each other, nor do they beget children nor meet each other nor live as neighbours. Therefore, fear O' creature of Allāh, like the fear of one who has control over him-

أَلْبَدَعَ الْمَذْخُولَةَ ، وَبَيَّنَ بِهِ الْأَحْكَامَ الْمَفْصُولَةَ<sup>(١٩٩٦)</sup> . فَمَنْ يَبْتَغِ غَيْرَ  
الْإِسْلَامِ دِينًا تَتَحَقَّقُ شِقْوَتُهُ ، وَتَنْفَصِمَ عُرْوَتُهُ ، وَتَعْظُمَ كِبَوْتُهُ<sup>(١٩٩٧)</sup> ،  
وَيَكُنْ مَأْبَهُ<sup>(١٩٩٨)</sup> إِلَى الْحُزَنِ الطَّوِيلِ وَالْعَذَابِ الْوَبِيلِ .

وَأَتَوَكَّلُ عَلَى اللَّهِ تَوَكَّلِ الْإِنَابَةَ<sup>(١٩٩٩)</sup> إِلَيْهِ . وَأَسْتَرْشِدُهُ السَّبِيلَ الْمُوَدِّيَّةَ  
إِلَى جَنَّتِهِ ، الْقَاصِدَةَ إِلَى مَحَلِّ رَغْبَتِهِ .

### النصح بالتقوى

أَوْصِيكُمْ ، عِبَادَ اللَّهِ ، بِتَقْوَى اللَّهِ وَطَاعَتِهِ ، فَإِنَّهَا النَّجَاةُ غَدًا ،  
وَالْمَنْجَاةُ أَبَدًا . رَهَبَ فَأَبْلَغَ ، وَرَغَبَ فَأَسْبَغَ<sup>(٢٠٠٠)</sup> ؛ وَوَصَفَ لَكُمْ  
الدُّنْيَا وَانْقِطَاعَهَا ، وَزَوَالَهَا وَانْتِقَالَهَا . فَأَعْرِضُوا عَمَّا يُعْجِبُكُمْ فِيهَا  
لِقِلَّةِ مَا يَصْحَبُكُمْ مِنْهَا . أَقْرَبُ دَارٍ مِنْ سَخَطِ اللَّهِ ، وَأَبْعَدُهَا مِنْ رِضْوَانِ  
اللَّهِ ! فُغْضُوا عَنْكُمْ - عِبَادَ اللَّهِ - غُمُومُهَا وَأَشْغَالَهَا ، لِمَا قَدْ أَيْقَنْتُمْ بِهِ  
مِنْ فِرَاقِهَا وَتَصَرُّفِ حَالَاتِهَا . فَاحْذَرُوا حَذَرَ الشَّفِيقِ النَّاصِحِ<sup>(٢٠٠١)</sup> ،  
وَالْمُجِدِّ الْكَادِحِ<sup>(٢٠٠٢)</sup> . وَاعْتَبِرُوا بِمَا قَدْ رَأَيْتُمْ مِنْ مَصَارِعِ الْقُرُونِ  
قَبْلَكُمْ : قَدْ تَزَايَلَتْ أَوْصَالُهُمْ<sup>(٢٠٠٣)</sup> ، وَزَالَتْ أَبْصَارُهُمْ وَأَسْمَاعُهُمْ ،  
وَذَهَبَ شَرَفُهُمْ وَعِزُّهُمْ ، وَانْقَطَعَ سُورُهُمْ وَنَعِيمُهُمْ ؛ فَبُدِّلُوا بِقُرْبِ  
الْأَوْلَادِ فَقْدَهَا ، وَبِصُحْبَةِ الْأَزْوَاجِ مُفَارَقَتَهَا . لَا يَتَفَاخَرُونَ ، وَلَا  
يَتَنَاسَلُونَ ، وَلَا يَتَزَاوَرُونَ ، وَلَا يَتَحَاوَرُونَ<sup>(٢٠٠٤)</sup> . فَاحْذَرُوا ، عِبَادَ اللَّهِ ، حَذَرَ

self, who can check his passions and perceive with his wisdom. Surely, the matter is quite clear, the banner is standing, the course is level and the way is straight.

\* \* \* \* \*

## SERMON 162

One of Amir al-mu'minin's companions (from Banū Asad) asked him: "How was it that your tribe (Quraysh) deprived you of this position (Caliphate) although you deserved it most." Then in reply he said:

O' brother of Banū Asad! Your girth is loose and you have put it on the wrong way. Nevertheless you enjoy in-law kinship and also the right to ask, and since you have asked, listen. As regards the oppression against us in this matter although we were the highest as regards descent and the strongest in relationship with the Messenger of Allāh. It was a selfish act over which the hearts of people became greedy, although some people did not care for it. The Arbiter is Allāh and to Him is the return on the Day of Judgement.

*"Now<sup>1</sup> leave this story of devastation about which there is hue and cry all round.*

Come and look at the son of Abū Sufyān (Mu'āwiyah). Time has made me laugh after weeping. No wonder, by Allāh; what is this affair which surpasses all wonder and which has increased wrongfulness. These people have tried to put out the flame of Allāh's light from His lamp and to close His fountain

\* \* \* \* \*



الْغَالِبِ لِنَفْسِهِ ، الْمَانِعِ لَشَهْوَتِهِ ، النَّاطِرِ بِعَقْلِهِ ، فَإِنَّ الْأَمْرَ وَاضِحٌ ،  
وَالْعِلْمَ قَائِمٌ ، وَالطَّرِيقَ جَدِّدٌ<sup>(٢٠٠٥)</sup> وَالسَّبِيلَ قَصْدٌ<sup>(٢٠٠٦)</sup>

## ١٦٢ -

لبعض أصحابه وقد سأله : كيف دفعكم قومكم  
عن هذا المقام وأنتم أحق به ؟ فقال :

يَا أَخَا بَنِي أَسَدٍ ، إِنَّكَ لَقَلِقُ الْوَضِيعِ<sup>(٢٠٠٧)</sup> ، تُرْسِلُ<sup>(٢٠٠٨)</sup> فِي غَيْرِ  
سَدَدٍ<sup>(٢٠٠٩)</sup> ، وَلَكَ بَعْدُ ذِمَامَةٌ<sup>(٢٠١٠)</sup> الصَّهْرِ وَحَقُّ الْمَسْأَلَةِ ، وَقَدْ اسْتَعْلَمْتَ  
فَاعْلَمْ : أَمَّا الْإِسْتِبْدَادُ عَلَيْنَا بِهَذَا الْمَقَامِ وَنَحْنُ الْأَعْلَوْنَ نَسَبًا ،  
وَالْأَشْدُونَ بِرَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - نَوَاطًا<sup>(٢٠١١)</sup> ، فَإِنَّهَا  
كَانَتْ أَثَرَةً<sup>(٢٠١٢)</sup> شَحَّتْ عَلَيْهَا نَفُوسُ قَوْمٍ ، وَسَخَتْ عَنْهَا نَفُوسُ  
آخَرِينَ ؛ وَالْحَكْمُ اللَّهُ ، وَالْمَعُودُ إِلَيْهِ الْقِيَامَةُ

وَدَعَّ عَنْكَ نَهْبًا<sup>(٢٠١٣)</sup> صَبِيحَ<sup>(٢٠١٤)</sup> فِي حَجَرَاتِهِ<sup>(٢٠١٥)</sup>

وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرُّوَاحِلِ

وَهَلُمَّ<sup>(٢٠١٦)</sup> الْخُطْبَ<sup>(٢٠١٧)</sup> فِي ابْنِ أَبِي سُفْيَانَ ، فَلَقَدْ أَضْحَكَنِي الدَّهْرُ  
بَعْدَ إِبْكَائِهِ ؛ وَلَا غَرَوْ وَاللَّهِ ، فَيَا لَهُ خَطْبًا يَسْتَفْرِغُ الْعَجَبَ ، وَيُكْثِرُ  
الْأَوْدَ<sup>(٢٠١٨)</sup> ! حَاوَلَ الْقَوْمُ إِطْفَاءَ نُورِ اللَّهِ مِنْ مِصْبَاحِهِ ، وَسَدَّ قَوَارِهِ<sup>(٢٠١٩)</sup>

from its source. They mixed epidemic-producing water between me and themselves. If the trying hardships were removed from among us, I would take them on the course of truthfulness otherwise:

*. . . So let not thy self go (in vain) in grief for them; verily Allāh knoweth all that they do. (Qur'ān, 35:8)*

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1. This is a hemistich from the couplet of the famous Arab poet Imriu'l-Qays al-Kindī. The second hemistich is:

*And let me know the story of what happened to the riding camels.*

The incident behind this couplet is that when the father of Imriu'l-Qays namely Hujr ibn al-Hārith was killed, he roamed about the various Arab tribes to avenge his father's life with their help. In this connection he stayed with a man of Jadilah (tribe) but finding himself unsafe left that place, and stayed with Khālid ibn Sadūs an-Nabhānī. In the meantime a man of Jadilah named Bā'ith ibn Huwayṣ drove away some of his camels. Imriu'l-Qays complained of this matter to his host and he asked him to send with him his she-camels then he would get back his camels. Consequently Khālid went to those people and asked them to return the camels of his guest which they had robbed. They said that he was neither a guest nor under his protection. Thereupon Khālid swore that he was really his guest and showed them his she-camels that he had with him. They then agreed to return the camels. But actually instead of returning the camels they drove away the she-camels as well. One version is that they did return the camels to Khālid but instead of handling them over to Imriu'l-Qays he kept them for himself. When Imriu'l-Qays came to know this he composed a few couplets out of which this is one. It means 'now you leave the story of these camels which were robbed but now let me know about the she-camels snatched from my hands.'

Amir al-mu'minin's intention in quoting this verse as an illustration is that "Now that Mu'āwiyah is at war, we should talk about it and should leave the discussion about the devastation engendered by those who had usurped my rights. That time has gone away. Now is the time for grappling with the mischiefs of the hour. So discuss the event of the moment and do not start untimely strain." Amir al-mu'minin said this because the maṣṣa had put the question to him at the time of the battle of Šiffin, when the battle was raging and bloodshed was in full swing.

مِنْ يَنْبُوعِهِ ، وَجَدَحُوا<sup>(٢٠٢٠)</sup> بَيْنِي وَبَيْنَهُمْ شَرِباً وَبَيْئاً<sup>(٢٠٢١)</sup> ، فَإِنْ تَرْتَفِعْ  
عَنَّا وَعَنْهُمْ مِحْنُ الْبَلَوَى ، أَحْمِلُهُمْ مِنَ الْحَقِّ عَلَى مَحْضِهِ<sup>(٢٠٢٢)</sup> ؛ وَإِنْ  
تَكُنِ الْأُخْرَى ، « فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ، إِنَّ اللَّهَ عَلِيمٌ بِمَا  
يَصْنَعُونَ » .



## SERMON 163

### Attributes of Allāh

Praise be to Allāh, Creator of people; He has spread the earth. He makes streams to flow and vegetation to grow on high lands. His primality has no beginning, nor has His eternity any end. He is the First and from ever. He is the everlasting without limit. Foreheads bow before Him and lips declare His oneness. He determined the limits of things at the time of His creating them, keeping Himself away from any likeness.

Imagination cannot surmise Him within the limits of movements, limbs or senses. It cannot be said about Him: "whence;?" and no time limit can be attributed to Him by saying "till". He is apparent, but it cannot be said "from what". He is hidden, but it cannot be said "in what". He is not a body which can die, nor is He veiled so as to be enclosed therein. He is not near to things by way of touch, nor is He remote from them by way of separation.

The gazing of people's eyes is not hidden from Him, nor the repetition of words, nor the glimpse of hillocks, nor the tread of a footstep in the dark night or in the deep gloom, where the shining moon casts its light and the effulgent sun comes in its wake, through its setting and appearing again and again with the rotation of time and periods, by the approach of the advancing night or the passing away of the running day.

He precedes every extremity and limit, and every counting and numbering. He is far above what those whose regard is limited attribute to Him, such as the qualities of measure, having extremities, living in houses and dwelling in abodes, because limits are

## ١٦٣ - (مَنْ خَلَقَ الْعَالَمَ كُلَّهُ)

### الخالق جل وعلا

الْحَمْدُ لِلَّهِ خَالِقِ الْعِبَادِ ، وَسَاطِحِ الْمِهَادِ <sup>(٢٠٢٣)</sup> ، وَمُسِيلِ الْوَهَادِ <sup>(٢٠٢٤)</sup> ،  
وَمُخْصِبِ النَّجَادِ <sup>(٢٠٢٥)</sup> . لَيْسَ لِأَوَّلِيَّتِهِ ابْتِدَاءٌ ، وَلَا لِآزَلِيَّتِهِ أَنْقِضَاءٌ .  
هُوَ الْأَوَّلُ وَلَمْ يَزَلْ ، وَالْبَاقِي بِلاَ أَجَلٍ . خَرَّتْ لَهُ الْجِبَاهُ ، وَوَحَّدَتْهُ  
الشَّفَاهُ . حَدَّ الْأَشْيَاءِ عِنْدَ خَلْقِهِ لَهَا إِبَانَةٌ لَهُ <sup>(٢٠٢٦)</sup> مِنْ شَبْهَهَا . لَا تُقَدَّرُهُ  
الْأَوْهَامُ بِالْحُدُودِ وَالْحَرَكَاتِ ، وَلَا بِالْجَوَارِحِ وَالْأَدَوَاتِ . لَا يُقَالُ لَهُ :  
« مَتَى ؟ » وَلَا يُضْرَبُ لَهُ أَمَدٌ « بِحَتَّى » . الظَّاهِرُ لَا يُقَالُ : « مِمَّ ؟ »  
وَالْبَاطِنُ لَا يُقَالُ : « فِيمَ ؟ » لَا شَبَحٌ فَيُنْقَضِي ، وَلَا مَخْجُوبٌ فَيُخَوِي .  
لَمْ يَقْرُبْ مِنْ الْأَشْيَاءِ بِالتَّصَاقِ ، وَلَمْ يَبْعُدْ عَنْهَا بِافْتِرَاقٍ ، وَلَا يَخْفَى  
عَلَيْهِ مِنْ عِبَادِهِ شُخُوصٌ لَحْظَةً <sup>(٢٠٢٧)</sup> ، وَلَا كُرُورٌ لَفْظَةً ، وَلَا أَرْدِلافٌ  
رَبْوَةً <sup>(٢٠٢٨)</sup> ، وَلَا أَنْبِطَاطٌ خُطْوَةً ، فِي لَيْلٍ دَاجٍ <sup>(٢٠٢٩)</sup> ، وَلَا غَسَقٍ  
سَاجٍ <sup>(٢٠٣٠)</sup> ، يَتَفَيَّأُ <sup>(٢٠٣١)</sup> عَلَيْهِ الْقَمَرُ الْمُنِيرُ ، وَتَعْقُبُهُ الشَّمْسُ ذَاتُ  
النُّورِ فِي الْأَفْوَلِ وَالْكُرُورِ <sup>(٢٠٣٢)</sup> ، وَتَقْلُبُ الْأَزْمِنَةُ وَالْدُّهُورُ ، مِنْ إِقْبَالِ  
لَيْلٍ مُقْبِلٍ ، وَإِدْبَارِ نَهَارٍ مُذْبِرٍ . قَبْلَ كُلِّ غَايَةٍ وَمُدَّةٍ ، وَكُلِّ إِحْصَاءٍ  
وَعِدَّةٍ ، تَعَالَى عَمَّا يَنْحَلُّهُ <sup>(٢٠٣٣)</sup> الْمُحَدِّثُونَ مِنْ صِفَاتِ الْأَقْدَارِ <sup>(٢٠٣٤)</sup> ،  
وَنِهَائِيَّاتِ الْأَقْطَارِ <sup>(٢٠٣٥)</sup> ، وَتَأْتِلُ <sup>(٢٠٣٦)</sup> الْمَسَاكِينُ ، وَتَمَكِّنُ الْأَمَّاكِينَ . فَالْحَدُّ



meant for creation and are attributable only to other than Allāh.

### **Allāh, the Originator from nought**

He did not create things from eternal matter nor after every-existing examples, but He created whatever He created and then He fixed limits thereto, and He shaped whatever He shaped and gave the best shape thereto. Nothing can disobey Him, but the obedience of something is of no benefit to Him. His knowledge about those who died in the past is the same as His knowledge about the remaining survivors, and His knowledge about whatever there is in the high skies is like His knowledge of whatever there is in the low earth.

### **A part of the same sermon**

#### **About man's creation, and pointing towards the requirements of life.**

O' creature who has been equitably created and who has been nurtured and looked after in the darkness of wombs with multiple curtains. You were originated *from the essence of clay* (Qur'ān, 23:12) and placed *in a still place for a known length* (Qur'ān, 77:21-22) and an ordained time. You used to move in the womb of your mother as an embryo, neither responding to a call nor hearing any voice.

Then you were taken out from your place of stay to a place you had not seen, and you were not acquainted with the means of awaiting its benefits, or with who guided you to eke out your sustenance from the udder of your mother, and, when you were in need, appraised you of the location of what you required or aimed at. Alas! Certainly he who is unable to understand the qualities of a being with shape and limbs is the more unable to understand the qualities of the Creator and the more remote from appreciating Him through the limitations of creatures.

لِخَلْقِهِ مَضْرُوبٌ ، وَإِلَى غَيْرِهِ مَنْسُوبٌ .

### ابتداع المخلوقين

لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أَصُولٍ أَرْلِيَّةٍ ، وَلَا مِنْ أَوَائِلٍ أَبَدِيَّةٍ ، بَلْ خَلَقَ مَا خَلَقَ فَاَقَامَ حَدَّهُ<sup>(٢٠٣٧)</sup> ، وَصَوَّرَ مَا صَوَّرَ فَاَحْسَنَ صُورَتَهُ . لَيْسَ لِشَيْءٍ مِنْهُ اَمْتِنَاعٌ ، وَلَا لَهُ بِطَاعَةِ شَيْءٍ اَنْتِفَاعٌ . عِلْمُهُ بِالْأَمْوَاتِ الْمَاضِينَ كَعِلْمِهِ بِالْأَحْيَاءِ الْبَاقِينَ ، وَعِلْمُهُ بِمَا فِي السَّمَاوَاتِ الْعُلَى كَعِلْمِهِ بِمَا فِي الْأَرْضِينَ السُّفْلَى .

منها: أَيُّهَا الْمَخْلُوقُ السَّوِيُّ<sup>(٢٠٣٨)</sup> ، وَالْمُنْشَأُ الْمَرْعِيُّ<sup>(٢٠٣٩)</sup> ، فِي ظُلُمَاتِ الْأَرْحَامِ ، وَمُضَاعَفَاتِ الْأَسْتَارِ . بُدِئْتَ « مِنْ سُلَالَةٍ »<sup>(٢٠٤٠)</sup> مِنْ طِينٍ ، وَوُضِعْتَ « فِي قَرَارٍ مَكِينٍ »<sup>(٢٠٤١)</sup> ، إِلَى قَدَرٍ مَعْلُومٍ ، وَأَجَلَ مَقْسُومٍ . تَمُورُ<sup>(٢٠٤٢)</sup> فِي بَطْنِ أُمِّكَ جَنِينًا لَا تُحِيرُ<sup>(٢٠٤٣)</sup> دُعَاءً ، وَلَا تَسْمَعُ نِدَاءً ؛ ثُمَّ أُخْرِجْتَ مِنْ مَقَرِّكَ إِلَى دَارٍ لَمْ تَشْهَدْهَا ، وَلَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا .

فَمَنْ هَذَاكَ لِاجْتِرَارِ الْغِذَاءِ مِنْ ثَدْيِ أُمِّكَ ، وَعَرَفَكَ عِنْدَ الْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَإِرَادَتِكَ ! هَيْهَاتَ ، إِنَّ مَنْ يَعْجِزُ عَنْ صِفَاتِ ذِي الْهَيْئَةِ وَالْأَدَوَاتِ فَهُوَ عَنْ صِفَاتِ خَالِقِهِ أَعْجَزُ ، وَمَنْ تَنَاوَلَهُ بِحُدُودِ الْمَخْلُوقِينَ أَبْعَدُ !

## SERMON 164

When people went to Amir al-mu'minin in a deputation and complained to him through what they had to say against 'Uthmān, and requested him to speak to him on their behalf and to admonish him for their sake, he went to see him and said:<sup>1</sup>

The people are behind me and they have made me an ambassador between you and themselves; but by Allāh, I do not know what to say to you. I know nothing (in this matter) which you do not know, nor can I lead you to any matter of which you are not aware. You certainly know what we know, we have not come to know anything before you which we could tell you; nor did we learn anything in secret which we should convey to you. You have seen as we have seen and you have heard as we have heard. You sat in the company of the Prophet of Allāh as we did. (Abū Bakr) Ibn Abi Quḥāfah and ('Umar) Ibn al-Khaṭṭāb were no more responsible for acting righteously than you, since you are nearer than both of them to the Prophet of Allāh through kinship, and you also hold relationship to him by marriage which they do not hold.

Then (fear) Allāh, in your own self; for, by Allāh, you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant. The ways are clear while the banners of faith are fixed. You should know that among the creatures of Allāh, the most distinguished person before Allāh is the just Imām who has been guided (by Allāh) and guides others. So, he stands by the recognized ways of the Prophet's behaviour and destroys unrecognized innovations. The (Prophet's) ways are clear and they have signs, while innovations are also clear and they too have signs. Certainly, the worst man before Allāh is the oppressive Imām who has gone astray and through whom others go astray. He destroys the accepted *sunnah* and revives abandoned innovations. I heard the Messenger of Allāh saying:

## ١٦٤ - وَمِنْ أَمْرِهِ أَنْ يَتَوَكَّلَ عَلَى اللَّهِ

لما اجتمع الناس إليه وشكوا ما نقموه على عثمان  
وسألوه مخاطبته لهم واستعتابه لهم ، فدخل عليه فقال :

إِنَّ النَّاسَ وَرَائِي وَقَدْ اسْتَسْفَرُونِي <sup>(٢٠٤٤)</sup> بَيْنَكَ وَبَيْنَهُمْ ، وَوَاللَّهِ بَا  
أَذْرِي مَا أَقُولُ لَكَ ! مَا أَعْرِفُ شَيْئًا تَجْهَلُهُ ، وَلَا أَدُلُّكَ عَلَى أَمْرٍ لَا  
تَعْرِفُهُ . إِنَّكَ لَتَعْلَمُ مَا نَعْلَمُ . مَا سَبَقْنَاكَ إِلَى شَيْءٍ فَخُبِرَكَ عَنْهُ ، وَلَا  
خَلَوْنَا بِشَيْءٍ فَنُبَلِّغَكَهُ . وَقَدْ رَأَيْتَ كَمَا رَأَيْنَا ، وَسَمِعْتَ كَمَا سَمِعْنَا ،  
وَصَحِبْتَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - كَمَا صَحَبْنَا . وَمَا أَبْنُ أَبِي  
قُحَافَةَ وَلَا أَبْنُ الْخَطَّابِ بِأَوْلَى بِعَمَلِ الْحَقِّ مِنْكَ ، وَأَنْتَ أَقْرَبُ إِلَى  
أَبِي رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - وَشَيْجَةِ <sup>(٢٠٤٥)</sup> رَحِمَ مِنْهُمَا ؛  
وَقَدْ نِلْتَ مِنْ صِهْرِهِ مَا لَمْ يَنَالَا . فَاللَّهُ اللَّهُ فِي نَفْسِكَ ! فَإِنَّكَ - وَاللَّهِ -  
مَا تُبْصِرُ مِنْ عَمَى ، وَلَا تُعْلَمُ مِنْ جَهْلِ ، وَإِنَّ الطَّرِيقَ لَوَاضِحَةٌ ، وَإِنَّ  
أَعْلَامَ الدِّينِ لِقَائِمَةٌ . فَأَعْلَمُ أَنَّ أَفْضَلَ عِبَادِ اللَّهِ عِنْدَ اللَّهِ إِمَامٌ عَادِلٌ ،  
هُدًى وَهْدًى ، فَأَقَامَ سُنَّةَ مَعْلُومَةٍ ، وَأَمَاتَ بِدْعَةَ مَجْهُولَةٍ . وَإِنَّ السُّنَنَ  
لَنِيرَةٌ ، لَهَا أَعْلَامٌ ، وَإِنَّ الْبِدْعَ لظَاهِرَةٌ ، لَهَا أَعْلَامٌ . وَإِنَّ شَرَّ النَّاسِ  
عِنْدَ اللَّهِ إِمَامٌ جَائِرٌ ضَلَّ وَضُلَّ بِهِ ، فَأَمَاتَ سُنَّةَ مَأْخُودَةٍ ، وَأَحْيَا بِدْعَةَ  
مَتْرُوكَةٍ . وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - يَقُولُ :



“On the Day of Judgement the oppressive Imām will be brought without anyone to support him or anyone to advance excuses on his behalf, and then he will be thrown into Hell where he will rotate as the hand-mill rotates, then (eventually) he will be confined to its hollow.”

I swear to you by Allāh that you should not be that Imām of the people who will be killed because it has been said that, “An Imām of this people will be killed after which killing and fighting will be made open for them till the Day of Judgement, and he will confuse their matters and spread troubles over them. As a result, they will not discern truth from wrong. They will oscillate like waves and would be utterly misled.” You should not behave as the carrying beast for Marwān so that he may drag you wherever he likes, despite (your) seniority of age and length of life.

**Then ‘Uthmān said to Amir al-mu’minin :**

Speak to the people to give me time until I redress their grievances. Amir al-mu’minin then said: So far as Medina is concerned there is no question of time. As for remoter areas you can have the time needed for your order to reach there.

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1. During the Caliphate of ‘Uthmān when the Muslims were weary of the oppression of the Government and its officials collected in Medina to complain to the senior companions of the Prophet, they came to Amir al-mu’minin in a peaceful manner and requested him to see ‘Uthmān and advise him not to trample on the Muslims’ rights and to put an end to the troubles which were proving the cause of the people’s ruin, whereupon Amir al-mu’minin went to him and uttered these words.

In order to make the bitterness of the admonition palatable Amir al-mu’minin adopted that way of speech in the beginning which would create a sense of responsibility in the addressee and direct him towards his obligations. Thus, by mentioning his companionship of the Prophet, his personal position, and his kinship to the Prophet as against the two previous



«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْإِمَامِ الْجَائِرِ وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ ، فَيُلْقَى فِي نَارِ جَهَنَّمَ ، فَيَدُورُ فِيهَا كَمَا تَدُورُ الرَّحَى ، ثُمَّ يَرْتَبِطُ<sup>(٢٠٤٦)</sup> فِي قَعْرِهَا . وَإِنِّي أَنشُدُكَ اللَّهَ أَلَّا تَكُونَ إِمَامَ هَذِهِ الْأُمَّةِ الْمَقْتُولِ ، فَإِنَّهُ كَانَ يُقَالُ : يُقْتَلُ فِي هَذِهِ الْأُمَّةِ إِمَامٌ يَفْتَحُ عَلَيْهَا الْقَتْلَ وَالْقِتَالَ إِلَى يَوْمِ الْقِيَامَةِ ، وَيَلْبِسُ أُمُورَهَا عَلَيْهَا ، وَيَبْثُ الْفِتْنَ فِيهَا ، فَلَا يُبْصِرُونَ الْحَقَّ مِنَ الْبَاطِلِ ؛ يَمْوِجُونَ فِيهَا مَوْجاً ، وَيَمْرُجُونَ فِيهَا مَرْجاً<sup>(٢٠٤٧)</sup> . فَلَا تَكُونَنَّ لِمَرْوَانَ سَيِّقَةً<sup>(٢٠٤٨)</sup> يَسُوقُكَ حَيْثُ شَاءَ بَعْدَ جَلَالِ السَّنِّ وَتَقْضِي الْعُمُرِ . فَقَالَ لَهُ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ : « كَلَّمَ النَّاسَ فِي أَنْ يُوجِّلُونِي ، حَتَّى أَخْرُجَ إِلَيْهِمْ مِنْ مَظَالِمِهِمْ » فَقَالَ عَلَيْهِ السَّلَامُ : مَا كَانَ بِالْمَدِينَةِ فَلَا أَجَلَ فِيهِ ، وَمَا غَابَ فَأَجَلُهُ وَصُورُ أَمْرِكَ إِلَيْهِ .

of which this relationship could be given special importance and regarded as a distinction for him? If the marriage of these two daughters with 'Utbah and 'Utaybah in the pre-prophethood period is held as lawful on the ground that marriage with unbelievers had not till then been made unlawful, then in 'Uthmān's case also the condition for lawfulness was his acceptance of Islam, there is no doubt that he had pronounced the *kalimah ash-shahādatayn* (there is no god but Allāh and Muḥammad is His Messenger) and had accepted Islam outwardly. As such this marriage can be held a proof of his outward Islam, but no other honour can be proved through it. Again, it is also not agreed that these two were the real daughters of the Messenger of Allāh, because there is one group which denies them to be his real daughters, and regards them as being the daughters of Khadijah's sister Hālah, or the daughters of her own previous husband. Thus, Abu'l-Qāsim al-Kūfī (d. 352 A.H.) writes:

When the Messenger of Allāh married Khadijah, then some time thereafter Hālah died leaving two daughters, one named Zaynab and the other named Ruqayyah and both of them were brought up by the Prophet and Khadijah and they maintained them, and it was the custom before Islam that a child was assigned to whoever brought him up. (*al-Istighāthah*, p.69)

Ibn Hishām has written about the issues of Ḥaḍrat Khadijah as follows:

Before marriage with the Prophet she was married to Abi Hālah ibn Mālik. She delivered for him Hind ibn Abi Hālah and Zaynab bint Abi Hālah. Before marriage with Abi Hālah she was married to 'Utayyiq ibn 'Ābid ibn 'Abdillāh ibn 'Amr ibn Makhzūm and she delivered for him 'Abdullāh and a daughter. (*as-Sīrah an-nabawīyyah*, vol.4, p.293)

This shows that Ḥaḍrat Khadijah had two daughters before being married to the Prophet and according to all appearance they would be called his daughters and those to whom they were married would be called his sons-in-law, but the position of this relationship would be the same as if those girls were his daughters. Therefore, before putting it forth as a matter for pride the real status of the daughters should be noted and a glance should be cast at 'Uthmān's conduct. In this connection, al-Bukhārī and other narrators (of traditions) and historians record this tradition as follows:

Anas ibn Mālik relates that: "We were present on the occasion of the

Caliphs, his intention was to make him realize his duties; in any case, this was obviously not an occasion for eulogizing him, so that its later portion can be disregarded and the whole speech be regarded as an eulogy of his attainments, because from its very beginning it is evident that whatever 'Uthmān did, he did it wilfully, that nothing was done without his knowledge or his being informed, and that he could not be held unaccountable for it because of his being unaware of it. If the adoption of a line of action which made the whole Islamic world raise hue and cry in spite of his having being a companion of the Prophet, having heard his instructions, having seen his behaviour and having been acquainted with the commandments of Islam can be regarded as a distinction, then this taunt may also be regarded as praise. If that is not a distinction then this too cannot be called an eulogy. In fact, the words about which it is argued that they are in praise are enough to prove the seriousness of his crime, because a crime in ignorance and unawareness is not so serious as the weight given to the seriousness of the commission of a crime despite knowledge and awareness. Consequently a person who is unaware of the rise and fall of a road and stumbles in the dark night is excusable but a person who is aware of the rise and fall of the road and stumbles in broad day light is liable to be blamed. If on this occasion he is told that he has eyes and is also aware of the rise and fall of the way, it would not mean that his vastness of knowledge or the brightness of his eye-sight is being praised, but the intention would be that he did not notice the pitfalls despite his eyes, and did not walk properly, and that therefore for him, having or not having eyes is the same, and knowing or not knowing is equal.

In this connection great stress is laid on his being a son-in-law, namely that the Prophet married his two daughters Ruqayyah and Umm Kulthūm to him one after the other. Before taking this to be a distinction, the real nature of 'Uthmān's son-in-lawship should be seen. History shows that in this matter 'Uthmān did not enjoy the distinction of being the first, but before him Ruqayyah and Umm Kulthūm had been married to two sons of Abū Lahab namely 'Utbah and 'Utaybah, but, despite their being sons-in-law, they have not been included among people of position of pre-prophethood period. How then can this be regarded as a source of position without any personal merit, when there is no authority about the importance of this relationship, nor was any importance attached to this matter in such a way that there might have been some competition between 'Uthmān and some other important personality in this regard and that his selection for it might have given him prominence, or that these two girls might have been shown to possess an important position in history, tradition or biography as a result

burial of the Prophet's daughter Umm Kulthūm, while the Prophet was sitting beside her grave. I saw his eyes shedding tears. Then he said, 'Is there any one among you who has not committed a sin last night?' Abū Ṭalḥah (Zayd ibn Sahl al-Anṣārī) said, 'I', then the Prophet said, 'Then you get into the grave,' consequently he got down into the grave."

The commentators said about 'committed sin' that the Holy Prophet meant to say 'one who had not had sexual intercourse.' On this occasion the Holy Prophet unveiled the private life of 'Uthmān and prevented him from getting down into the grave, although it was a prominent merit of the Prophet's character that he did not disgrace or belittle any one by making public his private life, and despite of knowledge of others' shortcomings, ignored them; but in this case the filth was such that it was deemed necessary to disgrace him before the whole crowd.

Since 'Uthmān did not show any regard for the demise of his wife (Umm Kulthūm) nor was he moved or felt sorry (for this event), and paid no heed to the cutting off his relationship with the Holy Prophet (for being his son-in-law), he ('Uthmān) had sexual intercourse on the same night, therefore the Holy Prophet deprived him of this right and honour. (al-Bukhārī, *aṣ-ṣaḥīḥ*, vol.2, pp.100–101,114; Aḥmad ibn Ḥanbal, *al-Musnad*, vol.3, pp.126,228,229,270; al-Ḥākim, *al-Mustadrak*, vol.4, p.47; al-Bayhaqī, *as-Sunan al-kubrā*, vol.4, p.53; Ibn Sa'd, *aṭ-Ṭabaqāt al-kabīr*, vol.8, p.26; as-Suhaylī, *ar-Rawḍ al-unuf*, vol.2, p.107; Ibn Ḥajar, *al-Iṣābah*, vol.4, p.489; *Fath al-bārī*, vol.3, p.122; al-'Aynī, *'Umdah al-qārī*, vol.4, p.85; Ibn al-Athīr, *an-Nihāyah*, vol.3, p.276; Ibn Manẓūr, *Lisān al-'Arab*, vol.9, pp.280–281; az-Zabīdī, *Tāj al-'arūs*, vol.6, p.220)







## SERMON 165

### Describing the wonderful creation of the peacock

#### About the wonderful creation of birds

Allāh has provided wonderful creations including the living, the lifeless, the stationary, and the moving. He has established such clear proofs for His delicate creative power and great might that minds bend down to Him in acknowledgement thereof and in submission to Him, and arguments about His oneness strike our ears. He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes and on the peaks of mountains.

They have different kinds of wings, and various characteristics. They are controlled by the rein of (Allāh's) authority. They flutter with their wings in the expanse of the vast firmament and the open atmosphere. He brought them into existence from non-existence in strange external shapes, and composed them with joints and bones covered with flesh. He prevented some of them from flying easily in the sky because of their heavy bodies and allowed them to use their wings only close to the ground. He has set them in different colours by his delicate might and exquisite creative power.

Among them are those which are tinted with one hue and there is no other hue except the one in which they have been dyed. There are others which are tinted with one colour, and they have a neck ring of a different colour than that with which they are tinted.

## ١٦٥ - (عَنْ عَبْدِ اللَّهِ بْنِ مَرْثَدَةَ) خَلْقُ الطَّيْرِ

بذكر فيها عجب خلقه الطاوس

خلق الطيور

أَبْتَدَعَهُمْ خَلْقًا عَجِيبًا مِنْ حَيَوَانَ وَمَوَاتٍ ، وَسَاكِنٍ وَذِي حَرَكَاتٍ ؛  
وَأَقَامَ مِنْ شَوَاهِدِ الْبَيِّنَاتِ عَلَى لَطِيفِ صَنَعَتِهِ ، وَعَظِيمِ قُدْرَتِهِ ، مَا  
انْقَادَتْ لَهُ أَلْعُقُولُ مُعْتَرِفَةً بِهِ ، وَمُسَلِّمَةً لَهُ ، وَنَعَقَتْ<sup>(٢٠٤٩)</sup> فِي أَسْمَاعِنَا  
دَلَالِيْلُهُ عَلَى وَحْدَانِيَّتِهِ ، وَمَا ذَرَأَ<sup>(٢٠٥٠)</sup> مِنْ مُخْتَلِفِ صُورِ الْأَطْيَارِ الَّتِي  
أَسْكَنَهَا أَخَادِيدَ<sup>(٢٠٥١)</sup> الْأَرْضِ ، وَخُرُوقَ فِجَاجِهَا<sup>(٢٠٥٢)</sup> وَرَوَاسِي أَعْلَامِهَا<sup>(٢٠٥٣)</sup> ،  
مِنْ ذَاتِ أَجْنَحَةٍ مُخْتَلِفَةٍ ، وَهَيْئَاتٍ مُتَبَايِنَةٍ ، مُصَرَّفَةٍ فِي زِمَامِ التَّسْخِيرِ ،  
وَمُرْفَرَفَةٍ<sup>(٢٠٥٤)</sup> بِأَجْنَحَتِهَا فِي مَخَارِقِ الْجَوِّ<sup>(٢٠٥٥)</sup> الْمُنْفَسِحِ ، وَالْفَضَاءِ  
الْمُنْفَرِجِ . كَوْنَهَا بَعْدَ إِذْ لَمْ تَكُنْ فِي عَجَائِبِ صُورِ ظَاهِرَةٍ ، وَرَكَّبَهَا  
فِي حِقَاقِ<sup>(٢٠٥٦)</sup> مَفَاصِلَ مُحْتَجِبَةٍ<sup>(٢٠٥٧)</sup> ، وَمَنَعَ بَعْضَهَا بِعِبَالَةٍ<sup>(٢٠٥٨)</sup> خَلَقَهُ  
أَنْ يَسْمُو<sup>(٢٠٥٩)</sup> فِي الْهَوَاءِ خُفُوفًا<sup>(٢٠٦٠)</sup> ، وَجَعَلَهُ يَدِفُ دَفِيفًا<sup>(٢٠٦١)</sup> .  
وَنَسَقَهَا<sup>(٢٠٦٢)</sup> عَلَى اخْتِلَافِهَا فِي الْأَصَابِغِ<sup>(٢٠٦٣)</sup> بِلَطِيفِ قُدْرَتِهِ ، وَدَقِيقِ  
صَنَعَتِهِ . فَمِنْهَا مَغْمُوسٌ فِي قَالِبٍ<sup>(٢٠٦٤)</sup> لَوْنٌ لَا يَشُوبُهُ غَيْرُ لَوْنٍ مَا غُمِسَ  
فِيهِ ؛ وَمِنْهَا مَغْمُوسٌ فِي لَوْنٍ صَبِغٍ قَدْ طُوِّقَ<sup>(٢٠٦٥)</sup> بِخِلَافٍ مَا صَبِغَ بِهِ .

### About the Peacock

The most amazing among them in its creation is the peacock, which Allāh has created in the most symmetrical dimensions, and arranged its hues in the best arrangement with wings whose ends are inter-leaved together and whose tail is long. When it moves to its female it spreads out its folded tail and raises it up so as to cast a shade over its head, as if it were the sail of a boat being pulled by the sailor. It feels proud of its colours and swaggers with its movements. It copulates like the cocks. It leaps (on the female) for fecundation like lustful energetic men at the time of fighting.

I am telling you all this from observation, unlike he who narrates on the basis of weak authority, as for example, the belief of some people that it fecundates the female by a tear which flows from its eyes and when it stops on the edges of the eyelids the female swallows it and lays its eggs thereby and not through fecundation by a male other than by means of this flowing tear. Even if they say this, it would be no amazing than (what they say about) the mutual feeding of the crows (for fecundation). You would imagine its feathers to be sticks made of silvers and the wonderful circles and sun-shaped feathers growing thereon to be of pure gold and pieces of green emerald. If you likened them to anything growing on land, you would say that it is a bouquet of flowers collected during every spring. If you likened them to cloths, they would be like printed apparels or amazing variegated cloths of Yemen. If you likened them to ornaments then they would be like gems of different colours with studded silver.

The peacock walks with vanity and pride, and throws open its tail and wings and laughs admiring the handsomeness of its

## الطاووس

وَمِنْ أَعْجَبِهَا خَلْقًا الطَّائُوسُ الَّذِي أَقَامَهُ فِي أَحْكَمِ تَعْدِيلٍ ، وَنَضَّدَ  
 أَلْوَانَهُ فِي أَحْسَنِ تَنْضِيدٍ <sup>(٢٠٦٦)</sup> ، بِجَنَاحٍ أَشْرَجَ قَصْبَهُ <sup>(٢٠٦٧)</sup> ، وَذَنَبٍ  
 أَطَالَ مَسْحَبَهُ . إِذَا دَرَجَ <sup>(٢٠٦٨)</sup> إِلَى الْأُنْثَى نَشَرَهُ مِنْ طِيٍّ ، وَسَمَّا بِهِ <sup>(٢٠٦٩)</sup>  
 مُطْلًا عَلَى رَأْسِهِ <sup>(٢٠٧٠)</sup> كَأَنَّهُ قَلْعٌ دَارِي <sup>(٢٠٧١)</sup> عَنَجَهُ نُوتِيَهُ <sup>(٢٠٧٢)</sup> .  
 يَخْتَالُ <sup>(٢٠٧٤)</sup> بِأَلْوَانِهِ ، وَيَمِيسُ بِزَيْفَانِهِ <sup>(٢٠٧٥)</sup> . يُفْضِي <sup>(٢٠٧٦)</sup> كَافِضًا  
 الدِّيَكَةَ ، وَيَتَوَرُّ بِمَلَاقِحِهِ <sup>(٢٠٧٧)</sup> أَرَّ الْفُحُولِ الْمُغْتَلِمَةِ <sup>(٢٠٧٨)</sup> لِلضَّرَابِ <sup>(٢٠٧٩)</sup> .  
 أَحْيَلُكَ مِنْ ذَلِكَ عَلَى مُعَايِنَةٍ <sup>(٢٠٨٠)</sup> ، لَا كَمَنْ يُحِيلُ عَلَى ضَعِيفٍ إِسْنَادُهُ .  
 وَلَوْ كَانَ كَزَعْمٍ مَنْ يَزَعُمُ أَنَّهُ يُلْقِحُ بِدَمْعَةٍ تَسْفَحُهَا مَدَامِعُهُ <sup>(٢٠٨١)</sup> ،  
 فَتَقِفُ فِي ضَفْتَيْ <sup>(٢٠٨٢)</sup> جُفُونِهِ ، وَأَنَّ أَنْشَاهُ تَطْعَمُ <sup>(٢٠٨٣)</sup> ذَلِكَ ، ثُمَّ تَبْيِضُ  
 لَا مِنْ لِقَاحٍ <sup>(٢٠٨٤)</sup> فَحَلِي سَوَى الدَّمْعِ الْمُنْبَجَسِ <sup>(٢٠٨٥)</sup> ، لَمَّا كَانَ ذَلِكَ  
 بِأَعْجَبَ مِنْ مُطَاعَمَةِ الْغُرَابِ <sup>(٢٠٨٦)</sup> ! تَخَالُ قَصْبَهُ <sup>(٢٠٨٧)</sup> مَدَارِي <sup>(٢٠٨٨)</sup> مِنْ  
 فَضَّةٍ ، وَمَا أَنْبَتَ عَلَيْهَا مِنْ عَجِيبِ دَارَاتِهِ <sup>(٢٠٨٩)</sup> وَشُمُوسِهِ خَالِصَ الْعِيقِيَانِ <sup>(٢٠٩٠)</sup>  
 وَفَلَذَ الزَّبَرْجَدِ <sup>(٢٠٩١)</sup> . فَإِنْ شَبَّهْتُهُ بِمَا أَنْبَتَتِ الْأَرْضُ قُلْتَ : جَنَى  
 جُنِي مِنْ زَهْرَةٍ كُلِّ رَبِيعٍ . وَإِنْ ضَاهَيْتُهُ بِالْمَلَابِسِ فَهُوَ كَمَوْشِيٍّ  
 الْحُلَلِ <sup>(٢٠٩٣)</sup> أَوْ كَمُونِيٍّ عَصَبِ الْيَمَنِ <sup>(٢٠٩٤)</sup> . وَإِنْ شَاكَلْتُهُ بِالْحُلِيِّ فَهُوَ  
 كَفُصُوصِ ذَاتِ أَلْوَانٍ ، قَدْ نَطَّقَتْ بِاللُّجَيْنِ الْمُكَلَّلِ <sup>(٢٠٩٥)</sup> . يَمْشِي مَشْيَ  
 الْمَرْحِ الْمُخْتَالِ <sup>(٢٠٩٦)</sup> ، وَيَتَصَفَّحُ ذَنَبَهُ وَجَنَاحِيَهُ ، فَيُقَهِّقُهُ ضَاحِكًا

dress and the hues of its necklace of gems. But when it casts its glance at its legs it cries loudly with a voice which indicates its call for help and displays its true grief, because its legs are thin like the legs of Indo-Persian cross-bred cocks. At the end of its shin there is a thin thorn and on the crown of its head there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet and its stretch upto its belly is like the hair-dye of Yemen in colour or like silk cloth put on a polished mirror which looks as if it has been covered with a black veil, except that on account of its excessive lustre and extreme brightness it appears that a lush green colour has been mixed with it. Along the openings of its ears there is a line of shining bright daisy colour like the thin end of a pen. Whiteness shines on the black background. There is hardly a hue from which it has not taken a bit and improved it further by regular polish, lustre, silken brightness and brilliance. It is therefore like scattered blossoms which have not been seasoned by the rains of spring or the sun of the summer.

It also sheds its plumage and puts off its dress. They all fall away and grow again. They fall away from the feather stems like the falling of leaves from twigs, and then they begin to join together and grow till they return to the state that existed before their falling away. The new hues do not change from the previous ones, nor does any colour occur in other than its own place. If you carefully look at one hair from the hairs of its feather stems it would look like red rose, then emerald green and then golden yellow.





لَجَمَالِ سِرْبَالِهِ<sup>(٢٠٩٧)</sup> ، وَأَصَابِغِ وَشَاحِهِ<sup>(٢٠٩٨)</sup> ؛ فَإِذَا رَمَى بِبَصَرِهِ إِلَى  
قَوَائِمِهِ زَقَا<sup>(٢٠٩٩)</sup> مُغَوَّلًا<sup>(٢١٠٠)</sup> بِصَوْتٍ يَكَادُ يُبِينُ عَنْ أَسْتِغَاثَتِهِ ، وَيَشْهَدُ  
بِصَادِقِ تَوَجُّعِهِ ، لِأَنَّ قَوَائِمَهُ حُمَشٌ<sup>(٢١٠١)</sup> كَقَوَائِمِ الدِّيَكَةِ الْخَلَاسِيَّةِ<sup>(٢١٠٢)</sup> .  
وَقَدْ نَجَمَتْ<sup>(٢١٠٣)</sup> مِنْ ظُنُوبِ<sup>(٢١٠٤)</sup> سَاقِهِ صَيْصِيَّةٌ<sup>(٢١٠٥)</sup> خَفِيَّةٌ ، وَلَهُ فِي  
مَوْضِعِ الْعُرْفِ قُنْزُعَةٌ<sup>(٢١٠٦)</sup> خَضِرَاءُ مُوْشَاةٌ<sup>(٢١٠٧)</sup> . وَمَخْرَجُ عُنُقِهِ كَالْإِبْرِيْقِ ،  
وَمَغْرُزُهَا<sup>(٢١٠٨)</sup> إِلَى حَيْثُ بَطْنُهُ كَصِبْغِ الْوَسِمَةِ<sup>(٢١٠٩)</sup> الْيَمَانِيَّةِ ، أَوْ  
كَحَرِيرَةٍ مُلْبَسَةٍ مِرْآةً ذَاتَ صِقَالٍ<sup>(٢١١٠)</sup> ، وَكَأَنَّهُ مُتَلَفِّعٌ بِمِعْجَرٍ أَسْحَمٍ<sup>(٢١١١)</sup> ؛  
إِلَّا أَنَّهُ يُخَيِّلُ لِكَثْرَةِ مَائِهِ ، وَشِدَّةِ بَرِيقِهِ ، أَنَّ الْخُضْرَةَ النَّاصِرَةَ مُتَزَجَّةٌ  
بِهِ . وَمَعَ فَتَقِ سَمْعِهِ خَطٌّ كَمُسْتَدَقِّ الْقَلَمِ فِي لَوْنِ الْأَقْحُوَانِ<sup>(٢١١٢)</sup> ،  
أَبْيَضُ يَقْقُ<sup>(٢١١٣)</sup> ، فَهُوَ بَيَاضُهُ فِي سَوَادٍ مَا هُنَالِكَ يَأْتَلِقُ<sup>(٢١١٤)</sup> . وَقَلٌّ  
صَبْغٌ إِلَّا وَقَدْ أَخَذَ مِنْهُ بِقِسْطٍ<sup>(٢١١٥)</sup> ، وَعَلَاهُ<sup>(٢١١٦)</sup> بِكَثْرَةِ صِقَالِهِ وَبَرِيقِهِ ،  
وَبَصِيصٍ<sup>(٢١١٧)</sup> دِيْبَاجِهِ وَرَوْنَقِهِ<sup>(٢١١٨)</sup> ، فَهُوَ كَالْأَزَاهِيرِ الْمُبْثُوثَةِ<sup>(٢١١٩)</sup> ، لَمْ  
تُرَبِّهَا<sup>(٢١٢٠)</sup> أَمْطَارُ رَبِيعٍ ، وَلَا شُمُوسُ قَيْظٍ<sup>(٢١٢١)</sup> . وَقَدْ يَنْحَسِرُ<sup>(٢١٢٢)</sup>  
مِنْ رِيَشِهِ ، وَيَعْرِى مِنْ لِبَاسِهِ ، فَيَسْقُطُ تَتْرَى<sup>(٢١٢٣)</sup> ، وَيَنْبْتُ تِبَاعًا ،  
فَيَنْحَتُ<sup>(٢١٢٤)</sup> مِنْ قَصَبِهِ أَنْحِتَاتَ أَوْزَاقِ الْأَغْصَانِ ، ثُمَّ يَتَلَاخَقُ نَاصِيًا  
حَتَّى يَعُودَ كَهَيْئَتِهِ قَبْلَ سُقُوطِهِ ، لَا يُخَالِفُ سَالِفَ أَلْوَانِهِ ، وَلَا يَقَعُ  
لَوْنٌ فِي غَيْرِ مَكَانِهِ ! وَإِذَا تَصَفَّحْتَ شَعْرَةً مِنْ شَعْرَاتِ قَصَبِهِ أَرْتِكَ حُمْرَةً  
وَرْدِيَّةً ، وَتَارَةً خُضْرَةً زَبَرْجَدِيَّةً ، وَأَحْيَانًا صُفْرَةً عَسْجَدِيَّةً<sup>(٢١٢٥)</sup>

How can sharpness of intellect describe such a creation, or faculty of mind, or the utterances of describers manage to tell of it. Even its smallest parts have made it impossible for the imagination to pick them out or for tongues to describe them. Glorified is Allāh who has disabled intellects from describing the creation which He placed openly before the eyes and which they see bounded, shaped, arranged and coloured. He also disabled tongues from briefly describing its qualities and also from expanding in its praise.

**The magnificence of the Creator in  
great and small creation**

Glorified is Allāh who has assigned feet to small ants and gnats and also to those above them, the serpents and the elephants. He has made it obligatory upon Himself that no skeleton in which He infuses the spirit would move, but that death is its promised place and destruction its final end.

**A part of the same sermon**

**Describing Paradise**

If you cast your mind's eye at what is described to you about Paradise, your heart would begin to hate the delicacies of this world that have been displayed here, namely its desires and its pleasures, and the beauties of its scenes, and you would be lost in the rustling of the trees whose roots lie hidden in the mounds of musk on the banks of the rivers in Paradise and in the attraction of the bunches of fresh pearls in the twigs and branches of those trees, and in the appearance of different fruits from



فَكَيْفَ تَصِلُ إِلَى صِفَةِ هَذَا عَمَائِقُ<sup>(٢١٢٦)</sup> الْفِطَنِ ، أَوْ تَبْلُغُهُ قَرَائِحُ  
الْعُقُولِ ، أَوْ تَسْتَنْظِمُ وَصْفَهُ أَقْوَالُ الْوَاصِفِينَ !

وَأَقْلُ أَجْزَائِهِ قَدْ أَعْجَزَ الْأَوْهَامَ أَنْ تُدْرِكَهُ ، وَالْأَلْسِنَةَ أَنْ تَصِفَهُ !  
فَسُبْحَانَ الَّذِي بَهَرَ<sup>(٢١٢٧)</sup> الْعُقُولَ عَنْ وَصْفِ خَلْقِ جَلَّالِهِ<sup>(٢١٢٨)</sup> لِلْعُيُونِ ،  
فَأَدْرَكَتُهُ مَخْدُوداً مُكَوَّناً ، وَمُؤَلَّفاً مُلَوَّناً ؛ وَأَعْجَزَ الْأَلْسُنَ عَنْ تَلْخِيصِ  
صِفَتِهِ ، وَقَعَدَ بِهَا عَنْ تَأْدِيَةِ نَعْتِهِ !

#### سغار المخلوقات

وَسُبْحَانَ مَنْ أَدْمَجَ قَوَائِمَ<sup>(٢١٢٩)</sup> الذَّرَّةِ<sup>(٢١٣٠)</sup> وَالْهَمَجَةَ<sup>(٢١٣١)</sup> إِلَى مَا  
فَوْقَهُمَا مِنْ خَلْقِ الْحَيْتَانِ وَالْفِيلَةِ ! وَوَأَى<sup>(٢١٣٢)</sup> عَلَى نَفْسِهِ أَلَّا يَضْطَرِبَ  
شَبَحٌ مِمَّا أَوْلَجَ فِيهِ الرُّوحَ ، إِلَّا وَجَعَلَ الْحِمَامَ<sup>(٢١٣٣)</sup> مَوْعِدَهُ ، وَالْفَنَاءَ  
غَايَتَهُ .

#### منها في صفة الجنة

فَلَوْ رَمَيْتَ بِبَصَرِ قَلْبِكَ نَحْوَ مَا يُوصَفُ لَكَ مِنْهَا لَعَزَفْتَ نَفْسَكَ<sup>(٢١٣٤)</sup>  
عَنْ بَدَائِعِ مَا أُخْرِجَ إِلَى الدُّنْيَا مِنْ شَهَوَاتِهَا وَلَذَاتِهَا ، وَزَخَارِفِ  
مَنَاظِرِهَا ، وَلَذَهَلْتَ بِالْفِكْرِ فِي أَصْطِفَاقِ أَشْجَارِ<sup>(٢١٣٥)</sup> غُيَّبَتِ عُرُوقُهَا  
فِي كُثْبَانِ<sup>(٢١٣٦)</sup> الْمِسْكِ عَلَى سَوَاحِلِ أَنْهَارِهَا ، وَفِي تَغْلِيْقِ كَبَائِسِ اللُّؤْلُؤِ  
الرَّطْبِ فِي عَسَالِيحِهَا وَأَفْنَانِهَا<sup>(٢١٣٧)</sup> ، وَطُلُوعِ تِلْكَ الثَّمَارِ مُخْتَلِفَةً فِي

under the cover of their leaves. These fruits can be picked without difficulty as they come down at the desire of their pickers. Pure honey and fermented wine will be handed round to those who settle down in the courtyards of its palaces.

They are a people whom honour has always followed till they were made to settle in the house of eternal abode, and they obtained rest from the movement of journeying. O' listener! If you busy yourself in advancing towards these wonderful scenes which will rush towards you, then your heart will certainly die due to eagerness for them, and you will be prepared to seek the company of those in the graves straight away from my audience here and hasten towards them. Allāh may, by His mercy, include us and you too among those who strive with their hearts for the abodes of the virtuous.

**Note explaining some of the wonderful and obscure  
portions of this sermon**

**as-Sayyid ar-Raḍī says:** In Amīr al-mu'minin's words "ya'urru bimalāqihī", "*al-arr*" implies "copulation", e.g. When it is said "*arra'r-rajulu al-mar'ata ya'urruhā*", it means "he copulated with the woman."

In his words "*ka'annah qal'u dāriyyin 'anajahu nūtiyyuhu*", "*al-qal'*" means the sail of a boat. "*dāri*" means belonging to Dārīn which is a small town on the coast from where scents are bought. And "*anajahu*" means "turned it". It is said "*anaj-tun'n-nāqata* – like *naṣartu* – *a'najuhā 'anjan*". "When you turn the she-camel." And "*an-nūti*" means sailor. His words "*ḍaffatay jufūnihi*" means edges of the eyelids, since "*aḍ-ḍaffatān*" means the two edges. His words "*wa filadhu'z-zabarjadi*": "*al-filadh*" is the plural of "*al-fildhah*" it means piece. His words "*ka bā'isi'l-lu'lu'i'r-raṭibi*". "*al-kibāsah*" means bunch of dates. "*al-'asālij*". means twigs. Its singular is "*'uslūj*".

غُلْفِ أَكْمَامِهَا<sup>(٢١٣٨)</sup> ، تُجْنَى<sup>(٢١٣٩)</sup> مِنْ غَيْرِ تَكْلُفٍ فَتَأْتِي عَلَى مُنِيَّةٍ مُجْتَنِيهَا ، وَيُطَافُ عَلَى نُزَالِهَا فِي أَفْنِيَّةِ قُصُورِهَا بِالْأَغْسَالِ الْمُصَفَّقَةِ<sup>(٢١٤٠)</sup> ، وَالْخُمُورِ الْمُرَوَّقَةِ . قَوْمٌ لَمْ تَزَلِ الْكَرَامَةُ تَتِمَادَى بِهِمْ حَتَّى حَلُّوا دَارَ الْقَرَارِ ، وَأَمِنُوا نُقْلَةَ الْأَسْفَارِ . فَلَوْ شَغَلَتْ قَلْبَكَ أَيُّهَا الْمُسْتَمِعُ بِالْوُضُوءِ إِلَى مَا يَهْجُمُ عَلَيْكَ مِنْ تِلْكَ الْمَنَاطِرِ الْمُونِقَةِ<sup>(٢١٤١)</sup> ، لَزَهَقَتْ نَفْسُكَ شَوْقًا إِلَيْهَا ، وَلَتَحَمَلْتَ مِنْ مَجْلِسِي هَذَا إِلَى مُجَاوَرَةِ أَهْلِ الْقُبُورِ اسْتِعْجَالًا بِهَا . جَعَلَنَا اللَّهُ وَلِيًّاكُمْ مِمَّنْ يَسْعَى بِقَلْبِهِ إِلَى مَنَازِلِ الْأَبْرَارِ بِرَحْمَتِهِ .

#### تفسير بعض ما في هذه الخطبة من الغريب

قال السيد الشريف رضي الله عنه : قَوْلُهُ عَلَيْهِ السَّلَامُ : « يَوْرٌ بِمَلَاقِحِهِ » ، الْأَرُّ : كُنَايَةُ عَنِ النِّكَاحِ ، يُقَالُ : أَرَّ الرَّجُلُ الْمَرْأَةَ يَوْرَهَا ، إِذَا نَكَحَهَا . وَقَوْلُهُ عَلَيْهِ السَّلَامُ : « كَأَنَّهُ قُلْعُ دَارِي عَنَجَةٍ نُوتِيَه » الْقُلْعُ : شِرَاعُ السَّفِينَةِ ، وَدَارِي : مَنَسُوبٌ إِلَى دَارِينَ ، وَهِيَ بَلَدَةٌ عَلَى الْبَحْرِ يُجْلِبُ مِنْهَا الطَّيِّبُ . وَعَنَجَةٌ : أَيُّ عَطْفَةٍ . يُقَالُ : عَنَجْتُ النَّاقَةَ - كَنَصَرْتُ - أَعْنُجَهَا عَنَجًا إِذَا عَطَفْتُهَا . وَالنُّوتِي : الْمَلَّاحُ . وَقَوْلُهُ عَلَيْهِ السَّلَامُ : « ضَفَّتِي جُفُونِهِ أَرَادَ جَانِبِي جُفُونِهِ . وَالضَفَّتَانِ : الْجَانِبَانِ . وَقَوْلُهُ عَلَيْهِ السَّلَامُ : « وَفَلَنَدَ الزَّبْرَجَدُ » الْفَلَنَدُ : جَمْعُ فَلَنَدَةٍ ، وَهِيَ الْقِطْعَةُ . وَقَوْلُهُ عَلَيْهِ السَّلَامُ : « كَبَائِسُ التَّوَلُّو الرُّطْبِ » الْكِبَاسَةُ : الْعِدْقُ<sup>(٢١٤٢)</sup> . وَالْعَسَالِيحُ : الْغُصُونُ ، وَاحِدُهَا عُسْلُوجٌ .



## SERMON 166

### Advice for observing courtesy and kindness and keeping in and out of the same

The young among you should follow the elders while the elders should be kind to the young. Do not be like those rude people of the pre-Islamic (*al-jāhiliyyah*) period who did not exert themselves in religion nor use their intellects in the matter of Allāh. They<sup>1</sup> are like the breaking of eggs in the nest of a dangerous bird, because their breaking looks bad, but keeping them intact would mean the production of dangerous young ones.

### A part of the same sermon

### About the autocracy and oppression of the Umayyads and their fate

They will divide after their unity and scatter away from their centre. Some of them will stick to the branches, and bending down as the branches bend, until Allāh, the Sublime, will collect them together for the day that will be worst for the Umayyads just as the scattered bits of clouds collect together in the autumn. Allāh will create affection among them. Then He will make them into a strong mass like the mass of clouds. Then he will open doors for them to flow out from their starting place like the flood of the two gardens (of Saba') from which neither high rocks remained safe nor small hillocks, and its flow could be repulsed neither by strong mountains nor by high lands. Allāh will scatter them in the low lands of valleys and then He will make them flow like streams throughout the earth, and through them He will arrange the taking of rights of one people by another people and make one people to stay in the houses of another people. By Allāh, all their position and esteem will dissolve as fat dissolves on the fire.

## ١٦٦ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

### الحث على التآلف

لِيَتَأَسَّ<sup>(٢١٤٣)</sup> صَغِيرُكُمْ بِكَبِيرِكُمْ ، وَلِيَرَأَفَ كَبِيرُكُمْ بِصَغِيرِكُمْ ؛  
وَلَا تَكُونُوا كَجُفَاةِ الْجَاهِلِيَّةِ : لَا فِي الدِّينِ يَتَفَقَّهُونَ ، وَلَا عَنِ اللَّهِ  
يَعْقِلُونَ ؛ كَقَيْضِ<sup>(٢١٤٤)</sup> بَيْضٍ فِي أَدَاحٍ<sup>(٢١٤٥)</sup> يَكُونُ كَسْرُهَا وَزَرًّا ،  
وَيُخْرِجُ حِضَانَهَا شَرًّا .

### بنو أمية

ومنها : افترقوا بعد ألفتهم ، وتشتتوا عن أصلهم . فمنهم آخذٌ  
بِغَضَنِ أَيْنَمَا مَالَ مَالٍ مَعَهُ . عَلَى أَنَّ اللَّهَ تَعَالَى سَيَجْمَعُهُمْ لِشَرِّ يَوْمٍ لِبَنِي  
أُمَيَّةَ ، كَمَا تَجْمَعُ قَزَعُ الْخَرِيفِ<sup>(٢١٤٦)</sup> ! يُؤَلِّفُ اللَّهُ بَيْنَهُمْ ، ثُمَّ  
يَجْمَعُهُمْ رُكَّامًا كَرُكَّامِ السَّحَابِ ؛ ثُمَّ يَفْتَحُ لَهُمْ أَبْوَابًا . يَسِيلُونَ  
مِنْ مُسْتَنَارِهِمْ كَسِيلِ الْجَنَّتَيْنِ ، حَيْثُ لَمْ تَسْلَمْ عَلَيْهِ قَارَةٌ ، وَلَمْ تَثْبُتْ  
عَلَيْهِ أَكْمَةٌ<sup>(٢١٤٨)</sup> ، وَلَمْ يَرُدَّ سَنَّهُ رَصٌّ طَوْدٌ ، وَلَا حِدَابٌ أَرْضٍ .  
يَذْعَدُعُهُمُ<sup>(٢١٤٩)</sup> اللَّهُ فِي بُطُونِ أَوْدِيَّتِهِ ، ثُمَّ يَسْلُكُهُمْ يَنَابِيعَ فِي الْأَرْضِ ،  
يَأْخُذُ بِهِمْ مِنْ قَوْمٍ حُقُوقَ قَوْمٍ ، وَيُمْكِّنُ لِقَوْمٍ فِي دِيَارِ قَوْمٍ . وَإِنَّ  
اللَّهَ ، لَيَذُوبَنَّ مَا فِي أَيْدِيهِمْ بَعْدَ الْعُلُوِّ وَالتَّمْكِينِ ، كَمَا تَذُوبُ الْأَلْيَةُ  
عَلَى النَّارِ .

### The cause of tyranny

O' people! If you had not evaded support of the truth and had not felt weakness from crushing wrong then he who was not your match would not have aimed at you and he who overpowered you would not have overpowered you. But you roamed about the deserts (of disobedience) like Banū Isrā'il (Children of Israel). I swear by my life that after me your tribulations will increase several times, because you will have abandoned the truth behind your backs, severed your connection with your near ones and established relations with remote ones. Know that if you had followed him who was calling you (to guidance) he would have made you tread the ways of the Prophet, then you would have been spared the difficulties of misguidance, and you would have thrown away the crushing burden from your necks.

\* \* \* \* \*

### SERMON 167

At the beginning of his Caliphate.

Fulfilment of rights and obligations, and  
advice to fear Allāh in all matters.

Allāh, the Glorified, has sent down a guiding Book wherein He has explained virtue and vice. You should adopt the course of virtue whereby you will have guidance, and keep aloof from the direction of vice so that you remain on the right way. (Mind) the obligations, (mind) the obligations. Fulfil them for Allāh and they will take you to Paradise. Surely, Allāh has made unlawful the things which are not unknown and made lawful the things which are without defect. He has declared paying regard

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1. The implication is that the outer Islam of these people required that they should not be molested, but the consequence of sparing them in this way was that they would create mischief and rebellion.

## الناس آهـ الزمان

أَيُّهَا النَّاسُ ، لَوْ لَمْ تَتَّخِذُوا عَنْ نَصْرِ الْحَقِّ ، وَلَمْ تَهِنُوا عَنْ تَوْهِينِ  
 الْبَاطِلِ ، لَمْ يَطْمَعْ فِيكُمْ مَنْ لَيْسَ مِثْلَكُمْ ، وَلَمْ يَقْوِ مِنْ قَوِيَّ عَلَيْكُمْ .  
 لَكِنَّكُمْ تَهْتُمُ مَتَاهَ بَنِي إِسْرَائِيلَ . وَلَعَمْرِي ، لِيُضَعَّفَنَّ لَكُمْ التَّيَهُ مِنْ  
 بَعْدِي أَضْعَافاً<sup>(٢١٥٠)</sup> بِمَا خَلَفْتُمُ الْحَقَّ وَرَاءَ ظُهُورِكُمْ ، وَقَطَعْتُمُ الْأَذْنَ ،  
 وَوَصَلْتُمُ الْأَبْعَدَ . وَاعْلَمُوا أَنَّكُمْ إِنْ اتَّبَعْتُمُ الدَّاعِيَ لَكُمْ ، سَلَكَ بِكُمْ  
 مِنْهَا جَ الرَّسُولِ ، وَكُفَيْتُمْ مَوْنَةَ الْإِعْتِسَافِ ، وَنَبَذْتُمُ الثَّقَلَ الْفَادِحَ<sup>(٢١٥١)</sup>  
 عَنْ الْأَعْنَاقِ .

## ١٦٧ — وَمِنْ خُطَبِ الْإِمَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

## في أوائل خلافته

إِنَّ اللَّهَ سُبْحَانَهُ أَنْزَلَ كِتَاباً هَادِياً بَيْنَ الْخَيْرِ وَالشَّرِّ ؛ فَخُذُوا  
 نَهْجَ الْخَيْرِ تَهْتَدُوا ، وَأَصْدِفُوا<sup>(٢١٥٢)</sup> عَنْ سَمْتِ الشَّرِّ تَقْصِدُوا .

الْفَرَائِضَ الْفَرَائِضَ ! أَدُوهَا إِلَى اللَّهِ تُودَّكُمْ إِلَى الْجَنَّةِ . إِنَّ اللَّهَ حَرَّمَ  
 حَرَاماً غَيْرَ مَجْهُولٍ ، وَأَحَلَّ حَلَالاً غَيْرَ مَدْخُولٍ<sup>(٢١٥٣)</sup> ، وَفَضَّلَ حُرْمَةً

to Muslims as the highest of all regards. He has placed the rights of Muslims in the same grade (of importance) as devotion (to himself and His oneness). Therefore, a Muslim is one from whose tongue and hand every (other) Muslim is safe save in the matter of truth. It is not, therefore, lawful to molest a Muslim except when it is obligatory.

Hasten towards the most common matter which is peculiar to every one; and that is death. Certainly, people (who have already gone) are ahead of you while the hour (Day of Judgement) is driving you from behind. Remain light, in order that you may overtake them. Your backs are being awaited for the sake of the fronts. Fear Allāh in the matter of His creatures and His cities because you will be questioned even about lands and beasts. Obey Allāh and do not disobey Him. When you see virtue adopt it, and when you see vice avoid it.

\* \* \* \* \*

## SERMON 168

After swearing of allegiance to Amir al-mu'minin, some people from among the companions of the Prophet said to him. "You should punish the people who assaulted 'Uthmān," whereupon he said:

O' my brothers! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power. They have superiority over us, not we over them. They are now in the position that even your slaves have risen with them and Bedouin Arabs too have joined them. They are now among you and are harming you as they like. Do you see any way to be able to do what you aim at.

This demand is certainly that of the pre-Islamic (*al-jāhiliyyah*) period and these people have support behind them. When



الْمُسْلِمِ عَلَى الْحَرَمِ كُلِّهَا ، وَشَدَّ بِالْإِخْلَاصِ وَالتَّوْحِيدِ حُقُوقَ الْمُسْلِمِينَ فِي مَعَاقِدِهَا<sup>(٢١٥٤)</sup> ، « فَالْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ » إِلَّا بِالْحَقِّ ، وَلَا يَحِلُّ أَذَى الْمُسْلِمِ إِلَّا بِمَا يَجِبُ .

بَادِرُوا أَمْرَ الْعَامَّةِ وَخَاصَّةِ أَحَدِكُمْ وَهُوَ الْمَوْتُ<sup>(٢١٥٥)</sup> ، فَإِنَّ النَّاسَ أَمَامَكُمْ ، وَإِنَّ السَّاعَةَ تَحْدُوكُمْ مِنْ خَلْفِكُمْ . تَخَفَّفُوا تَلَحُّقُوا ، فَإِنَّمَا يُنْتَظَرُ بِأَوَّلِكُمْ آخِرُكُمْ .

اتَّقُوا اللَّهَ فِي عِبَادِهِ وَبِلَادِهِ ، فَإِنَّكُمْ مَسْئُولُونَ حَتَّى عَنِ الْبِقَاعِ وَالْبَهَائِمِ . أَطِيعُوا اللَّهَ وَلَا تَعْصُوهُ ، وَإِذَا رَأَيْتُمْ الْخَيْرَ فَخُذُوا بِهِ ، وَإِذَا رَأَيْتُمْ الشَّرَّ فَأَعْرِضُوا عَنْهُ .

## ١٦٨ - وَمِنْ كَلَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ

بعدهما بويح بالخلافة ، وقد قال له قوم من الصحابة : لو عاقبت قوماً ممن أجلب على عثمان ؟ فقال عليه السلام :

يَا إِخْوَتَاهُ ! إِنِّي لَسْتُ أَجْهَلُ مَا تَعْلَمُونَ ، وَلَكِنْ كَيْفَ لِي بِقُوَّةِ وَالْقَوْمِ الْمُجْلِبُونَ<sup>(٢١٥٦)</sup> عَلَى حَدِّ شَوْكَتِهِمْ<sup>(٢١٥٧)</sup> ، يَمْلِكُونَنَا وَلَا نَمْلِكُهُمْ ! وَهَذَا هُمْ هَؤُلَاءِ قَدْ ثَارَتْ مَعَهُمْ عِبْدَانُكُمْ ، وَالتَّفَتَ إِلَيْهِمْ أَغْرَابُكُمْ ، وَهُمْ خِلَالَكُمْ<sup>(٢١٥٨)</sup> يَسُومُونَكُمْ<sup>(٢١٥٩)</sup> مَا شَاؤُوا ؛ وَهَلْ تَرَوْنَ مَوْضِعاً لِقُدْرَةِ عَلَى شَيْءٍ تُرِيدُونَهُ ! إِنَّ هَذَا الْأَمْرَ أَمْرُ جَاهِلِيَّةٍ ، وَإِنَّ لِهَؤُلَاءِ الْقَوْمِ

the matter is taken up, people will have different views about it. One group will think as you do, but another will not think as you think, and there will be still another group who will be neither this way nor that way. Be patient till people quieten down and hearts settle in their places so that rights can be achieved for people easily. Rest assured from me, and see what is given to you by me. Do not do anything which shatters your power, weakens your strength and engenders feebleness and disgrace. I shall control this affair as far as possible, but if I find it necessary the last treatment will, of course, be branding with a hot iron (through fighting).

\* \* \* \* \*

## SERMON 169

**When the people of Jamal set off for  
Baḡrah Amīr al-mu'minin said:**

There is no doubt that Allāh sent down the Prophet as a guide with an eloquent Book and a standing command. No one will be ruined by it except one who ruins himself. Certainly, only doubtful innovations cause ruin except those from which Allāh may protect. In Allāh's authority lies the safety of your affairs. Therefore, render Him such obedience as is neither blameworthy nor insincere. By Allāh, you must do so, otherwise Allāh will take away from you the power of Islam, and will never thereafter return it to you till it reverts to others.

Certainly, these people are in agreement in disliking my authority. I will carry on till I perceive disunity among you; because if, in spite of the unsoundness of their view, they succeed, the whole

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مَادَّةٌ (٢١٦٠) . إِنَّ النَّاسَ مِنْ هَذَا الْأَمْرِ - إِذَا حُرِّكَ - عَلَى أُمُورٍ : فِرْقَةٌ تَرَى مَا تَرُونَ ، وَفِرْقَةٌ تَرَى مَا لَا تَرُونَ ، وَفِرْقَةٌ لَا تَرَى هَذَا وَلَا ذَاكَ ، فَاصْبِرُوا حَتَّى يَهْدِيَ النَّاسُ ، وَتَقَعَ الْقُلُوبُ مَوَاقِعَهَا ، وَتُؤْخَذَ الْحُقُوقُ مُسْمَحَةً (٢١٦١) ؛ فَاهْدُوا عَنِّي ، وَأَنْظَرُوا مَاذَا يَأْتِيكُمْ بِهِ أَمْرِي ، وَلَا تَفْعَلُوا فَعْلَةً تُضْغِضُ (٢١٦٢) قُوَّةً ، وَتُسْقِطُ مَنَةً (٢١٦٣) ، وَتُورِثُ وَهْنًا (٢١٦٤) وَذِلَّةً . وَسَأْمِسُكُ الْأَمْرَ مَا اسْتَمْسَكَ . وَإِذَا لَمْ أَجِدْ بُدًّا فَآخِرُ الدَّوَاءِ الْكِي (٢١٦٥) .

## ١٦٩ - وَمِنْ خُطْبَةِ عَلِيِّ بْنِ أَبِي السَّلاَمِ

عند مسير أصحاب الحمل إلى البصرة

الأمور الجامعة للمسلمين

إِنَّ اللَّهَ بَعَثَ رَسُولًا هَادِيًا بِكِتَابٍ نَاطِقٍ وَأَمْرٍ قَانِمٍ ، لَا يَهْلِكُ عَنْهُ إِلَّا هَالِكٌ (٢١٦٦) . وَإِنَّ الْمُبْتَدَعَاتِ (٢١٦٧) الْمُسْتَبْهَاتِ (٢١٦٨) هُنَّ الْمُهْلِكَاتُ إِلَّا مَا حَفِظَ اللَّهُ مِنْهَا . وَإِنَّ فِي سُلْطَانِ اللَّهِ عِصْمَةً لِأَمْرِكُمْ ، فَأَعْطُوهُ طَاعَتَكُمْ غَيْرَ مُلَوَّمَةٍ (٢١٦٩) وَلَا مُسْتَكْرَهٍ بِهَا . وَاللَّهُ لَتَفْعَلَنَّ أَوْ لَيَنْقُلَنَّ اللَّهُ عَنْكُمْ سُلْطَانَ الْإِسْلَامِ ، ثُمَّ لَا يَنْقُلُهُ إِلَيْكُمْ أَبَدًا حَتَّى يَأْرِزَ (٢١٧٠) الْأَمْرُ إِلَى غَيْرِكُمْ .

التنفيذ من خصومه

إِنَّ هَؤُلَاءِ قَدْ تَمَالَوْا (٢١٧١) عَلَى سَخَطَةٍ (٢١٧٢) إِمَارَتِي ، وَسَاصَبِرُ مَا لَمْ أَخَفْ عَلَى جَمَاعَتِكُمْ : فَإِنَّهُمْ إِنْ تَمَمُوا عَلَى فَيَالَةٍ (٢١٧٣) هَذَا الرَّأْيِ أَنْقَطَعَ

organization of the Muslims will be shattered. They are hankering after this world out of jealousy against him on whom Allāh has bestowed it. So they intend reverting the matters on their backs (pre-Islamic period), while on us it is obligatory, for your sake, to abide by the Book of Allāh (Qur'ān), the Sublime, and the conduct of the Prophet of Allāh, to stand by His rights and the revival of his *sunnah*.

\* \* \* \* \*

## SERMON 170

When Amir al-mu'minin approached Baṣrah an Arab met him and spoke to him, as he had been sent to him by a group of people of Baṣrah to enquire from him on their behalf his position vis-a-vis the people of Jamal. Amir al-mu'minin explained to him his position with respect to them, from which he was convinced that Amir al-mu'minin was in the right. Then Amir al-mu'minin asked him to swear allegiance, but he replied "I am just a message carrier of a people and shall not do anything until I get back to them." Upon this Amir al-mu'minin said to him:

If those at your back send you as a forerunner to search out a rain-fed area for them, and you return to them and apprise them of greenery and water but they disagree with you and go towards dry and barren land, what would you do then? He said: I would leave them and go towards greenery and water. Amir al-mu'minin then said: So then extend your hand.

This man related that: By Allāh, by such a clear argument I could not refrain from swearing allegiance to Amir al-mu'minin.

This man was known as Kulayb al-Jarmi.

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نِظَامُ الْمُسْلِمِينَ ، وَإِنَّمَا طَلَبُوا هَذِهِ الدُّنْيَا حَسَدًا لِمَنْ أَفَاءَهَا (٢١٧٤) اللَّهُ عَلَيْهِ ، فَأَرَادُوا رَدَّ الْأُمُورِ عَلَى أَذْبَارِهَا . وَلَكُمْ عَلَيْنَا الْعَمَلُ بِكِتَابِ اللَّهِ تَعَالَى وَسِيرَةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَالْقِيَامُ بِحَقِّهِ ، وَالنَّعْشُ (٢١٧٥) لِسُنَّتِهِ .

## ١٧٠ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في وجوب اتباع الحق عند قيام الحجة

كَلَّمَ بِهِ بَعْضُ الْعَرَبِ وَقَدْ أَرْسَلَهُ قَوْمٌ مِنْ أَهْلِ الْبَصْرَةِ لِمَا قَرَّبَ عَلَيْهِ السَّلَامُ مِنْهَا لِيَعْلَمَ لَهُمْ مِنْهُ حَقِيقَةُ حَالِهِ مَعَ أَصْحَابِ الْجَمَلِ لَتَزُولَ الشُّبْهَةُ مِنْ نَفُوسِهِمْ ، فَبَيْنَ لَهُ عَلَيْهِ السَّلَامُ مِنْ أَمْرِهِ مَعَهُمْ مَا عِلِمَ بِهِ أَنَّهُ عَلَى الْحَقِّ ، ثُمَّ قَالَ لَهُ : بَايِعْ ، فَقَالَ : إِنِّي رَسُولُ قَوْمٍ ، وَلَا أُحْدِثُ حَدَثًا حَتَّى أَرْجِعَ إِلَيْهِمْ . فَقَالَ عَلَيْهِ السَّلَامُ :

أَرَأَيْتَ لَوْ أَنَّ الَّذِينَ وَرَاءَكَ بَعَثُوكَ رَائِدًا تَبْتَغِي لَهُمْ مَسَاقِطَ الْغَيْثِ ، فَرَجَعْتَ إِلَيْهِمْ وَأَخْبَرْتَهُمْ عَنِ الْكَلَالِ وَالْمَاءِ ، فَخَالَفُوا إِلَى الْمَعَاطِشِ وَالْمَجَادِبِ ، مَا كُنْتَ صَانِعًا ؟ قَالَ : كُنْتُ تَارِكَهُمْ وَمُخَالِفَهُمْ إِلَى الْكَلَالِ وَالْمَاءِ . فَقَالَ - عَلَيْهِ السَّلَامُ - : فَاْمُدُّ إِذَا يَدُكَ . فَقَالَ الرَّجُلُ : فَوَاللَّهِ مَا اسْتَطَعْتُ أَنْ أَمْتَنَعَ عِنْدَ قِيَامِ الْحُجَّةِ عَلَيَّ ، فَبَايَعْتُهُ عَلَيْهِ السَّلَامُ .

وَالرَّجُلُ يُعْرَفُ بِكَلْبِ الْجَرْمِيِّ .



## SERMON 171

When Amir al-mu'minin decided to fight  
the enemy face to face at Şiffin he said:

O' my Allāh! Sustainer of the high sky and the suspended firmament which Thou hast made a shelter for the night and the day, an orbit for the sun and the moon and a path for the rotating stars, and for populating it Thou hast created a group of Thy angels who do not get weary of worshipping Thee. O' Sustainer of this earth which Thou hast made an abode for people and a place for the movement of insects and beasts and countless other creatures seen and unseen. O' Sustainer of strong mountains which Thou hast made as pegs for the earth and (a means of) support for people. If Thou givest us victory over our enemy, save us from excesses and keep us on the straight path of truth. But if Thou givest them victory over us, then grant us martyrdom and save us from mischief.

Where are those who protect honour, and those self-respecting persons who defend respectable persons in the time of hardship? Shame is behind you while Paradise is in front of you.

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## ١٧١ - ﴿مَنْ عَزَمَ عَلَى لِقَاءِ الْقَوْمِ بِصَفِينٍ﴾

لما عزم على لقاء القوم بصفين

الدعاء.

اَللّٰهُمَّ رَبَّ السَّقْفِ الْمَرْفُوعِ <sup>(٢١٧٦)</sup> ؛ وَالْجَوْ الْمَكْفُوفِ <sup>(٢١٧٧)</sup> ، الَّذِي  
 جَعَلْتَهُ مَغِيضًا <sup>(٢١٧٨)</sup> لِلَّيْلِ وَالنَّهَارِ ، وَمَجْرَى لِّلشَّمْسِ وَالْقَمَرِ ، وَمُخْتَلَفًا  
 لِلنُّجُومِ السَّيَّارَةِ ؛ وَجَعَلْتَ سُكَّانَهُ سَبْطًا <sup>(٢١٧٩)</sup> مِنْ مَلَائِكَتِكَ ، لَا يَسْأَمُونَ  
 مِنْ عِبَادَتِكَ ؛ وَرَبَّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَارًا لِلْأَنَامِ ، وَمَذْرَجًا  
 لِلْهَوَامِّ وَالْأَنْعَامِ ، وَمَا لَا يُحْصَى مِمَّا يُرَى وَمَا لَا يُرَى ؛ وَرَبَّ الْجِبَالِ  
 الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَادًا ، وَلِلْخَلْقِ اعْتِمَادًا <sup>(٢١٨٠)</sup> ، إِنْ  
 أَظْهَرْتَنَا عَلَى عَدُوِّنَا ، فَجَنَّبْنَا الْبَغْيَ وَسَدَّدْنَا لِلْحَقِّ ؛ وَإِنْ أَظْهَرْتَهُمْ عَلَيْنَا  
 فَارْزُقْنَا «سَهَادَةً» ، وَأَعْصِمْنَا مِنَ الْفِتْنَةِ .

الدعوة للقتال

أَيْنَ الْمَانِعِ لِلذَّمَّارِ <sup>(٢١٨١)</sup> ، وَالْعَائِرِ <sup>(٢١٨٢)</sup> عِنْدَ نُزُولِ الْحَقَائِقِ <sup>(٢١٨٣)</sup> مِنْ  
 أَهْلِ الْحِفَاطِ <sup>(٢١٨٤)</sup> ! أَلْعَارُ وَرَاءَكُمْ وَالْجَنَّةُ أَمَامَكُمْ !

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## SERMON 172

### About the Consultative Committee and the Battle of Jamal

Praise be to Allāh from whose view one sky does not conceal another sky nor one earth another earth.

#### A part of the same sermon About the Consultative Committee after the death of 'Umar ibn al-Khaṭṭāb

Someone<sup>1</sup> said to me, "O' son of Abi Ṭālib, you are eager for the caliphate." Then I told him:

"Rather, you are, by Allāh, more greedy, although more remote, while I am more suited as well as nearer. I have demanded it as my right, while you are intervening between me and it, and you are turning my face from it." When I knocked at his ears with arguments among the crowd of those present he was startled as if he was stunned not knowing what reply to give me about it.

O' my Allāh! I seek Thy succour against the Quraysh and those who are assisting them, because they are denying me (the rights of) kinship, have lowered my high position, and are united in opposing me in the matter (of the caliphate) which is my right, and then they said, "Know that the rightful thing is that you have it and also that you may leave it."<sup>2</sup>

#### A part of the same sermon Describing the people of Jamal

They (Ṭalḥah, az-Zubayr and their supporters) came out dragging the wife of the Messenger of Allāh — the peace and blessing of Allāh be upon him and his descendants — just as a maid-slave is dragged for sale. They took her to Baṣrah where those two (Ṭalḥah and az-Zubayr) put their own women in their houses but

## ١٧٢ - (خطبة الامير المؤمنين عليه السلام)

حمد الله

الْحَمْدُ لِلَّهِ الَّذِي لَا تُوَارِي<sup>(٢١٨٥)</sup> عَنْهُ سَمَاءُ سَمَاءٍ ، وَلَا أَرْضُ أَرْضاً .

يوم الشورى

منها : وَقَدْ قَالَ قَائِلٌ : إِنَّكَ عَلَىٰ هَذَا الْأَمْرِ يَا بَنَ أَبِي طَالِبٍ لَحْرِيصٌ ،  
فَقُلْتُ : بَلْ أَنْتُمْ وَاللَّهِ لَا خَرَصُ وَأَبْعَدُ ، وَأَنَا أَخَصُّ وَأَقْرَبُ ، وَإِنَّمَا  
طَلَبْتُ حَقًّا لِي وَأَنْتُمْ تَحُولُونَ بَيْنِي وَبَيْنَهُ ، وَتَضْرِبُونَ وَجْهِي<sup>(٢١٨٦)</sup>  
دُونَهُ . فَلَمَّا قَرَعْتُهُ<sup>(٢١٨٧)</sup> بِالْحُجَّةِ فِي الْمَلَأِ الْحَاضِرِينَ هَبَّ<sup>(٢١٨٨)</sup> كَأَنَّهُ  
بُهْتَ لَا يَذْرِي مَا يُجِيبُنِي بِهِ !

الاستنصار على قريش

اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَىٰ قُرَيْشٍ وَمَنْ أَعَانَهُمْ ! فَإِنَّهُمْ قَطَعُوا رَحِمِي ،  
وَصَغَرُوا عَظِيمَ مَنْزِلَتِي ، وَأَجْمَعُوا عَلَىٰ مُنَازَعَتِي أَمْرًا هُوَ لِي . ثُمَّ قَالُوا :  
أَلَا إِنَّ فِي الْحَقِّ أَنْ تَأْخُذَهُ ، وَفِي الْحَقِّ أَنْ تَتْرُكَهُ .

منها في ذكر اصحاب الجمل

فَخَرَجُوا يَجْرُونَ حُرْمَةَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - كَمَا تُجْرُ  
الْأَمَةُ عِنْدَ شَرَائِهَا ، مُتَوَجِّهِينَ بِهَا إِلَى الْبَصْرَةِ ، فَحَبَسَا نِسَاءَهُمَا فِي

exposed the wife of the Messenger of Allāh to themselves and to others in the army in which there was not a single individual who had not offered me his obedience and sworn to me allegiance quite obediently, without any compulsion.

Here in Baṣrah they approached my governor and treasurers of the public treasury and its other inhabitants. They killed some of them in captivity and others by treachery. By Allāh, even if they had wilfully killed only one individual from among the Muslims without any fault, it would have been lawful for me to kill the whole of this army because they were present in it but did not disagree with it nor prevented it by tongue or hand, not to say that they killed from among the Muslims a number equal to that with which they had marched on them.

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1. On the occasion of the Consultative Committee Sa'd ibn Abi Waqqās repeated to Amīr al-mu'minīn what Caliph 'Umar had said in his last hours namely that "O 'Alī, you are very greedy for the position of caliphate," and 'Alī replied that, "He who demands his own right cannot be called greedy; rather greedy is he who prevents the securing of the right and tries to grab it despite being unfit for it."

There is no doubt that Amīr al-mu'minīn considered the Caliphate to be his right, and demanded his right. The demand for a right does not dispel a right so that it may be put forth as an excuse for not assigning him the caliphate, and the demand may be held as a mark of greed. Even if it was greed, who was not involved in this greed? Was not the pull between the *muhājirūn* and the *anṣār*, the mutual struggle between the members of the Consultative Committee and the mischief mongering of Ṭalḥah and az-Zubayr the product of this very greed. If Amīr al-mu'minīn had been greedy for this position, he would have stood for it, closing his eyes to the consequences and results, when 'Abbās (uncle of the Prophet) and Abū Sufyān pressed him for (accepting) allegiance, and when, after the third Caliph people thronged to him for (swearing) allegiance, he should have accepted their offer without paying any attention to the deteriorated conditions. But at no time did Amīr al-mu'minīn take any step which could prove that he wanted the Caliphate for the sake of caliphate, but rather his demand for the caliphate was only with the object that its features should not be altered and the religion should not become the victim of others' desires, not that he should



بُيُوتِهِمَا ، وَأَبْرَزَا حَبِيسَ<sup>(٢١٨٩)</sup> رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -  
لَهُمَا وَلِغَيْرِهِمَا ، فِي جَيْشٍ مَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ أَعْطَانِي الطَّاعَةَ ،  
وَسَمَحَ لِي بِالْبَيْعَةِ ، طَائِعًا غَيْرَ مُكْرَهٍ ، فَقَدِمُوا عَلَيَّ عَامِلِي بِهَا وَخُزَّانَ<sup>(٢١٩٠)</sup>  
بَيْتِ مَالِ الْمُسْلِمِينَ وَغَيْرِهِمْ مِنْ أَهْلِهَا ، فَقَتَلُوا طَائِفَةً صَبْرًا<sup>(٢١٩١)</sup> ،  
وَطَائِفَةً غَدْرًا . فَوَاللَّهِ لَوْ لَمْ يُصِيبُوا مِنَ الْمُسْلِمِينَ إِلَّا رَجُلًا وَاحِدًا  
مُعْتَمِدِينَ<sup>(٢١٩٢)</sup> لِقَتَلْتُهُ ، بِلَا جُرْمٍ جَرَّهُ ، لَحَلَّ لِي قَتْلُ ذَلِكَ الْجَيْشِ  
كُلِّهِ ، إِذْ حَضَرُوهُ فَلَمْ يُنْكِرُوا ، وَلَمْ يَدْفَعُوا عَنْهُ بِلِسَانٍ وَلَا بِيَدٍ . دَغَّ مَا  
أَنَّهُمْ قَدْ قَتَلُوا مِنَ الْمُسْلِمِينَ مِثْلَ الْعِدَّةِ الَّتِي دَخَلُوا بِهَا عَلَيْهِمْ !

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## SERMON 173

### On eligibility for the Caliphate

The Prophet is the trustee of Allāh's revelation, the Last of His Prophets, the giver of tidings of His mercy and the warner for His chastisement.

O' people, the most rightful of all persons for this matter (namely the caliphate) is he who is most competent among them to maintain it, and he who knows best Allāh's commands about it. If any mischief is created by a mischief-monger, he will be called upon to repent. If he refuses, he will be fought. By my life,<sup>1</sup> if the question of Imāmah was not to be decided unless all the people were present, then there would be no such case. But those who agreed about it imposed the decision on those who were absent, so much so that he who was present could not dissent and the one who was absent could not choose (any one else). Know that I shall fight two persons – one who claims what is not his and the other who ignores what is obligatory upon him.

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enjoy the pleasures of life which could be attributed to greed.

2. Explaining the meaning, Ibn Abi'l-Ḥadīd writes that Amīr al-mu'minīn's intention was to say:

They (the Quraysh and those who are assisting them) were not only content to keep me away from my right over the caliphate which they have usurped (from me), but rather claimed that it was their right whether to give it to me or prevent me from the same; and that I have no right to argue with them.

Furthermore, the intention (of Amīr al-mu'minīn) is that:

If they had not said that it is right to keep away from the caliphate, it would have been easy to endure it because this would have, at least, showed their admitting my right although they were not prepared to concede it. (*Sharḥ Nahj al-balāghah*, vol.9, p.306)

## ١٧٣ - وَمِنْ خُطْبِهِ عَلَيْهِ السَّلَامُ

في رسول الله ، صلى الله عليه وسلم ، ومن هو جدير بأن يكون للخلافة  
وفي هوان الدنيا

رسول الله

أَمِينٌ وَحِيهِ ، وَخَاتَمُ رُسُلِهِ ، وَبَشِيرٌ رَحْمَتِهِ ، وَنَذِيرٌ نِقْمَتِهِ .

الجدير بالخلافة

أَيُّهَا النَّاسُ ، إِنَّ أَحَقَّ النَّاسِ بِهَذَا الْأَمْرِ أَقْوَاهُمْ عَلَيْهِ ، وَأَعْلَمُهُمْ  
بِأَمْرِ اللَّهِ فِيهِ . فَإِنْ شَغَبَ (٢١٩٣) شَاغِبٌ اسْتُعْتِبَ (٢١٩٤) ، فَإِنْ أَبِي قَتِيلَ .  
وَلَعَمْرِي ، لَئِنْ كَانَتْ الْإِمَامَةُ لَا تَنْعَقِدُ حَتَّى يَخْضُرَهَا عَامَّةُ النَّاسِ ، فَمَا  
إِلَى ذَلِكَ سَبِيلٌ ، وَلَكِنْ أَهْلُهَا يَحْكُمُونَ عَلَى مَنْ غَابَ عَنْهَا ، ثُمَّ لَيْسَ  
لِلشَّاهِدِ أَنْ يَرْجِعَ ، وَلَا لِلْغَائِبِ أَنْ يَخْتَارَ . أَلَا وَإِنِّي أُقَاتِلُ رَجُلَيْنِ :  
رَجُلًا ادَّعَى مَا لَيْسَ لَهُ ، وَآخَرَ مَنَعَ الَّذِي عَلَيْهِ .

### **The need for sagacity in fighting against Muslims**

O' creatures of Allāh! I advise you to have fear of Allāh because it is the best advice to be mutually given by persons, and the best of all things before Allāh. The door of war has been opened between you and the other Muslims. And this banner will be borne only by him who is a man of sight, of endurance and of knowledge of the position of rightfulness. Therefore, you should go ahead with what you are ordered and desist from what you are refrained. Do not make haste in any matter till you have clarified it. For in the case of every matter which you dislike we have a right to change it.

### **The behaviour of this world with its adherents**

Know that this world which you have started to covet and in which you are interested, and which sometimes enrages you and sometimes pleases you is not your (permanent) abode, nor the place of your stay for which you might have been created, nor one to which you have been invited. Know that it will not last for you nor will you live along with it. If anything out of this world deceives you (into attraction), its evils warn you too. You should give up (the objects of) its deceits in favour of (the objects of) its warning and (the objects of) its attractions in favour of (the objects of) its terrors. And while here in it, advance towards that house to which you have been called, and turn away your hearts from the world. None of you should cry like a maid slave over anything which she has been deprived of. Seek the perfection of Allāh's bounty over you by endurance in obedience to Allāh and in guarding what He has asked you to guard, namely His Book.

Know that the loss of anything of this world will not harm you, if you have guarded the principles of your religion. Know also that after the loss of your religion nothing of this world for which you have cared will benefit you. May Allāh carry our hearts and your hearts towards the right and may He grant us and you endurance.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ فَإِنَّهَا خَيْرٌ مَّا تَوَاصَى الْعِبَادُ بِهِ ، وَخَيْرُ عَوَاقِبِ الْأُمُورِ عِنْدَ اللَّهِ . وَقَدْ فُتِحَ بَابُ الْحَرْبِ بَيْنَكُمْ وَبَيْنَ أَهْلِ الْقِبْلَةِ <sup>(٢١٩٥)</sup> ، وَلَا يَحِلُّ هَذَا الْعِلْمُ إِلَّا أَهْلُ الْبَصَرِ وَالصَّبْرِ وَالْعِلْمِ بِمَوَاضِعِ الْحَقِّ ، فَاْمْضُوا لِمَا تُوْمَرُونَ بِهِ ، وَاقْفُوا عِنْدَ مَا تُنْهَوْنَ عَنْهُ ؛ وَلَا تَعْجَلُوا فِي أَمْرِ حَتَّى تَتَبَيَّنُوا ، فَإِنَّ لَنَا مَعَ كُلِّ أَمْرٍ تُنْكِرُونَهُ غَيْرًا <sup>(٢١٩٦)</sup>

### هوان الدنيا

أَلَا وَإِنَّ هَذِهِ الدُّنْيَا الَّتِي أَصْبَحْتُمْ تَتَمَنَّوْنَهَا وَتَرْغَبُونَ فِيهَا ، وَأَصْبَحَتْ تُغْضِبُكُمْ وَتُرْضِيكُمْ ، لَيْسَتْ بِدَارِكُمْ ، وَلَا مَنْزِلِكُمْ الَّذِي خُلِقْتُمْ لَهُ وَلَا الَّذِي دُعِيتُمْ إِلَيْهِ . أَلَا وَإِنَّهَا لَيْسَتْ بِبَاقِيَةٍ لَكُمْ وَلَا تَبْقَوْنَ عَلَيْهَا ، وَهِيَ وَإِنْ غَرَّتْكُمْ مِنْهَا فَقَدْ حَدَرَتْكُمْ شَرَّهَا . فَدَعُوا غُرُورَهَا لِتَحْذِيرِهَا ، وَأَطْمَاعَهَا لِتَخْوِيفِهَا ؛ وَسَابِقُوا فِيهَا إِلَى الدَّارِ الَّتِي دُعِيتُمْ إِلَيْهَا ، وَأَنْصَرِفُوا بِقُلُوبِكُمْ عَنْهَا ؛ وَلَا يَخِنَنَّ أَحَدُكُمْ خَيْنَ <sup>(٢١٩٧)</sup> الْأَمَةِ عَلَى مَا زُوي <sup>(٢١٩٨)</sup> عَنْهُ مِنْهَا ، وَأَسْتَمُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ بِالصَّبْرِ عَلَى طَاعَةِ اللَّهِ وَالْمُحَافَظَةِ عَلَى مَا أَسْتَحْفَظْكُمْ مِنْ كِتَابِهِ . أَلَا وَإِنَّهُ لَا يَضُرُّكُمْ تَضْيِيعُ شَيْءٍ مِنْ دُنْيَاكُمْ بَعْدَ حِفْظِكُمْ قَائِمَةَ دِينِكُمْ . أَلَا وَإِنَّهُ لَا يَنْفَعُكُمْ بَعْدَ تَضْيِيعِ دِينِكُمْ شَيْءٌ حَافَظْتُمْ عَلَيْهِ مِنْ أَمْرِ دُنْيَاكُمْ . أَخَذَ اللَّهُ بِقُلُوبِنَا وَقُلُوبِكُمْ إِلَى الْحَقِّ ، وَالْهَمْنَا وَإِيَّاكُمْ الصَّبْرَ !



1. When the people collected in the Saqifah of Banū Sā'idah in connection with the election, even those who were not present there were made to follow the decision taken there, and the principle was adopted that those present at the election had no right to reconsider the matter or to break the allegiance and those not present could do nothing but acquiesce in the agreed decision. But when the people of Medina swore allegiance at the hands of Amīr al-mu'minīn, the Governor of Syria (Mu'āwiyah) refused to follow suit on the ground that since he was not present on the occasion he was not bound to abide by it, whereupon Amīr al-mu'minīn gave a reply in this sermon on the basis of these accepted and agreed principles and conditions which had been established among these people and had become uncontrovertible namely that: "When the people of Medina and the *anṣār* and the *muhājirūn* have sworn allegiance on my hand, Mu'āwiyah had no right to keep aloof from it on the ground that he was not present on the occasion, nor were Ṭalḥah and az-Zubayr entitled to break the pledge after swearing allegiance."

On this occasion, Amīr al-mu'minīn did not argue on the strength of any saying of the Prophet which would serve as his final say about the caliphate, because the grounds for refusal in his case was in respect of the *modus operandi* of the principle of election. Therefore, in keeping with the requirements of the situation a reply based on the agreed principles of the adversary could alone quieten him. Even if he had argued on the strength of the Prophet's command it would have been subjected to various interpretations and the matter would have been prolonged instead of being settled. Again Amīr al-mu'minīn had seen that soon after the death of the Prophet all his sayings and commands had been set aside. Therefore, how after the lapse of a long time, could one be expected to accept it when habit had been established to follow one's free will against the Prophet's sayings.





## SERMON 174

About Ṭalhāh ibn ‘Ubaydillāh.

**Delivered when he received the news that Ṭalhāh and az-Zubayr  
had already left for Baṣrah to fight against him.**

As for me, I would never be frightened of fighting or be made to fear striking because I am satisfied with Allāh’s promise of support to me. By Allāh, Ṭalhāh has hastened with drawn sword to avenge ‘Uthmān’s blood for fear lest the demand for ‘Uthmān’s blood be made against himself, because the people’s idea in this matter is about him, and, in fact, he was the most anxious among them for his killing. Therefore, he has tried to create misunderstanding by collecting forces in order to confuse the matter and to create doubt.

By Allāh, he did not act in either of three ways about ‘Uthmān. If the son of ‘Affān (‘Uthmān) was in the wrong, as Ṭalhāh believed, it is necessary for him to support those who killed<sup>1</sup> him or to keep away from his supporters. If ‘Uthmān was the victim of oppression, then Ṭalhāh should have been among those who were keeping (the assaulters) away from him or were advancing pleas on his behalf. If he was in doubt about these two alternatives, then it was incumbent upon him to leave him (‘Uthmān) and retire aside and leave the men with him (to deal with him as they wished). But he adopted none of these three ways, and came out with a thing in which there is no good, and his excuses are not acceptable.

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1. It means that if Ṭalhāh considered ‘Uthmān an oppressor, then after his assassination, instead of getting ready to avenge his blood, he should have supported his killers and justified their action. It is not the intention that in the case of ‘Uthmān being in the wrong Ṭalhāh should have supported the attackers because he was already supporting and encouraging them.

## ١٧٤ - وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

في معنى طلحة بن عبيد الله

وقد قاله حين بلغه خروج طلحة والزبير إلى البصرة لقناله

قَدْ كُنْتُ وَمَا أَهْدَدُ بِالْحَرْبِ ، وَلَا أَرْهَبُ بِالضَّرْبِ ؛ وَأَنَا عَلَى مَا قَدْ  
وَعَدَنِي رَبِّي مِنَ النَّصْرِ . وَاللَّهِ مَا اسْتَعْجَلَ مُتَجَرِّدًا<sup>(٢١٩٩)</sup> لِلطَّلَبِ بِدَمِ  
عُثْمَانَ إِلَّا خَوْفًا مِنْ أَنْ يُطَالَبَ بِدَمِهِ ، لِأَنَّهُ مَظْنُتُهُ ، وَلَمْ يَكُنْ فِي الْقَوْمِ  
أَحْرَصُ عَلَيْهِ مِنْهُ ، فَأَرَادَ أَنْ يُغَالِطَ بِمَا أَجْلَبَ فِيهِ لِيَلْتَبَسَ الْأَمْرُ<sup>(٢٢٠٠)</sup>  
وَيَقَعَ الشَّكُّ . وَوَاللَّهِ مَا صَنَعَ فِي أَمْرِ عُثْمَانَ وَاحِدَةً مِنْ ثَلَاثٍ : لَيْتَنُ كَانَ  
أَبْنُ عَفَّانَ ظَالِمًا - كَمَا كَانَ يَزْعُمُ - لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يُوَازَرَ<sup>(٢٢٠١)</sup>  
قَاتِلِيهِ ، وَأَنْ يُنَابِذَ<sup>(٢٢٠٢)</sup> نَاصِرِيهِ . وَلَيْتَنُ كَانَ مَظْلُومًا لَقَدْ كَانَ يَنْبَغِي لَهُ  
أَنْ يَكُونَ مِنَ الْمُنْهَنِّهِينَ<sup>(٢٢٠٣)</sup> عَنْهُ ، وَالْمُعَذِّرِينَ فِيهِ<sup>(٢٢٠٤)</sup> . وَلَيْتَنُ كَانَ فِي  
شَكٍّ مِنَ الْخَصَلَتَيْنِ ، لَقَدْ كَانَ يَنْبَغِي لَهُ أَنْ يَعْتَزِلَهُ وَيَرْكُدَ<sup>(٢٢٠٥)</sup>  
جَانِبًا ، وَيَدْعَ النَّاسَ مَعَهُ ، فَمَا فَعَلَ وَاحِدَةً مِنَ الثَّلَاثِ ، وَجَاءَ بِأَمْرِ  
لَمْ يُعْرِفْ بَابَهُ ، وَلَمْ تَسْلَمْ مَعَاذِيرُهُ .

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## SERMON 175

**Warning to neglectful people, and about  
the vastness of his own knowledge**

O' people who are (negligent of Allāh but) not neglected (by Allāh), and those who miss (doing good acts) but are to be caught. How is it that I see you becoming removed from Allāh and becoming interested in others? You are like the camel whom the grazier drives to a disease-stricken pasture and a disastrous watering place. They are like beasts who are fed in order to be slaughtered, but they do not know what is intended for them. When they are treated well they think that day to be their whole life, and eating their full to be their aim.

By Allāh, if I wish, I can tell every one of you from where he has come, where he has to go and all his affairs, but I fear lest you abandon the Messenger of Allāh - peace and blessing of Allāh be upon him and his progeny - in my favour. I shall certainly convey these things to the selected ones who will remain safe from that fear. By Allāh, Who deputed the Prophet with Right and distinguished him over creation. I do not speak save the truth. He (the Prophet) informed me of all this and also about the death of every one who dies, the salvation of every one who is granted salvation, and the consequences of this matter (the caliphate). He left nothing (that could) pass into my head without putting it in my ear and telling me about it.<sup>1</sup>

O' people! By Allāh, I do not impel you to any obedience unless I practise it before you and do not restrain you from any disobedience unless I desist from it before you.

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1. Those who drink from the springs of revelation and divine inspiration see things hidden behind the curtains of the unknown and the events



## ١٧٥ - وَمِنْ حُكْمِهِ عَلَيْهِ السَّلَامُ

في الموعدة وبيان قرباه من رسول الله

أَيُّهَا النَّاسُ غَيْرُ الْمَغْفُولِ عَنْهُمْ ، وَالتَّارِكُونَ الْمَأْخُوذَ مِنْهُمْ . مَا لِي أَرَاكُمْ عَنِ اللَّهِ ذَاهِبِينَ ، وَإِلَى غَيْرِهِ رَاغِبِينَ ! كَانَكُمْ نَعَمْ<sup>(٢٢٠٦)</sup> أَرَا حَ بِهَا<sup>(٢٢٠٧)</sup> سَائِمٌ<sup>(٢٢٠٨)</sup> إِلَى مَرَعَى وَبِي<sup>(٢٢٠٩)</sup> ، وَمَشْرَبِ دَوِي<sup>(٢٢١٠)</sup> ، وَإِنَّمَا هِيَ كَالْمَغْلُوفَةِ لِلْمُدَى<sup>(٢٢١١)</sup> لَا تَعْرِفُ مَاذَا يُرَادُ بِهَا ! إِذَا أَحْسِنَ إِلَيْهَا تَحَسَّبُ يَوْمَهَا دَهْرَهَا<sup>(٢٢١٢)</sup> ، وَشَبَعَهَا أَمْرَهَا . وَاللَّهُ لَوْ شِئْتُ أَنْ أُخْبِرَ كُلَّ رَجُلٍ مِنْكُمْ بِمَخْرَجِهِ وَمَوْلَجِهِ<sup>(٢٢١٣)</sup> وَجَمِيعِ شَأْنِهِ لَفَعَلْتُ ، وَلَكِنْ أَخَافُ أَنْ تَكْفُرُوا فِي بَرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .

أَلَا وَإِنِّي مُفْضِيهِ<sup>(٢٢١٤)</sup> إِلَى الْخَاصَّةِ مِمَّنْ يُؤْمِنُ ذَلِكَ مِنْهُ . وَالَّذِي بَعَثَهُ بِالْحَقِّ ، وَأَصْطَفَاهُ عَلَى الْخَلْقِ ، مَا أَنْطَقُ إِلَّا صَادِقًا ، وَقَدْ عَهَدَ إِلَيَّ بِذَلِكَ كُلِّهِ ، وَبِمَهْلِكٍ مَنْ يَهْلِكُ ، وَمَنْجَى مَنْ يَنْجُو ، وَمَالَ هَذَا الْأَمْرِ . وَمَا أَبْقَى شَيْئًا يَمُرُّ عَلَى رَأْسِي إِلَّا أَفْرَغَهُ فِي أُذُنِي وَأَفْضَى بِهِ إِلَيَّ .

أَيُّهَا النَّاسُ ، إِنِّي ، وَاللَّهُ ، مَا أَحْكُمُ عَلَى طَاعَةٍ إِلَّا وَأَسْبِقُكُمْ إِلَيْهَا ، وَلَا أَنَّهَا كُمْ عَنْ مَعْصِيَةٍ إِلَّا وَأَتْنَاهَا قَبْلَكُمْ عَنْهَا .

Allāh gives someone the knowledge of the unknown it implies that he has been taken to be His partner in His attributes, and how can one extol one's belief in the oneness of Allāh by holding that the knowledge of the unknown implies duality.

No one can deny the fact that some people either see in dreams certain things which have yet to occur in the future, or that things can be read through interpretation of the dream, while during a dream neither do the senses function nor do the powers of understanding and comprehension cooperate. Therefore, if some events become known to some people in wakefulness why should there be amazement over it and what are the grounds for rejecting it, when it stands to reason that things possible in dreams are also possible in wakefulness. Thus, Ibn Maytham al-Bahrānī has written that it is possible to achieve all this, because in a dream the spirit becomes free from looking after the body and is removed from bodily connections; as a result of this it perceives such hidden realities which could not be seen because of the obstruction of the body. In the same way those perfect beings who pay no heed to bodily matters, and turn with all the attention of spirit and heart towards the centre of knowledge can see those realities and secrets which the ordinary eyes are unable to discern. Therefore, keeping in view the spiritual greatness of *Ahlu'l-bayt* (members of the Prophet's family) it should not appear strange that they were aware of events which were going to occur in future. Ibn Khaldūn has written:

When thaumaturgic feats are performed by others what do you think about those who were distinguished in knowledge and honesty and were a mirror of the Prophet's traits, while the consideration Allāh had for their noble root (namely the Prophet) is a proof of the high performances of his chaste off-shoots (*Ahlu'l-bayt*). Consequently many events about knowledge of the unknown are related about *Ahlu'l-bayt* which are not related about others.. (*al-Muqaddamah*, p.23).

In this way there is no cause for wonder over Amir al-mu'minin's claim since he was brought up by the Prophet and was a pupil of Allāh's school. Of course, those whose knowledge does not extend beyond the limits of physical objectivity and whose means of learning are confined to the bodily senses refuse to believe in the knowledge about the paths of divine cognizance and reality. If this kind of claim were unique and were

which will occur in the future in the same way as objects can be seen with the eyes, and this does not conflict with the saying of Allāh that :

*Say: "None (either) in the heavens or in the earth knoweth the unseen save Allāh . . ." (Qur'ān, 27:65)*

because this verse contains the negation of personal knowledge of the unknown, but not the negation of knowledge which is required by the prophets and holy persons through divine inspiration, by virtue of which they make prophesies about the future and unveil many events and happenings. Several verses of the Qur'ān support this view such as :

*When the Prophet confided unto one of his wives a matter, but when she divulged it (unto others) and Allāh apprised him thereof, he made known a part of it and avoided a part; so when he informed her of it, said she: "Who informed thee of this?" He said: "Informed me, the All-knowing, the All-aware." (Qur'ān, 66:3)*

*These are of the tidings of the unseen which We reveal unto thee (O' Our Prophet Muḥammad) . . . (Qur'ān, 11:49)*

Therefore, it is incorrect to argue in support of the view that if it is said that the prophets and holy persons possess knowledge of the unknown it would imply duality in the divine attributes. It would have implied duality if it were said that someone other than Allāh has personal knowledge of the unknown. When it is not so and the knowledge possessed by the Prophets and Imāms is that given by Allāh it has no connection with duality. If duality should mean what is alleged, what would be the position of 'Isā's (Jesus's) assertion related in the Qur'ān namely:

*. . . Out of clay will I make for you like the figure of a bird, and I will breathe into it, and it shall become a flying bird by Allāh's permission; and I shall heal the blind and the leper and will rise the dead to life by Allāh's permission; and I will declare to you what ye eat and what ye store up in your houses . . . (Qur'ān, 3:49)*

If it is believed that 'Isā (Jesus) could create and bestow life with Allāh's permission does it mean that he was Allāh's partner in the attributes of creation and revival? If this is not so then how can it be held that if

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Allāh and on the proper occasion.

If prophets and other divines acted on the basis of their secret knowledge it would have meant serious dislocation and disturbance in the affairs of the people. For example, if a prophet or divine, on the basis of his secret knowledge, punishes a condemnable man by killing him, there would be great commotion and agitation among those who see it on the ground that he killed an innocent man. That is why Allāh has not permitted the basing of conclusions on secret knowledge save in a few special cases, and has enjoined the following of observable factors. Thus, despite his being aware of the hypocrisy of some of the hypocrites, the Prophet extended to them the treatment that should be extended to a Muslim.

Now, there can be no scope for the objection that if Amīr al-mu'minīn knew secret matters then why did he not act according to them because it has been shown that he was not obliged to act according to the requirements of his secret knowledge. Of course, where conditions so required he did disclose some matters for the purposes of preaching, admonishing, giving good tidings (of reward) or warning (against punishment), so that future events could be fore-closed. For example, Imām Ja'far aṣ-Ṣādiq (p.b.u.h.) informed Yaḥyā ibn Zayd that if he went out he would be killed. Ibn Khaldūn writes in this connection:

It has been authentically related from Imām Ja'far aṣ-Ṣādiq that he used to apprise some of his relations of the events to befall them. For example, he warned his cousin Yaḥyā ibn Zayd of being killed but he disobeyed him and went out and was killed in Jūzajān. (*al-Muqaddamah*, p.233).

Nevertheless, where there was apprehension that minds would get worried it was not at all disclosed. That is why in this sermon Amīr al-mu'minīn avoided more details, in view of the fear that people would begin to regard him higher than the Prophet. Despite all this people did go astray about 'Īsā (Jesus), and in the same way about Amīr al-mu'minīn also they began to say all sorts of things and were misled into resorting to exaggeration.



heard only from Amir al-mu'minin then minds could have wavered and temperaments could have hesitated in accepting it, but if the Qur'ān records even such a claim of 'Īsā (Jesus) that – "I can tell you what you eat or drink or store in your houses," then why should there be hesitation over Amir al-mu'minin's claim, when it is agreed that Amir al-mu'minin had succeeded to all the attainments and distinctions of the Prophet and it cannot be contended that the Prophet did not know what 'Īsā (Jesus) knew. Thus, if the successor of the Prophet advances such a claim, why should it be rejected, particularly as this vastness of knowledge of Amir al-mu'minin is the best evidence and proof for the Prophet's knowledge and perfection and a living miracle of his truthfulness.

In this connection, it is amazing that even having knowledge of events Amir al-mu'minin did not, through any of his words or deeds, indicate that he knew them. Thus, commenting on the extraordinary importance of this claim, as-Sayyid Ibn Ṭāwūs writes:

An amazing aspect of this claim is that despite the fact that Amir al-mu'minin was aware of conditions and events, yet he observed such conduct by way of his words and deeds that one who saw him could not believe that he knew the secrets and unknown acts of others, because the wise agree that if a person knows what event is likely to take place or what step his comrade is going to take, or if the hidden secrets of people are known to him, then the effects of such knowledge would appear through his movements and the expressions of his face. But the man who, in spite of knowing everything, behaves in a way as though he is unaware and knows nothing, then his personality is a miracle and a combination of contradictions.

At this stage, the question arises as to why Amir al-mu'minin did not act upon the dictates of his secret knowledge. The reply to this is that the commands of the *shari'ah* are based on apparent conditions. Otherwise secret knowledge is a kind of miracle and power which Allāh grants to His prophets and Imāms. Although the prophets and Imāms possess this power always, they cannot make use of it at any time unless and until by the permission of Allāh and on the proper occasion. For example, the verse quoted above about 'Īsā (Jesus) which tells that he had the power to give life, to heal the blind and declare what one ate and stored in his house, etc., he (Jesus) did not used to practise this power on every thing or every corpse or everyone who met him. He used to practise this power only by the permission of



## SERMON 176

### Preaching

(O' creatures!) Seek benefit from the sayings of Allāh, be admonished of Allāh and accept the advice of Allāh because Allāh has left no excuse for you by providing clear guidance, has put before you the plea and clarified for you what acts He likes and what acts He hates, so that you may follow the one and avoid the other. The Prophet of Allāh used to say, "Paradise is surrounded by unpleasant things while Hell is surrounded by desires."

You should know that every obedience to Allāh is unpleasant in appearance while every disobedience to Allāh has the appearance of enjoyment. Allāh may have mercy on the person who kept aloof from his desire and uprooted the appetite of his heart, because this heart has far-reaching aims and it goes on pursuing disobedience through desires.

You should know, O' creatures of Allāh, that a believer should be distrustful of his heart every morning and evening. He should always blame it (for shortcomings) and ask it to add to (its good acts). You should behave like those who have gone before you and the precedents in front of you. They left this world like a traveller and covered it as distance is covered.



## ١٧٦ - ﴿وَظَنُّوا أَنَّهُ مَوَدَّةُ الْإِنسَانِ﴾

وفيها يعظ ويبين فضل القرآن وينهى عن البدعة

### عظة الناس

أَنْتَفِعُوا بِبَيَانِ اللَّهِ ، وَأَتَعِظُوا بِمَوَاعِظِ اللَّهِ ، وَأَقْبَلُوا نَصِيحَةَ اللَّهِ ، فَإِنَّ اللَّهَ قَدْ أَعْدَرَ إِلَيْكُمْ بِالْجَلِيلَةِ<sup>(٢٢١٥)</sup> ، وَأَتَّخَذَ عَلَيْكُمْ الْحُجَّةَ ، وَبَيَّنَ لَكُمْ مَحَابَّهُ مِنْ الْأَعْمَالِ ، وَمَكَارِهِهُ مِنْهَا ، لِيَتَّبِعُوا هَذِهِ ، وَتَجْتَنِبُوا هَذِهِ ، فَإِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - كَانَ يَقُولُ : « إِنْ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ ، وَإِنَّ النَّارَ حُفَّتْ بِالشَّهَوَاتِ » .

وَأَعْلَمُوا أَنَّهُ مَا مِنْ طَاعَةِ اللَّهِ شَيْءٍ إِلَّا يَأْتِي فِي كُرِّهِ ، وَمَا مِنْ مَعْصِيَةِ اللَّهِ شَيْءٍ إِلَّا يَأْتِي فِي شَهْوَةٍ . فَرَحِمَ اللَّهُ أَمْرًا نَزَعَ<sup>(٢٢١٦)</sup> عَنْ شَهْوَتِهِ ، وَقَمَعَ هَوَى نَفْسِهِ ، فَإِنَّ هَذِهِ النَّفْسَ أَبْعَدُ شَيْءٍ مَنَزَعًا<sup>(٢٢١٧)</sup> ، وَإِنَّهَا لَا تَزَالُ تَنزِعُ إِلَى مَعْصِيَةٍ فِي هَوَى .

وَأَعْلَمُوا - عِبَادَ اللَّهِ - أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَنَفْسُهُ ظَنُونٌ<sup>(٢٢١٨)</sup> عِنْدَهُ ، فَلَا يَزَالُ زَارِيًا<sup>(٢٢١٩)</sup> عَلَيْهَا وَمُسْتَزِيدًا لَهَا . فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ ، وَالْمَاضِينَ أَمَامَكُمْ . قَوُّوا<sup>(٢٢٢٠)</sup> مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ ، وَطَوَّوْهَا طَى الْمَنَازِلِ .

### **The greatness of the Holy Qur'ān**

And know that this Qur'ān is an adviser who never deceives, a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'ān but that when he rises he will achieve one addition or one diminution—addition in his guidance or elimination in his (spiritual) blindness. You should also know that no one will need any thing after (guidance from) the Qur'ān and no one will be free from want before (guidance from) the Qur'ān. Therefore, seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief, hypocrisy, revolt and misguidance. Pray to Allāh through it and turn to Allāh with its love. Do not ask the people through it. There is nothing like it through which the people should turn to Allāh, the Sublime.

Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'ān intercedes on the Day of Judgement, its intercession for him would be accepted. He about whom the Qur'ān speaks ill on the Day of Judgement shall testify to it. On the Day of Judgement an announcer will announce, "Beware, every sower of a crop is in distress except the sowers of the Qur'ān." Therefore, you should be among the sowers of the Qur'ān and its followers. Make it your guide towards Allāh. Seek its advice for yourselves, do not trust your views against it, and regard your desires in the matter of the Qur'ān as deceitful.

### **About the believers and their good deeds; and the hypocrites and their bad deeds**

Action! action! Then (look at) the end; the end, and (remain) steadfast; steadfast. Thereafter (exercise) endurance, endurance, and piety, piety. You have an objective. Proceed towards your objective. You have a sign. Take guidance from your sign. Islam has an objective. Proceed towards its objective. Pro-

## فصل القرآن

وَأَعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغُشُّ ، وَالْهَادِي الَّذِي لَا يُضِلُّ ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ . وَمَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بِزِيَادَةٍ أَوْ نُقْصَانٍ : زِيَادَةٍ فِي هُدًى ، أَوْ نُقْصَانٍ مِنْ عَمَى . وَأَعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ <sup>(٢٢٢١)</sup> ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى ؛ فَاسْتَشْفُوهُ مِنْ أَدْوَائِكُمْ ، وَاسْتَعِينُوا بِهِ عَلَى الْأَوَائِكُمْ <sup>(٢٢٢٢)</sup> ، فَإِنَّ فِيهِ شِفَاءً مِنْ أَكْبَرِ الدَّاءِ : وَهُوَ الْكُفْرُ وَالنِّفَاقُ ، وَالْغِيُّ وَالضَّلَالُ ، فَاسْأَلُوا اللَّهَ بِهِ ، وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ ، وَلَا تَسْأَلُوا بِهِ خَلْقَهُ ، إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ تَعَالَى بِمِثْلِهِ . وَأَعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ ، وَقَائِلٌ مُصَدَّقٌ ، وَأَنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شَفَعَ <sup>(٢٢٢٣)</sup> فِيهِ ، وَمَنْ مَحَلَّ <sup>(٢٢٢٤)</sup> بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صُدِّقَ عَلَيْهِ ، فَإِنَّهُ يَنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ : « أَلَا إِنَّ كُلَّ حَارِثٍ مُبْتَلًى فِي حَرْثِهِ وَعَاقِبَةٍ عَمَلِهِ ، غَيْرَ حَرْثَةِ الْقُرْآنِ » . فَكُونُوا مِنْ حَرْثِهِ وَاتَّبَاعِهِ ، وَاسْتَدِلُّوهُ عَلَى رَبِّكُمْ ، وَاسْتَنْصِحُوهُ عَلَى أَنْفُسِكُمْ ، وَاتَّبِعُوا عَلَيْهِ آرَاءَكُمْ ، وَاسْتَغْشُوا <sup>(٢٢٢٥)</sup> فِيهِ أَهْوَاءَكُمْ .

## الحث على العمل

الْعَمَلَ الْعَمَلَ ، ثُمَّ النَّهْيَةَ النَّهْيَةَ ، وَالِاسْتِقَامَةَ الِاسْتِقَامَةَ ، ثُمَّ الصَّبْرَ الصَّبْرَ ، وَالْوَرَعَ الْوَرَعَ ! « إِنَّ لَكُمْ نَهْيَةً فَانْتَهُوا إِلَى نَهَايَتِكُمْ » ، وَإِنَّ لَكُمْ عِلْمًا <sup>(٢٢٢٦)</sup> فَاهْتَدُوا بِعِلْمِكُمْ ، وَإِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى

ceed towards Allāh's by fulfilling His rights which He has enjoined upon you. He has clearly stated His demands for you. I am a witness for you and shall plead excuses on your behalf on the Day of Judgement.

Beware! what had been ordained has occurred and that which had been destined has come into play. I am speaking to you with the promise and pleas of Allāh.

Allāh the Sublime, has said:

*Verily, those who say: Our Lord is Allāh! and persevere aright, the angels descend upon them (saying): "Fear ye not, nor be grieved, and receive the glad tidings of the Garden which ye were promised." (Qur'ān, 41:30)*

You have said, "Our Lord is Allāh." Then keep steadfast to His Book, to the way of His command and to the virtuous course of His worship. Thereafter do not go out of it, do not introduce innovations in it, and do not turn away from it, because those who go away from this course will be cut off from (the mercy of) Allāh on the Day of Judgement.

Beware from destroying your manners and changing them, maintain one tongue. A man should control his tongue because the tongue is obstinate with its master. By Allāh, I do not find that fear of Allāh benefits a man who practises it unless he controls his tongue. Certainly the tongue of a believer is at the back of his heart while the heart of a hypocrite is at the back of his tongue; because, when a believer intends to say anything, he thinks it over in his mind. If it is good he discloses it, but if it is bad he lets it remain concealed. While a hypocrite speaks whatever comes to his tongue, without knowing what is in his favour and what goes against him.

The Prophet of Allāh — peace and blessing of Allāh be upon him and his descendants — said: "The belief of a person cannot be firm unless his heart is firm, and his heart cannot be firm unless



غَايَتِهِ . وَأَخْرُجُوا إِلَى اللَّهِ بِمَا أَفْتَرَضَ عَلَيْكُمْ مِنْ حَقِّهِ <sup>(٢٢٢٧)</sup> ، وَبَيَّنَ لَكُمْ مِنْ وَظَائِفِهِ <sup>(٢٢٢٨)</sup> . أَنَا شَاهِدٌ لَكُمْ ، وَحَجِيجٌ <sup>(٢٢٢٩)</sup> يَوْمَ الْقِيَامَةِ عَنْكُمْ .

### نصائح للناس

أَلَا وَإِنَّ الْقَدَرَ السَّابِقَ قَدْ وَقَعَ ، وَالْقَضَاءَ الْمَاضِيَ قَدْ تَوَرَّدَ <sup>(٢٢٣٠)</sup> ، وَإِنِّي مُتَكَلِّمٌ بَعْدَهُ <sup>(٢٢٣١)</sup> اللَّهُ وَحُجَّتِهِ ، قَالَ اللَّهُ تَعَالَى : « إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَنْ لَا تَخَافُوا ، وَلَا تَحْزَنُوا ، وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ » ، وَقَدْ قُلْتُمْ : « رَبُّنَا اللَّهُ » ، فَاسْتَقِيمُوا عَلَى كِتَابِهِ ، وَعَلَى مِنْهَا جِ أَمْرِهِ ، وَعَلَى الطَّرِيقَةِ الصَّالِحَةِ مِنْ عِبَادَتِهِ ، ثُمَّ لَا تَمُرُّوا مِنْهَا ، وَلَا تَبْتَدِعُوا فِيهَا ، وَلَا تُخَالِفُوا عَنْهَا . فَإِنَّ أَهْلَ الْمُرُوقِ مُنْقَطِعٌ بِهِمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ . ثُمَّ إِيَّاكُمْ وَتَهْزِيعِ <sup>(٢٢٣٢)</sup> الْأَخْلَاقِ وَتَضْرِيفِهَا <sup>(٢٢٣٣)</sup> ، وَاجْعَلُوا اللِّسَانَ وَاحِدًا ، وَلِيُخْزَنِ الرَّجُلُ لِسَانَهُ <sup>(٢٢٣٤)</sup> ، فَإِنَّ هَذَا اللِّسَانَ جُمُوحٌ بِصَاحِبِهِ <sup>(٢٢٣٥)</sup> . وَاللَّهُ مَا أَرَى عَبْدًا يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْزَنَ لِسَانَهُ . وَإِنَّ لِسَانَ الْمُؤْمِنِ مِنْ وَرَاءَ قَلْبِهِ <sup>(٢٢٣٦)</sup> ، وَإِنَّ قَلْبَ الْمُنَافِقِ مِنْ وَرَاءَ لِسَانِهِ : لِأَنَّ الْمُؤْمِنَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِكَلَامٍ تَدْبِرُهُ فِي نَفْسِهِ ، فَإِنْ كَانَ خَيْرًا أَبْدَاهُ ، وَإِنْ كَانَ شَرًّا وَارَاهُ . وَإِنَّ الْمُنَافِقَ يَتَكَلَّمُ بِمَا أَتَى عَلَى لِسَانِهِ لَا يَذَرِي مَا ذَا لَهُ ، وَمَا ذَا عَلَيْهِ . وَلَقَدْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - : « لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ . وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى

his tongue is firm.” So whoever of you can manage to meet Allāh, the Sublime, in such a position that his hands are unsmearred with the blood of Muslims and their property and his tongue is safe from exposing them, he should do so.

### Following the sunnah and refraining from innovation

Know, O’ creatures of Allāh, that a believer should regard lawful this year what he regarded lawful in the previous year, and should consider unlawful this year what he considered unlawful in the previous year. Certainly people’s innovation cannot make lawful for you what has been declared unlawful; rather, lawful is that which Allāh has made lawful and unlawful is that which Allāh has made unlawful. You have already tested the matters and tried them; you have been preached by those before you. Illustrations have been drawn for you and you have been called to clear fact. Only a deaf man can remain deaf to all this, and only a blind man can remain blind to all this.

He whom Allāh does not allow benefit from trials and experience cannot benefit from preaching. He will be faced with losses from in front, so that he will approve what is bad and disapprove what is good. People are of two categories - the follower of the *shari’ah* (religious laws), and the follower of the innovations to whom Allāh has not given any testimony by way of *sunnah* or the light of any plea.

### Guidance from the Holy Qur’ān

Allāh the Glorified, has not counselled anyone on the lines of this Qur’ān, for it is the strong rope of Allāh and His trustworthy means. It contains the blossoming of the heart and springs of knowledge. For the heart there is no other gloss than the Qur’ān although those who remembered it have passed away while those who forgot or pretended to have forgotten it have

يَسْتَقِيمُ لِسَانُهُ». فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ تَعَالَى وَهُوَ نَقِيٌّ الرَّاحَةِ مِنْ دِمَاءِ الْمُسْلِمِينَ وَأَمْوَالِهِمْ ، سَلِيمُ اللِّسَانِ مِنْ أَغْرَاضِهِمْ ، فَلْيَفْعَلْ

### تحريم البدع

وَأَعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ يَسْتَحِلُّ أَلْعَامَ مَا اسْتَحَلَ عَاماً أَوَّلَ ، وَيُحَرِّمُ أَلْعَامَ مَا حَرَّمَ عَاماً أَوَّلَ ؛ وَأَنَّ مَا أَحَدَثَ النَّاسُ لَا يُحِلُّ لَكُمْ شَيْئاً مِمَّا حُرِّمَ عَلَيْكُمْ ، وَلَكِنَّ الْحَلَالَ مَا أَحَلَّ اللَّهُ ، وَالْحَرَامَ مَا حَرَّمَ اللَّهُ . فَقَدْ جَرَّبْتُمُ الْأُمُورَ وَضَرَّسْتُمُوهَا <sup>(٢٢٣٧)</sup> ، وَوَعِظْتُمْ بِمَنْ كَانَ قَبْلَكُمْ ، وَضُرِبَتْ الْأَمْثَالُ لَكُمْ ، وَدُعِيتُمْ إِلَى الْأَمْرِ الْوَاضِحِ ؛ فَلَا يَصْمُ عَنْ ذَلِكَ إِلَّا أَصَمُّ ، وَلَا يَعْمَى عَنْ ذَلِكَ إِلَّا أَعْمَى . وَمَنْ لَمْ يَنْفَعَهُ اللَّهُ بِالْبَلَاءِ وَالتَّجَارِبِ لَمْ يَنْتَفِعْ بِشَيْءٍ مِنَ الْعِظَةِ ، وَأَنَاهُ التَّقْصِيرُ مِنْ أَمَامِهِ <sup>(٢٢٣٨)</sup> ، حَتَّى يَعْرِفَ مَا أَنْكَرَ ، وَيُنْكِرَ مَا عَرَفَ . وَإِنَّمَا النَّاسُ رَجُلَانِ : مُتَّبِعُ شِرْعَةٍ ، وَمُتَّبِعُ بَدْعَةٍ ، لَيْسَ مَعَهُ مِنَ اللَّهِ سُبْحَانَهُ بُرْهَانُ سُنَّةٍ ، وَلَا ضِيَاءُ حُجَّةٍ .

### القرآن

وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَعِظْ أَحَدًا بِمِثْلِ هَذَا الْقُرْآنِ ، فَإِنَّهُ « حَبْلُ اللَّهِ الْمَتِينُ » ، وَسَبَبُهُ الْأَمِينُ ، وَفِيهِ رَبِيعُ الْقَلْبِ ، وَيَنَابِيعُ الْعِلْمِ ، وَمَا لِلْقَلْبِ جِلَاءٌ غَيْرُهُ ، مَعَ أَنَّهُ قَدْ ذَهَبَ الْمَتَذَكَّرُونَ ، وَبَقِيَ النَّاسُونَ أَوْ

remained. If you see any good give your support to it, but if you see evil evade it, because the Messenger of Allāh used to say: "O' son of Adam, do good and evade evil; by doing so you will be treading correctly."

### Categories of oppression

Know that injustice is of three kinds — one, the injustice that will not be forgiven, another, that will not be left unquestioned, and another that will be forgiven without being questioned. The injustice that will not be forgiven is duality of Allāh. Allāh has said: *Verily Allāh forgiveth not that (anything) be associated with Him . . .* (Qur'ān, 4:48,116). The injustice that will be forgiven is the injustice a man does to himself by committing small sins; and the injustice that will not be left unquestioned is the injustice of men against other men. The retribution in such a case is severe. It is not wounding with knives, nor striking with whips, but it is so severe that all these things are small against it. You should therefore avoid change in the matter of Allāh's religion for your unity in respect of a right which you dislike is better than your scattering away in respect of a wrong that you like. Certainly, Allāh the Glorified has not given any person, whether among the dead or among those who survive, any good from separation.

O' people, blessed is the man whose own shortcomings keep him away from (looking into) the shortcomings of others, and also blessed is the man who is confined to his house, eats his meal, buries himself in obeying his Allāh, and weeps over his sins, so that he is engaged in himself and people are in safety from him.



الْمُنَاسُونَ . فَإِذَا رَأَيْتُمْ خَيْرًا فَأَعِينُوا عَلَيْهِ ، وَإِذَا رَأَيْتُمْ شَرًّا فَادْهَبُوا عَنْهُ ، فَإِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - كَانَ يَقُولُ : « يَابْنَ آدَمَ ، أَعْمَلِ الْخَيْرَ وَدَعْ الشَّرَّ ، فَإِذَا أَنْتَ جَوَادٌ قَاصِدٌ »<sup>(٢٢٣٩)</sup> .

### انواع الظلم

أَلَا وَإِنَّ الظُّلْمَ ثَلَاثَةٌ : فَظُلْمٌ لَا يُغْفَرُ ، وَظُلْمٌ لَا يُتْرَكُ ، وَظُلْمٌ مَغْفُورٌ لَا يُطْلَبُ . فَأَمَّا الظُّلْمُ الَّذِي لَا يُغْفَرُ فَالشَّرْكُ بِاللَّهِ ، قَالَ اللَّهُ تَعَالَى : « إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ » . وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ فَظُلْمُ الْعَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الْهَنَاتِ<sup>(٢٢٤٠)</sup> . وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ فَظُلْمُ الْعِبَادِ بَعْضِهِمْ بَعْضًا . الْقِصَاصُ هُنَاكَ شَدِيدٌ ، لَيْسَ هُوَ جَرَحًا بِالْمُدَى<sup>(٢٢٤١)</sup> وَلَا ضَرْبًا بِالسَّيَاطِ<sup>(٢٢٤٢)</sup> ، وَلَكِنَّهُ مَا يُسْتَصْغَرُ ذَلِكَ مَعَهُ . فَإِيَّاكُمْ وَالتَّلَوْنَ فِي دِينِ اللَّهِ ، فَإِنَّ جَمَاعَةً فِيمَا تَكْرَهُونَ مِنَ الْحَقِّ ، خَيْرٌ مِنْ فِرْقَةٍ<sup>(٢٢٤٣)</sup> فِيمَا تُحِبُّونَ مِنَ الْبَاطِلِ . وَإِنَّ اللَّهَ سُبْحَانَهُ لَمْ يُعْطِ أَحَدًا بِفِرْقَةٍ خَيْرًا مِنْ مَضَى ، وَلَا مِنْ بَقِيَ .

### لزوم الطاعة

يَا أَيُّهَا النَّاسُ « طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ » ، وَطُوبَى لِمَنْ لَزِمَ بَيْتَهُ ، وَأَكَلَ قُوتَهُ ، وَاشْتَغَلَ بِطَاعَةِ رَبِّهِ ، « وَبَكَى عَلَى خَطِيئَتِهِ » فَكَانَ مِنْ نَفْسِهِ فِي شُغْلٍ ، وَالنَّاسُ مِنْهُ فِي رَاحَةٍ !



## SERMON 177

### About the two arbiters (after the battle of Şiffin)

Your party had decided to select two persons, and so we took their pledge that they would act according to the Qur'ān and would not commit excess, that their tongues should be with it and that their hearts should follow it. But they deviated from it, abandoned what was right although they had it before their eyes. Wrong-doing was their desire, and going astray was their behaviour. Although we had settled with them to decide with justice, to act according to the light and without the interference of their evil views and wrong judgement. Now that they have abandoned the course of right and have come out with just the opposite of what was settled, we have strong ground (to reject their verdict).

\* \* \* \* \*

## SERMON 178

Praise of Allāh, transience of this world, and causes of the decline of Allāh's blessings. (Delivered at the beginning of his caliphate)

One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate him and the tongue does not describe Him. The number of drops of water, of stars in the sky, or of currents of winds in the air are not unknown to Him, nor the movements of ants on rocks, or the resting place of grubs in the dark night. He knows the places where leaves fall, and the secret movements

## ١٧٧ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

في معنى الحكيم

فَأَجْمَعَ رَأْيُ مَلَئِكُمْ عَلَى أَنْ اخْتَارُوا رَجُلَيْنِ ، فَأَخَذْنَا عَلَيْهِمَا أَنْ يُجْعَجَعَا<sup>(٢٢٤٤)</sup> عِنْدَ الْقُرْآنِ ، وَلَا يُجَاوِزَاهُ ، وَتَكُونَ أَلْسِنَتُهُمَا مَعَهُ وَقُلُوبُهُمَا تَبَعُهُ ، فَتَاهَا عَنْهُ ، وَتَرَكَمَا الْحَقَّ وَهُمَا يُبْصِرَانِهِ ، وَكَانَ الْجَوْرُ هَوَاهُمَا ، وَالْأَعْوَجَاجُ رَأْيُهُمَا . وَقَدْ سَبَقَ اسْتِثْنَاؤُنَا عَلَيْهِمَا فِي الْحُكْمِ بِالْعَدْلِ وَالْعَمَلِ بِالْحَقِّ سُوءَ رَأْيِهِمَا وَجَوْرَ حُكْمِهِمَا . وَالثِّقَةُ فِي أَيْدِينَا لِأَنْفُسِنَا ، حِينَ خَالَفَا سَبِيلَ الْحَقِّ ، وَأَتَيَا بِمَا لَا يُعْرَفُ مِنْ مَعْكَوسِ الْحُكْمِ .

## ١٧٨ - وَمِنْ خُطَبِهِ عَلَيْهِ السَّلَامُ

في الشهادة والتقوى. وقيل: إنه خطبها في أول خلافته

الله ورسوله

لَا يَشْغَلُهُ شَأْنٌ ، وَلَا يُغَيِّرُهُ زَمَانٌ ، وَلَا يَخْوِيهِ مَكَانٌ ، وَلَا يَصِفُهُ لِسَانٌ ، وَلَا يَعْزُبُ<sup>(٢٢٤٥)</sup> عَنْهُ عَدَدُ قَطْرِ الْمَاءِ وَلَا نُجُومِ السَّمَاءِ ، وَلَا سَوَافِي الرِّيحِ<sup>(٢٢٤٦)</sup> فِي الْهَوَاءِ ، وَلَا دَبِيبُ النَّمْلِ عَلَى الصِّفَا<sup>(٢٢٤٧)</sup> ، وَلَا مَقِيلُ الذَّرِّ<sup>(٢٢٤٨)</sup> فِي اللَّيْلَةِ الظُّلْمَاءِ . يَعْلَمُ مَسَاقِطَ الْأَوْرَاقِ ، وَخَفِيَّ طَرْفِ

of the pupils of the eyes.

I stand witness that there is no god but Allāh, Who has no parallel, Who is not doubted, Whose religion is not denied and Whose creativeness is not questioned. My witnessing is like that of a man whose intention is free, whose conscience is clear, whose belief is pure and whose loads (of good actions) are heavy. I also stand witness that Muḥammad – the peace and blessings of Allāh be upon him and his progeny – is His slave and His Messenger, chosen from His creations, selected for detailing His realities, picked for His selected honours and chosen for His esteemed messages. Through him the signs of guidance have been lighted and the gloom of blindness (misguidance) has been dispelled.

O' people, surely this world deceives him who longs for it and who is attracted towards it. It does not behave niggardly with him who aspires for it and overpowers him who overpowers it. By Allāh, no people are deprived of the lively pleasures of life after enjoying them, excepts as a result of sins committed by them, because certainly Allāh is not unjust to His creatures. Even then, when calamities descend upon people and pleasures depart from them, they turn towards Allāh with true intention and the feeling in their hearts that He will return them everything that has fled from them and cure all their ills.

I fear about you lest you fall into ignorance (that prevailed before the appearance of the Prophet). In the past there were certain matters in which you were deflected, and in my view you were not worthy of admiration; but if your previous position could be returned to you then you would become virtuous. I can only strive; but if I were to speak I would (only) say may Allāh forgive your past actions.

الْأَخْدَاقِ<sup>(٢٢٤٩)</sup> . وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ غَيْرَ مَعْدُولٍ بِهِ<sup>(٢٢٥٠)</sup> ، وَلَا مَشْكُوكٍ فِيهِ ، وَلَا مَكْفُورٍ دِينُهُ ، وَلَا مَجْخُودٍ تَكْوِينُهُ<sup>(٢٢٥١)</sup> ، شَهَادَةٌ مَنْ صَدَقَتْ نِيَّتُهُ ، وَصَفَتْ دِخْلَتُهُ<sup>(٢٢٥٢)</sup> وَخَلَصَ يَقِينُهُ ، وَثَقُلَتْ مَوَازِينُهُ . وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمُجْتَبَى<sup>(٢٢٥٣)</sup> مِنْ خَلَائِقِهِ ، وَالْمُعْتَمَدُ<sup>(٢٢٥٤)</sup> لِشَرْحِ حَقَائِقِهِ ، وَالْمُخْتَصَّ بِعَقَائِلِ<sup>(٢٢٥٥)</sup> كَرَامَاتِهِ<sup>(٢٢٥٦)</sup> ، وَالْمُصْطَفَى لِكِرَائِمِ رِسَالَاتِهِ ، وَالْمَوْضَّحَةُ بِهِ أَشْرَاطُ الْهُدَى<sup>(٢٢٥٧)</sup> ، وَالْمَجْلُوبُ بِهِ غَرِيبُ<sup>(٢٢٥٨)</sup> الْعَمَى<sup>١</sup> .

أَيُّهَا النَّاسُ ، إِنَّ الدُّنْيَا تَغُرُّ الْمُؤْمِلَ لَهَا وَالْمُخْلِدَ إِلَيْهَا<sup>(٢٢٥٩)</sup> ، وَلَا تَنْفَسُ<sup>(٢٢٦٠)</sup> بِمَنْ نَافَسَ فِيهَا ، وَتَغْلِبُ مَنْ غَلَبَ عَلَيْهَا . وَإِنَّمُ اللَّهُ ، مَا كَانَ قَوْمٌ قَطُّ فِي غَضٍ<sup>(٢٢٦١)</sup> نِعْمَةً مِنْ عَيْشٍ فَزَالَ عَنْهُمْ إِلَّا بِذُنُوبٍ اجْتَرَحُوهَا<sup>(٢٢٦٢)</sup> ، لِأَنَّ اللَّهَ لَيْسَ «بِظَلَّامٍ لِلْعَبِيدِ» . وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النِّقَمُ ، وَتَزُولُ عَنْهُمْ النِّعَمُ ، فَرِغُوا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ نِيَّاتِهِمْ ، وَوَلَّهِ مِنْ قُلُوبِهِمْ ، لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ ، وَأَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ . وَإِنِّي لَأَخْشَى عَلَيْكُمْ أَنْ تَكُونُوا فِي فِتْرَةٍ<sup>(٢٢٦٣)</sup> . وَقَدْ كَانَتْ أُمُورٌ مَضَتْ مِلَّتُمْ فِيهَا مَبْلَةً ، كُنْتُمْ فِيهَا عِنْدِي غَيْرَ مَحْمُودِينَ ، وَلَكِنَّ رُدَّ عَلَيْكُمْ أَمْرُكُمْ إِنْكُمْ لَسَعْدَاءُ . وَمَا عَلَيَّ إِلَّا الْجُهْدُ ، وَلَوْ أَشَاءُ أَنْ أَقُولَ لَقُلْتُ : عَفَا اللَّهُ عَمَّا سَلَفَ !

## SERMON 179

Dhi'lib al-Yamāni asked Amir al-mu'minin whether he had seen Allāh, when he replied, "Do I worship one whom I have not seen?" Then he enquired, "How have you seen Him?" Then Amir al-mu'minin replied:

Eyes do not see Him face to face, but hearts perceive Him through the realities of belief. He is near to things but not (physically) contiguous. He is far from them but not (physically) separate. He is a speaker, but not with reflection. He intends, but not with preparation. He moulds, but not with (the assistance of) limbs. He is subtle but cannot be attributed with being concealed. He is great but cannot be attributed with haughtiness. He sees but cannot be attributed with the sense (of sight). He is Merciful but cannot be attributed with weakness of heart. Faces feel low before His greatness and hearts tremble out of fear of Him.

\* \* \* \* \*

## SERMON 180

### Condemning his disobedient men

I praise Allāh for whatever matter He ordained and whatever action He destines, and for my trial with you, O' group of people who do not obey when I order and do not respond when I call you. If you are at ease you engage in (conceited) conversation, but if you are faced with battle you show weakness. If people agree on one Imām you taunt each other. If you are faced with an arduous matter you turn away from it. May others have no father (woe to your enemy!) what are you waiting for, in the matter of your assistance and for fighting for your rights? For you there is either



## ١٧٩ — وَمِنْ خُطَبِهِ السَّالِفَةِ

وقد سأله ذعلب اليماني فقال : هل رأيت ربك يا أمير المؤمنين ؟  
فقال عليه السلام : أفأعبد ما لا أرى ؟ فقال : وكيف تراه ؟ فقال :

لَا تُدْرِكُهُ الْعُيُونُ بِمُشَاهَدَةِ الْعِيَانِ ، وَلَكِنْ تُدْرِكُهُ الْقُلُوبُ بِحَقَائِقِ  
الْإِيمَانِ . قَرِيبٌ مِّنَ الْأَشْيَاءِ غَيْرَ مُلَابِسٍ ، بَعِيدٌ مِنْهَا غَيْرَ مُبَايِنٍ ، مُتَكَلِّمٌ  
لَّا بِرَوِيَّةٍ <sup>(٢٢٦٤)</sup> ، مُرِيدٌ لَّا بِهِمَّةٍ <sup>(٢٢٦٥)</sup> ، صَانِعٌ لَّا بِجَارِحَةٍ <sup>(٢٢٦٦)</sup> . لَطِيفٌ  
لَّا يُوصَفُ بِالْخَفَاءِ ، كَبِيرٌ لَّا يُوصَفُ بِالْجَفَاءِ <sup>(٢٢٦٧)</sup> ، بَصِيرٌ لَّا يُوصَفُ  
بِالْحَاسَةِ ، رَحِيمٌ لَّا يُوصَفُ بِالرَّقَةِ . تَعْنُو <sup>(٢٢٦٨)</sup> الْوُجُوهَ لِعَظَمَتِهِ ،  
وَتَجِبُ الْقُلُوبُ <sup>(٢٢٦٩)</sup> مِنْ مَخَافَتِهِ .

## ١٨٠ — وَمِنْ خُطَبِهِ السَّالِفَةِ

في ذم العاصين من أصحابه

أَحْمَدُ اللَّهِ عَلَى مَا قَضَى مِنْ أَمْرٍ ، وَقَدَّرَ مِنْ فِعْلٍ ، وَعَلَى ابْتِلَائِي بِكُمْ  
أَيُّهَا الْفِرْقَةُ الَّتِي إِذَا أَمَرْتُ لَمْ تُطِيعْ ، وَإِذَا دَعَوْتُ لَمْ تُجِبْ . إِنْ  
أَمَهَلْتُمْ <sup>(٢٢٧٠)</sup> خُسُفُكُمْ ، وَإِنْ حُورِبْتُمْ خُرْتُمْ <sup>(٢٢٧١)</sup> . وَإِنْ اجْتَمَعَ النَّاسُ عَلَى  
إِمَامٍ طَعَنْتُمْ ، وَإِنْ أُجِئْتُمْ إِلَى مُشَاقَّةٍ <sup>(٢٢٧٢)</sup> نَكَضْتُمْ <sup>(٢٢٧٣)</sup> . لَا أَبَا  
لِغَيْرِكُمْ <sup>(٢٢٧٤)</sup> ! مَا تَنْتَظِرُونَ بِنَصْرِكُمْ وَالْجِهَادِ عَلَى حَقِّكُمْ ؟ الْمَوْتُ أَوْ

death or disgrace. By Allāh, if my day (of death) comes, and it is sure to come, it will cause separation between me and you, although I am sick of your company and feel lonely with you.

May Allāh deal with you! Is there no religion which may unite you nor sense of shamefulness that may sharpen you? Is it not strange that Mu'āwiyah calls out to some rude low people and they follow him without any support or grant, but when I call you, although you are the successors of Islam and the (worthy) survivors of the people, with support and distributed grants you scatter away from me and oppose me? Truly, there is nothing between me to you which I like and you also like it, or with which I am angry and you may also unite against it. What I love most is death. I have taught you the Qur'ān, clarified to you arguments, apprised you of what you were ignorant and made you swallow what you were spitting out. Even a blind man would have been able to see, and he who was sleeping would have been awakened. How ignorant of Allāh is their leader Mu'āwiyah and their instructor Ibn an-Nābighah.<sup>1</sup>

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1. "an-Nābighah" is the surname of Layla bint Ḥarmalah al-'Anaziyyah, mother of 'Amr ibn al-'Āṣ. The reason for attributing him to his mother is her common reputation in the matter. When Arwā bint al-Ḥārith ibn 'Abd al-Muṭṭalib went to Mu'āwiyah, during the conversation, when 'Amr ibn al-'Āṣ intervened, she said to him: "O' son of an-Nābighah, you too dare speak, although your mother was known publicly and was a singer of Mecca. That is why five persons claimed you (as a son), and when she was asked she admitted that five people had visited her and that you should be regarded as the son of him you resembled most. You must have resembled al-'Āṣ ibn Wā'il and therefore you came to be known as his son."

These five persons were (1) al-'Āṣi ibn Wā'il, (2) Abū Lahab, (3) Umayyah ibn Khalaf, (4) Hishām ibn al-Mughirah, and (5) Abū Sufyān ibn Ḥarb. (Ibn 'Abd Rabbih, *al-'Iqd al-farīd*, vol.2, p.120; Ibn Ṭayfūr, *Balāghāt an-nisā'*, p.27; Ibn Ḥijjah, *Thamarāt al-awrāq*, vol.1, p.132; Ṣafwat, *Jamharat khuṭab al-'Arab*, vol.2, p.363; Ibn Abi'l-Ḥadīd, vol.6, pp.283–285, 291; al-Ḥalabī, *as-Sīrah*, vol.1, p.46).

الذَّلَّ لَكُمْ؟ فَوَاللَّهِ لَئِنْ جَاءَ يَوْمِي - وَلَيَأْتِيَنِي - لَيُفَرِّقَنَّ بَيْنِي وَبَيْنَكُمْ  
وَأَنَا لَصُحْبَتُكُمْ قَالِ (٢٢٧٥) ، وَبِكُمْ غَيْرُ كَثِيرٍ (٢٢٧٦) . لِلَّهِ أَنْتُمْ ! أَمَا  
دِينُ يَجْمَعُكُمْ ! وَلَا حِمِيَّةٌ تَشْجِدُكُمْ (٢٢٧٧) ! أَوَلَيْسَ عَجَبًا أَنْ مُعَاوِيَةَ  
يَدْعُو الْجَفَاةَ (٢٢٧٨) الطَّغَامَ (٢٢٧٩) فَيَتَّبِعُونَهُ عَلَى غَيْرِ مُعُونَةٍ (٢٢٨٠) وَلَا عَطَاءٍ ، وَأَنَا  
أَدْعُوكُمْ - وَأَنْتُمْ تَرِيكَةُ الْإِسْلَامِ (٢٢٨١) ، وَبَقِيَّةُ النَّاسِ - إِلَى الْمُعُونَةِ  
أَوْ طَائِفَةٍ مِنَ الْعَطَاءِ ، فَتَفَرَّقُونَ عَنِّي وَتَخْتَلِفُونَ عَلَيَّ ؟ إِنَّهُ لَا يَخْرُجُ  
إِلَيْكُمْ مِنْ أَمْرِي رِضَى فَرَضُونَهُ ، وَلَا سُخْطٌ فَتَجْتَمِعُونَ عَلَيْهِ ؛ وَإِنْ  
أَحَبَّ مَا أَنَا لَاقٍ إِلَيَّ الْمَوْتُ ! قَدْ دَارَسْتُكُمْ الْكِتَابَ (٢٢٨٢) ، وَفَاتَحْتُكُمْ  
الْحِجَاجَ (٢٢٨٣) ، وَعَرَفْتُكُمْ مَا أَنْكَرْتُمْ ، وَسَوَّغْتُكُمْ (٢٢٨٤) مَا مَجَّجْتُمْ ، لَوْ  
كَانَ الْأَعْمَى يَلْحَظُ ، أَوِ النَّائِمُ يَسْتَيْقِظُ ! وَأَقْرَبُ بِقَوْمٍ (٢٢٨٥) مِنْ  
الْجَهْلِ بِاللَّهِ قَائِدُهُمْ مُعَاوِيَةُ ! وَمُؤَدِّبُهُمْ ابْنُ النَّابِغَةِ (٢٢٨٦) !

\* \* \* \* \*

## SERMON 181

Amir al-mu'minin sent one of his men to bring him news about a group of the army of Kūfah who had decided to join the Khārijites but were afraid of him.<sup>1</sup> When the man came back Amir al-mu'minin said to him: "Are they satisfied and staying or feeling weak and going astray?" The man replied, "They have gone away, O' Amir al-mu'minin." Then Amir al-mu'minin said:

May Allāh's mercy remain away from them as in the case of Thamūd. Know that when the spears are hurled towards them and the swords are struck at their heads they will repent of their doings. Surely today Satan has scattered them and tomorrow he will disclaim any connection with them, and will leave them. Their departing from guidance, returning to misguidance and blindness, turning away from truth and falling into wrong is enough (for their chastisement).

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1. A man of the tribe Banū Nājiyah named al-Khirrit ibn Rāshid an-Nāji was on Amir al-mu'minin's side in the battle of Şiffin, but after Arbitration he became rebellious, and, coming to Amir al-mu'minin with thirty persons, said: "By Allāh, I will no more obey your command, nor offer prayers behind you, and shall leave you tomorrow." Whereupon Amir al-mu'minin said: "You should first take into account the grounds underlying this Arbitration and discuss it with me. If you are satisfied, you do as you will." He said he would come the next day to discuss the matter. Amir al-mu'minin then cautioned him, "Look, on going from here do not get mislead by others and do not adopt any other course. If you have the will to understand, I will get you out of this wrong path and put you on the course of guidance." After this conversation he went away, but his countenance indicated he was bent on revolt, and would not see reason by any means. And so it happened. He stuck to his point and on reaching his place he said to his tribesmen, "When we are determined to abandon Amir al-mu'minin there is no use going to him. We should do what we have decided to do." On this occasion 'Abdullāh ibn Qu'ayn al-Azdī also went to them to enquire, but when he came to know the position he asked Mudrik ibn ar-Rayyān an-Nāji to speak to him and to apprise him of the ruinous con-

## ١٨١ — وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ

وقد أرسل رجلاً من أصحابه ، يعلم له علم أحوال قوم من جند الكوفة ، قد هموا باللاحق بالخوارج ، وكانوا على خوف منه عليه السلام ، فلما عاد إليه الرجل قال له : «أَمِنُوا فَقَطَّنُوا» (٢٢٨٧) ، أم جبنوا فَظَعَّنُوا (٢٢٨٨) ؟ فقال الرجل : بل ظَعَّنُوا يا أمير المؤمنين . فقال عليه السلام :

«بُعْدًا لَهُمْ كَمَا بَعَدَتْ ثُمُودُ» ! أَمَا لَوْ أُشْرِعَتْ (٢٢٨٩) الْأَسِنَّةُ إِلَيْهِمْ ، وَصُبَّتِ السُّيُوفُ عَلَى هَامَاتِهِمْ (٢٢٩٠) ، لَقَدْ نَدِمُوا عَلَى مَا كَانَ مِنْهُمْ . إِنَّ الشَّيْطَانَ الْيَوْمَ قَدْ اسْتَفَلَّهُمْ (٢٢٩١) ، وَهُوَ غَدًا مُتَبَرِّئٌ مِنْهُمْ ، وَمَتَخَلَّ عَنْهُمْ . فَحَسَبُهُمْ بِخُرُوجِهِمْ (٢٢٩٢) مِنَ الْهَدْيِ ، وَآرَتِكَاسِهِمْ (٢٢٩٣) فِي الضَّلَالِ وَالْعَمَى ، وَصَدَّهُمْ (٢٢٩٤) عَنِ الْحَقِّ ، وَجَمَّاحِهِمْ (٢٢٩٥) فِي التَّيِّهِ (٢٢٩٦)

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## SERMON 182

It has been related by Nawf al-Bikālī that Amir al-mu'minin 'Alī (p.b.u.h.) delivered this sermon at Kūfah standing on a stone which Ja'dah ibn Hubayrah al-Makhzūmī had placed for him. Amir al-mu'minin had a woollen apparel on his body, the belt of his sword was made of leaves, and the sandals on his feet too were of palm leaves. His forehead had a hardened spot (on its knee, due to too many and long prostrations).

About Allāh's attributes, His creatures and His being above physical limitations.

Praise be to Allāh to Whom is the return of all creation and the end of all matters. We render Him praise for the greatness of His generosity, the charity of His proofs, the increase of His bounty and His favours, — praise which may fulfil His right, repay His thanks, take (us) near His reward and be productive of increase in His kindness. We seek His help like one who is hopeful of His bounty, desirous of His benefit, and confident of His warding off (calamities), who acknowledges His gifts and is obedient to Him in word and deed. We believe in Him like him who reposes hope in Him with conviction, inclines to Him as a believer, humbles himself before Him obediently, believes in His oneness exclusively, regards Him great, acknowledging His dignity, and seeks refuge with Him with inclination and exertion.

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sequence of this rebellion, whereupon Mudrik assured him that this man would not be allowed to take any step. Consequently, 'Abdullāh came back satisfied and related the whole matter before Amir al-mu'minin on returning the next day. Amir al-mu'minin said, "Let us see what happens when he comes." But when the appointed hour passed and he did not turn up Amir al-mu'minin asked 'Abdullāh to go and see what the matter was and what was the cause for the delay. On reaching there 'Abdullāh found that all of them had left. When he returned to Amir al-mu'minin he spoke as in this sermon.

The fate that befell al-Khirrīt ibn Rāshid an-Nāji has been stated under Sermon 44.

## ١٨٢ — وَحَمَلَتْهُ أُمُّ الْوَيْلِ الْمَلَائِكَةُ

روى عن نوف البكالي قال: خطبنا بهذه الخطبة أمير المؤمنين علي عليه السلام بالكوفة وهو قائم على حجارة، نصبها له جمدة بن هيرة المخزومي، وعليه مِدرعة من صوف (٢٢٩٧) وحمائل سيفه ليف، وفي رجله نعلان من ليف، وكان في جبينه ثقبنة (٢٢٩٨) من اثر السجود. فقال عليه السلام:

حمد الله واستمأنته

الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ مَصَائِرُ الْخَلْقِ ، وَعَوَاقِبُ الْأَمْرِ . نَحْمَدُهُ عَلَى عَظِيمِ إِحْسَانِهِ ، وَنِيرِ بُرْهَانِهِ ، وَنَوَامِي (٢٢٩٩) فَضْلِهِ وَأَمْتِنَانِهِ ، حَمْدًا يَكُونُ لِحَقِّهِ قَضَاءً ، وَلِشُكْرِهِ أَدَاءً ، وَإِلَى ثَوَابِهِ مُقَرَّبًا ، وَلِحُسْنِ مَزِيدِهِ مُوجِبًا . وَنَسْتَعِينُ بِهِ اسْتِعَانَةً رَاجٍ لِفَضْلِهِ ، مُؤَمِّلٍ لِنَفْعِهِ ، وَائْتِقٍ بِدَفْعِهِ ، مُعْتَرِفٍ لَهُ بِالطَّوْلِ (٢٣٠٠) ، مُذْعِنٍ لَهُ بِالْعَمَلِ وَالْقَوْلِ . وَنُؤْمِنُ بِهِ إِيْمَانًا مِنْ رَجَاءٍ مُوقِنًا ، وَأَنَابَ إِلَيْهِ مُؤْمِنًا ، وَخَنَعَ (٢٣٠١) لَهُ مُذْعِنًا ، وَأَخْلَصَ لَهُ مَوْحِدًا ، وَعَظَّمَهُ مُمَجِّدًا ، وَلَاذٍ بِهِ رَاغِبًا مُجْتَهِدًا .

\* \* \* \* \*

Allāh the Glorified has not been born so that someone could be (His) partner in glory. Nor has He begotten anyone so as to be inherited from after dying. Time and period have not preceded Him. Increase and decrease do not occur to Him. But He has manifested Himself to our understanding through our having observed His strong control and firm decree. Among the proofs of His creation is the creation of the skies which are fastened without pillars and stand without support. He called them and they responded obediently and humbly without being lazy or loathsome. If they had not acknowledged His Godhead and obeyed Him He would not have made them the place for His throne, the abode of His angels and the destination for the rising up of the pure utterances and the righteous deeds of the creatures.

He has made the stars in the skies by way of signs by which travellers wandering the various routes of the earth may be guided. The gloom of the dark curtains of the night does not prevent the flame of their light, nor do the veils of blackish nights have the power to turn back the light of the moon when it spreads in the skies. Glory be to Allāh from Whom neither the blackness of dark dusk or of gloomy night (falling) in the low parts of the earth or on high dim mountains is hidden, nor the thundering of clouds on the horizons of the skies, nor the sparking of lightning in the clouds, nor the falling of leaves blown away from their falling places by the winds of hurricanes or by downpour from the sky.



## الله الواحد

لَمْ يُولَدْ سُبْحَانَهُ فَيَكُونُ فِي الْعِزِّ مُشَارَكًا ، وَلَمْ يَلِدْ فَيَكُونِ مَوْرُوثًا هَالِكًا. وَلَمْ يَتَقَدَّمْهُ وَقْتُ وَلَا زَمَانٌ ، وَلَمْ يَتَعَاوَزْهُ زِيَادَةٌ وَلَا نُقْصَانٌ <sup>(٢٣٠٢)</sup> ، بَلْ ظَهَرَ لِلْعُقُولِ بِمَا أَرَانَا مِنْ عِلَامَاتِ التَّدْبِيرِ الْمُتَقِنِ ، وَالْقَضَاءِ الْمُبْرَمِ .

فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقُ السَّمَاوَاتِ مُوْطَّدَاتٍ <sup>(٢٣٠٣)</sup> بِلَا عَمَدٍ ، قَائِمَاتٍ بِلَا سَنَدٍ . دَعَاهُنَّ فَاجْتَبَنَ طَائِعَاتٍ مُذْعِنَاتٍ ، غَيْرَ مُتَلَكِّثَاتٍ <sup>(٢٣٠٤)</sup> وَلَا مُبْطِئَاتٍ ؛ وَلَوْلَا إِقْرَارُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَإِدْعَاؤُهُنَّ بِالطَّوَاعِيَةِ ، لَمَا جَعَلَهُنَّ مَوْضِعًا لِعَرْشِهِ ، وَلَا مَسْكَنًا لِمَلَائِكَتِهِ ، وَلَا مَضْعَدًا لِلِكَلِمِ الطَّيِّبِ وَالْعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ . جَعَلَ نُجُومَهَا أَعْلَامًا يَسْتَدِلُّ بِهَا الْخَيْرَانُ فِي مُخْتَلِفِ فِجَاجِ الْأَقْطَارِ . لَمْ يَمْنَعْ ضَوْءُ نُورِهَا أَذْلَهُمَا <sup>(٢٣٠٥)</sup> سُجُفٍ <sup>(٢٣٠٦)</sup> اللَّيْلِ الْمُظْلِمِ ، وَلَا اسْتَطَاعَتْ جَلَابِيبُ <sup>(٢٣٠٧)</sup> سَوَادِ الْحَنَادِسِ <sup>(٢٣٠٨)</sup> أَنْ تَرُدَّ مَا شَاعَ <sup>(٢٣٠٩)</sup> فِي السَّمَاوَاتِ مِنْ تَلَالُؤِ نُورِ الْقَمَرِ .

فَسُبْحَانَ مَنْ لَا يَخْفَى عَلَيْهِ سَوَادُ غَسَقِ دَاجٍ <sup>(٢٣١٠)</sup> ، وَلَا لَيْلٍ سَاجٍ <sup>(٢٣١١)</sup> ، فِي بَقَاعِ الْأَرْضَيْنِ الْمُتَطَاثَاتِ <sup>(٢٣١٢)</sup> ، وَلَا فِي يَفَاعِ السُّفْعِ <sup>(٢٣١٣)</sup> الْمُتَجَاوِرَاتِ ؛ وَمَا يَتَجَلَّجَلُ بِهِ الرَّغْدُ <sup>(٢٣١٤)</sup> فِي أَفْصَى السَّمَاءِ ، وَمَا تَلَاشَتْ <sup>(٢٣١٥)</sup> عَنْهُ بُرُوقُ الْغَمَامِ ، وَمَا تَسْقُطُ مِنْ وَرَقَةٍ تُزِيلُهَا عَنْ مَسْقَطِهَا عَوَاصِفُ الْأَنْوَاءِ <sup>(٢٣١٦)</sup> وَأَنْهِيَالُ السَّمَاءِ <sup>(٢٣١٧)</sup> ! وَيَعْلَمُ مَسْقَطَ



He knows where the drops fall and where they stay, where the grubs leave their trails or where they drag themselves, what livelihood would suffice the mosquitoes and what a female bears in its womb.

Praise be to Allāh Who exists from before the coming into existence of the seat, the throne, the sky, the earth, the jinn or human being. He cannot be perceived by imagination nor measured by understanding. He who begs from Him does not divert Him (from others), nor does giving away cause Him diminution. He does not see by means of an eye, nor can He be confined to a place. He cannot be said to have companions. He does not create with (the help of) limbs. He cannot be perceived by senses. He cannot be thought of after the people.

It is He who spoke to Mūsā clearly and showed him His great signs without the use of bodily parts, the organ of speech or the uvula. O' you who exert yourself in describing Allāh if you are serious then (first try to) describe Gabriel, Michael or the host of angels who are close (to Allāh) in the receptacles of sublimity; but their heads are bent downwards and their wits are perplexed as to how to assign limits (of definition) to the Highest Creator. This is because those things can only be perceived through qualities which have shape and parts and which succumb to death after reaching the end of their times. There is no god but He. He has lighted every darkness with His effulgence and has darkened every light with the darkness (of death).

#### An account of past peoples and about learning from them

I advise you, creatures of Allāh, to practise fear of Allāh Who gave you good clothing and bestowed an abundance of sustenance on you. If there was anyone who could secure a ladder to everlasting life or a way to avoid death it was Sulaymān ibn Dāwūd (p.b.u.h.) who was given control over the domain of the



الْقَطْرَةَ وَمَقَرَّهَا ، وَمَسَحَبَ الذَّرَّةَ وَمَجَرَّهَا ، وَمَا يَكْفِي الْبُعُوضَةَ مِنْ قُوَّتِهَا ، وَمَا تَحْمِلُ الْأَنْثَى فِي بَطْنِهَا .

عود الى الحمد

وَالْحَمْدُ لِلَّهِ الْكَائِنِ قَبْلَ أَنْ يَكُونَ كُرْسِيُّهُ أَوْ عَرْشُهُ ، أَوْ سَمَاءٌ أَوْ أَرْضٌ ، أَوْ جَانٌّ أَوْ إِنْسٌ . لَا يُدْرِكُ بِهِمْ <sup>(٢٣١٨)</sup> ، وَلَا يُقَدَّرُ بِهِمْ ، وَلَا يَشْغَلُهُ سَائِلٌ <sup>(٢٣١٩)</sup> ، وَلَا يَنْقُصُهُ نَائِلٌ <sup>(٢٣٢٠)</sup> ، وَلَا يَنْظُرُ بَعِينٌ ، وَلَا يُحَدِّثُ بَائِنٌ <sup>(٢٣٢١)</sup> ، وَلَا يُوصَفُ بِالْأَزْوَاجِ <sup>(٢٣٢٢)</sup> ، وَلَا يُخْلَقُ بِعِلَاجٍ <sup>(٢٣٢٣)</sup> ، وَلَا يُدْرِكُ بِالْحَوَاسِّ ، وَلَا يُقَاسُ بِالنَّاسِ . الَّذِي كَلَّمَ مُوسَى تَكْلِيمًا ، وَآرَاهُ مِنْ آيَاتِهِ عَظِيمًا ؛ بِلَا جَوَارِحَ وَلَا أَدَوَاتٍ ، وَلَا نُطْقٍ وَلَا لَهَوَاتٍ <sup>(٢٣٢٤)</sup> . بَلْ إِنْ كُنْتَ صَادِقًا أَيُّهَا الْمُتَكَلِّفُ <sup>(٢٣٢٥)</sup> لِيُوصَفِ رَبُّكَ ، فَصِفْ جَبْرِيلَ وَمِيكَائِيلَ وَجُنُودَ الْمَلَائِكَةِ الْمُقَرَّبِينَ ، فِي حُجَرَاتِ الْقُدُسِ مُرْجَحِنِينَ <sup>(٢٣٢٦)</sup> ، مُتَوَلِّهِةً <sup>(٢٣٢٧)</sup> ، عَقُولُهُمْ أَنْ يَحْدُوا أَحْسَنَ الْخَالِقِينَ . فَإِنَّمَا يُدْرِكُ بِالصِّفَاتِ ذَوُو الْهَيْئَاتِ وَالْأَدَوَاتِ ، وَمَنْ يَنْقُضِي إِذَا بَلَغَ أَمَدَ حَدِّهِ بِالْفَنَاءِ . فَلَا إِلَهَ إِلَّا هُوَ ، أَضَاءَ بِنُورِهِ كُلَّ ظَلَامٍ ، وَأَظْلَمَ بِظُلْمَتِهِ كُلَّ نُورٍ .

الوصية بالتقوى

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي أَلْبَسَكُمْ الرِّيشَ <sup>(٢٣٢٨)</sup> ، وَأَسْبَغَ عَلَيْكُمْ الْمَعَاشَ ؛ فَلَوْ أَنَّ أَحَدًا يَجِدُ إِلَى الْبَقَاءِ سُلْمًا ، أَوْ لِدْفَعِ الْمَوْتِ سَبِيلًا ، لَكَانَ ذَلِكَ سُلَيْمَانُ بْنُ دَاوُودَ عَلَيْهِ السَّلَامُ ، الَّذِي سَخَّرَ لَهُ

jinn and men along with prophethood and great position (before Allāh), but when he finished what was his due in food (of this world) and exhausted his (fixed) time the bow of destruction shot him with arrow of death. His houses became vacant and his habitations became empty. Another group of people inherited them. Certainly, the by-gone centuries have a lesson for you.

Where are the Amalekites<sup>1</sup> and the sons of Amalekites? Where are the Pharaohs?<sup>2</sup> Where are the people of the cities of ar-Rass<sup>3</sup> who killed the prophets, destroyed the traditions of the divine messengers and revived the traditions of the despots? Where are those who advanced with armies, defeated thousands, mobilised forces and populated cities?

#### **A part of the same sermon about the Imām al-Mahdī**

He will be wearing the armour of wisdom, which he will have secured with all its conditions, such as full attention towards it, its (complete) knowledge and exclusive devotion to it. For him it is like a thing which he had lost and which he was then seeking, or a need which he was trying to fulfil. If Islam is in trouble he will feel forlon like a traveller and like a (tired) camel beating the end of its tail and with its neck flattened on the ground. He is the last of Allāh's proofs and one of the vicegerents of His prophets.

**Then Amir al-mu'minin continued:**

#### **On the method of his ruling, and grief over the martyrdom of his companions**

O' people! I have divulged to you advice which the prophets used to preach before their peoples, and I have conveyed to you what the vicegerents (of the prophets) conveyed to those coming after them. I tried to train you with my whip but you could not be straightened. I drove you with admonition but you did not acquire proper behaviour. May Allāh deal with you! Do you want

مُلْكُ الْجَنِّ وَالْإِنْسِ ، مَعَ النُّبُوَّةِ وَعَظِيمِ الزُّلْفَةِ . فَلَمَّا اسْتَوْفَى طُعْمَتَهُ <sup>(٢٣٣٠)</sup> ،  
وَأَسْتَكْمَلَ مُدَّتَهُ ، رَمَتْهُ قِيسِيُّ الْفَنَاءِ بِنِبَالِ الْمَوْتِ ، وَأَصْبَحَتِ الدِّيَارُ مِنْهُ  
خَالِيَةً ، وَالْمَسَاكِينُ مُعْطَلَةً ، وَوَرِثَهَا قَوْمٌ آخَرُونَ . وَإِنَّ لَكُمْ فِي الْقُرُونِ  
السَّالِفَةِ لَعِبْرَةً !

أَيْنَ الْعَمَالِقَةُ وَأَبْنَاءُ الْعَمَالِقَةِ ! أَيْنَ الْفَرَاعِنَةُ وَأَبْنَاءُ الْفَرَاعِنَةِ ! أَيْنَ  
أَصْحَابُ مَدَائِنِ الرِّسِّ الَّذِينَ قَتَلُوا النَّبِيِّينَ ، وَأَطْفَأُوا سُنَنَ الْمُرْسَلِينَ ،  
وَأَخْيَرُوا سُنَنَ الْجَبَّارِينَ ! أَيْنَ الَّذِينَ سَارُوا بِالْجِيُوشِ ، وَهَزَمُوا بِالْأُلُوفِ ،  
وَعَسَكُرُوا الْعَسَاكِرَ ، وَمَدَّنُوا الْمَدَائِنَ !

ومنها : قَدْ لَيْسَ لِلْحِكْمَةِ جُنَّتَهَا <sup>(٢٣٣١)</sup> ، وَأَخَذَهَا بِجَمِيعِ أَدْبِهَا ، مِنْ  
الْإِقْبَالِ عَلَيْهَا ، وَالْمَعْرِفَةِ بِهَا ، وَالتَّفَرُّغِ لَهَا ، فَهِيَ عِنْدَ نَفْسِهِ ضَالَّتُهُ  
الَّتِي يَطْلُبُهَا ، وَحَاجَتُهُ الَّتِي يَسْأَلُ عَنْهَا . فَهُوَ مُغْتَرِبٌ إِذَا أَغْتَرَبَ  
الْإِسْلَامُ ، وَضَرَبَ بِعَسِيبِ ذَنْبِهِ <sup>(٢٣٣٢)</sup> ، وَاللَّصِقَ الْأَرْضَ بِجِرَانِهِ <sup>(٢٣٣٣)</sup>  
بَقِيَّةٌ مِنْ بَقَايَا حُجَّتِهِ ، خَلِيفَةٌ مِنْ خَلَائِفِ أَنْبِيَائِهِ .

ثم قال عليه السلام :

أَيُّهَا النَّاسُ ، إِنِّي قَدْ بَشَّتُ لَكُمْ الْمَوَاعِظَ الَّتِي وَعَظَ الْأَنْبِيَاءُ بِهَا  
أُمَمَهُمْ ، وَأَدَيْتُ إِلَيْكُمْ مَا أَدَّتِ الْأَوْصِيَاءُ إِلَى مَنْ بَعْدَهُمْ ، وَأَدَّبْتُكُمْ بِسَوْطِي  
فَلَمْ تَسْتَقِيمُوا ، وَحَدَوْتُكُمْ بِالزَّوْاجِرِ فَلَمْ تَسْتَوْسِقُوا <sup>(٢٣٣٤)</sup> . لِلَّهِ أَنْتُمْ !

an Imām other than me to take you on the (right) path, and show you the correct way?

Beware, the things in this world which were forward have become things of the past, and those of which were behind are going ahead. The virtuous people of Allāh have made up their minds to leave and they have purchased, with a little perishable (pleasure) of this world, a lot of such (reward) in the next world that will remain. What loss did our brothers whose blood was shed in Şifḥīn suffer by not being alive today? Only that they are not suffering choking on swallowings and not drinking turbid water. By Allāh, surely they have met Allāh and He has bestowed upon them their rewards and He has lodged them in safe houses after their (having suffered) fear.

Where are my brethren who took the (right) path and trod in rightness. Where is ‘Ammār?<sup>4</sup> Where is Ibn at-Tayyihān?<sup>5</sup> Where is Dhu’sh-Shahādatayn?<sup>6</sup> And where are others like them<sup>7</sup> from among their comrades who had pledged themselves to death and whose (severed) heads were taken to the wicked enemy.

Then Amīr al-mu’minīn wiped his hand over his auspicious, honoured beard and wept for a long time, then he continued :

Oh! my brothers, who recited the Qur’ān and strengthened it, thought over their obligation and fulfilled it, revived the *sunnah* and destroyed innovation. When they were called to *jihād* they responded and trusted in their leader then followed him.

Then Amīr al-mu’minīn shouted at the top of his voice :

*al-jihād, al-jihād* (fighting, fighting), O’ creatures of Allāh! By Allāh, I am mobilizing the army today. He who desires to proceed towards Allāh should come forward.

أَتَتَوَقَّعُونَ إِمَامًا غَيْرِي يَطَّأُ بِكُمُ الطَّرِيقَ ، وَيُرْشِدُكُمُ السَّبِيلَ ؟

أَلَا إِنَّهُ قَدْ أَذْبَرَ مِنَ الدُّنْيَا مَا كَانَ مُقْبِلًا ، وَأَقْبَلَ مِنْهَا مَا كَانَ مُذْبِرًا ،  
وَأَزَمَعَ التَّرَحَالَ عِبَادُ اللَّهِ الْأَخْيَارُ ، وَبَاعُوا قَلِيلًا مِنَ الدُّنْيَا لَا يَبْقَى ،  
بِكَثِيرٍ مِنَ الْآخِرَةِ لَا يَفْنَى . مَا ضَرَّ إِخْوَانَنَا الَّذِينَ سَفِكَتْ دِمَاؤُهُمْ  
- وَهُمْ بِصَفَيْنَ - أَلَّا يَكُونُوا الْيَوْمَ أَحْيَاءَ ؟ يُسَيِّغُونَ الْغُصَصَ وَيَشْرَبُونَ  
الرَّنَقَ (٢٣٣٥) ! قَدْ - وَاللَّهِ - لَقُوا اللَّهَ فَوَفَّاهُمْ أَجُورَهُمْ ، وَأَحْلَاهُمْ دَارَ  
الْأَمْنِ بَعْدَ خَوْفِهِمْ .

أَيْنَ إِخْوَانِي الَّذِينَ رَكِبُوا الطَّرِيقَ ، وَمَضَوْا عَلَى الْحَقِّ ؟ أَيْنَ عَمَّارٌ (٢٣٣٦) ؟  
وَأَيْنَ ابْنُ التَّيَّهَانِ (٢٣٣٧) ؟ وَأَيْنَ ذُو الشَّهَادَتَيْنِ (٢٣٣٨) ؟ وَأَيْنَ نَظْرَاؤُهُمْ مِنْ  
إِخْوَانِهِمُ الَّذِينَ تَعَاقَدُوا عَلَى الْمَنِيَّةِ ، وَأُبْرِدَ بِرُؤُسِهِمْ (٢٣٣٩) إِلَى الْفَجَرَةِ !

قال : ثم ضرب بيده على خيسته الشريفة الكريمة ، فأطال البكاء ، ثم قال عليه السلام :

أَوِّهِ (٢٣٤٠) عَلَى إِخْوَانِي الَّذِينَ تَلَوْا الْقُرْآنَ فَأَحْكَمُوهُ ، وَتَدَبَّرُوا الْفَرْضَ  
فَأَقَامُوهُ ، أَحْيَوْا السُّنَّةَ وَأَمَاتُوا الْبِدْعَةَ . دُعُوا لِلْجِهَادِ فَاجَابُوا ، وَوَثِقُوا  
بِالْقَائِدِ فَاتَّبَعُوهُ .

ثم نادى بأعلى صوته :

الْجِهَادَ الْجِهَادَ عِبَادَ اللَّهِ ! أَلَا وَلِيِّي مُعْسِكِرٌ فِي يَوْمِي هَذَا ؛ فَمَنْ أَرَادَ  
الرَّوَّاحَ إِلَى اللَّهِ فَلْيَخْرُجْ !



**Nawf says:** Then Amir al-mu'minin put Ḥusayn (p.b.u.h.) over (a force of) ten thousand, Qays ibn Sa'd (mercy of Allāh be upon him) over ten thousand, Abū Ayyūb al-Anṣārī over ten thousand, and others over different numbers, intending to return to Şiffin, but Friday did not appear again and the accursed Ibn Muljam (May Allāh curse him) killed him. Consequently, the armies came back and were left like sheep who had lost their shepherd while wolves were snatching them away from all sides.

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1. History shows that very often the ruin and destruction of peoples has been due to their oppression and open wickedness and profligacy. Consequently, communities which had extended their sway over all the corners of the populated world and had flown their flags in the East and West of the globe disappeared from the surface of the earth like a wrong word, on disclosure of their vicious actions and evil doings.

**Amalekites:** ancient nomadic tribe, or collection of tribes, described in the Old Testament as relentless enemies of Israel, even though they were closely related to Ephraim, one of the twelve tribes of Israel. Their name derives from Amalek, who is celebrated in Arabian tradition but cannot be identified. The district over which they ranged was south of Judah and probably extended into northern Arabia. The Amalekites harrassed the Hebrews during their exodus out of Egypt and attacked them at Rephidim (near Mt. Sinai), where they were defeated by Joshua. They also filled out the ranks of the nomadic raiders defeated by Gideon and were condemned to annihilation by Samuel. The Amelekites, whose final defeat occurred in the time of Hezekiah, were the object of a perpetual curse. (*The New Encyclopaedia Britannica* [Micropaedia], vol.I, p.288, ed.1973–1974; also see [for further reference] *The Encyclopaedia Americana*, [International Edition] vol.I, p.651, ed.1975).

2. **Pharoah:** Hebrew form of the Egyptian *per-'o* ("the great house"), signifying the royal palace, an epithet applied in the New Kingdom and after, as a title of respect, to the Egyptian king himself. In the 22nd dynasty the title was added to the king's personal name. In official documents the full titulary of the Egyptian king contained five names. The first and oldest identified him as the incarnation of the falcon god, Horus; it was often written inside a square called *serekh*, depicting the facade of the archaic

قال نوفٌ : وعقد للحسين - عليه السلام - في عشرة آلاف ، ولقيس بن سعد - رحمه الله - في عشرة آلاف ، ولأبي أيوب الأنصاري في عشرة آلاف ، ولغيرهم على أعدادٍ آخر ، وهو يريد الرجعة إلى صفين ، فما دارت الجمعة حتى ضربه الملعون ابن ملجم لعنه الله ، فتراجعت العساكر ، فكنا كأغنام فقدت راعيها ، تختطفها الذئاب من كل مكان !

\* \* \* \* \*

them We did give examples and every one (of them) We did destroy with utter extermination. (25:38,39)

*Belied (also) those before them the people of Noah and the dwellers of ar-Rass and Thamūd; And 'Ād and Pharaoh, and the brethren of Lot; And the dwellers of the Wood and the people of Tubba'; all belied the apostles, so was proved true My promise (of the doom) (50:12-14)*

4. 'Ammār ibn Yāsir ibn 'Āmir al-'Anṣī al-Madhḥijī al-Makhzūmī (a confederate of Banū Makhzūm) was one of the earliest converts to Islam, and the first Muslim to build a mosque in his own house in which he used to worship Allāh (*aṭ-Ṭabaqāt*, vol.3, Part 1, p.178; *Uṣd al-ghābah*, vol.4, p.46; Ibn Kathīr, *aṭ-Ṭārikh*, vol.7, p.311).

'Ammār accepted Islam along with his father Yāsir and his mother Sumayyah. They suffered great tortures by the Quraysh, due to their conversion to Islam, to such an extent that 'Ammār lost his parents; and they were the first martyrs — man and woman in Islam.

'Ammār was among those who immigrated to Abyssinia, and the earliest immigrants (*muhājirūn*) to Medina. He was present in the battle of Badr and all other battles as well as places of assembly by the Muslims during the lifetime of the Holy Prophet; and he showed his might and favour in all Islamic struggles in the best way.

Many traditions are narrated from the Holy Prophet about 'Ammār regarding his virtues, outstanding traits and his glorious deeds, such as the tradition which 'Ā'ishah and other have narrated that the Holy Prophet himself had said that 'Ammār was filled with faith from the crown of his head to the soles of his feet. (Ibn Mājah, *as-Sunan*, vol.1, p.65; Abū Nu'aym, *Ḥilyah al-Awliyā'*, vol.1, p.139; al-Haytamī, *Majma' az-zawā'id*, vol.9, p.295; *al-Istī'āb*, vol.3, p.1137; *al-Iṣābah*, vol.2, p.512)

In another tradition the Holy Prophet said about 'Ammār:

'Ammār is with the truth and the truth is with 'Ammār. He turns wherever the truth turns. 'Ammār is as near to me as an eye is near to the nose. Alas! a rebellious group will kill him. (*aṭ-Ṭabaqāt*, vol.3,

palace. The second name, "two ladies," placed him under the protection of Nekhbet and Buto, the vulture and uraeus (snake) goddesses of Upper and Lower Egypt; the third, "golden Horus," signified perhaps originally "Horus victorious over his enemies." The last two names, written within a ring, or cartouche, are generally referred to as the praenomen and nomen, and were the ones most commonly used; the praenomen, preceded by the hieroglyph meaning "King of Upper and Lower Egypt," usually contained a reference to the king's unique relationship with the sun god, Re, while the fifth, or nomen, was preceded by the hieroglyph for "Son of Re," or by that for "Lord of the two lands." The last name was given him at birth, the rest at his coronation. (*The New Encyclopaedia Britannica* [Micro-paedia], vol.VII, p.927, ed.1973-1974; also see [for further reference] *The Ancylopaedia Americana*, [International Edition], vol.21, p.707, ed.1975).

Among the Pharaohs was the Pharaoh of the days of Prophet Mūsā. His pride, egotism, insolence and haughtiness were such that by making the claim "I am your sublime God" he deemed himself to be holding sway over all other powers of the world, and was under the misunderstanding that no power could wrest the realm and government from his hands. The Qur'ān has narrated his claim of "I and no one else" in the following words:

*And proclaimed Pharaoh unto his people, "O' my people! is not the kingdom of Egypt mine? And these rivers flow below me; What! behold ye not? (43:51)*

But when his empire came near the end it was destroyed in a few moments. Neither his position and servants could come in the way of its destruction nor could the vastness of his realm prevent it. Rather, the waves of the very streams which he was extremely proud to possess, wrapped him in and dispatched his spirit to Hell throwing the body on the bank to serve as a lesson for the whole of creation.

**3. The people of the cities of ar-Rass:** In the same way the people of ar-Rass were killed and destroyed for disregarding the preaching and call of a prophet, and for revolt and disobedience. About them the Qur'ān says:

*And the (tribes of) 'Ād and Thamūd and the inhabitants of ar-Rass, and generations between them, in great number. And unto each of*



approbation and began to charge him with his inveterate propensity to ignore the interests of the general public; accused him with reviving the heathenish customs abolished by the Prophet. Whereupon 'Uthmān commanded him to be beaten and immediately some of the Umayyads, the kindred of the Caliph fell upon the venerable 'Ammār, and the Caliph himself kicking him with his shoes (on his feet) on 'Ammār's testicles, and afflicted him with hernia. 'Ammār became unconscious for three days, and he was taken care of by Umm al-mu'minin Umm Salamah in her own house. (al-Balādhuri, *Ansāb al-ashraf*, vol.5, pp.48,54,88; Ibn Abi'l-Ḥadid, vol.3, pp.47–52; *al-Imāmah wa's-siyāsah*, vol.1, pp.35–36; *al-'Iqd al-farid*, vol.4, p.307; *aṭ-Ṭabaqāt*, vol.3, Part 1, p.185; *Tārikh al-khamis*, vol.2, p.271)

When Amir al-mu'minin became Caliph, 'Ammār was one of his most sincere supporters. He participated fully in all social, political and military activities during this period, especially in the first battle (the battle of Jamal) and the second one (the battle of Ṣiffin).

However, 'Ammār was martyred on 9th Ṣafar 37 A.H. in the battle of Ṣiffin when he was over ninety years of age. On the day 'Ammār ibn Yāsir achieved martyrdom, he turned his face to the sky and said :

O' my Allāh! surely Thou art aware that if I know that Thy wish is that I should plunge myself into this River (the Euphrates) and be drowned, I will do it. O' my Allāh! surely Thou knowest that if I knew that Thou would be pleased if I put my scimitar on my chest (to hit my heart) and pressed it so hard that it came out of my back, I would do it. O' my Allāh! I do not think there is anything more pleasant to Thee than fighting with this sinful group, and if knew that any action were more pleasant to Thee I would do it.

Abū 'Abd ar-Raḥmān as-Sulami narrates :

"We were present with Amir al-mu'minin at Ṣiffin where I saw 'Ammār ibn Yāsir was not turning his face towards any side, nor valleys (*wādis* [of the land]) of Ṣiffin but the companions of the Holy Prophet were following him as if he was a sign for them. Then I heard 'Ammār say to Hāshim ibn 'Utbah (al-Mirqāl): 'O' Hāshim! rush into enemy's ranks, paradise is under sword!



part 1, p.187; *al-Mustadrak*, vol.3, p.392; Ibn Hishām, *as-Sīrah*, vol.2, p.143; Ibn Kathīr, *at-Tārikh*, vol.7, pp.268,270)

Also in the decisive and widely known tradition which al-Bukhārī (in *Ṣaḥīḥ*, vol.8, pp.185–186), at-Tirmidhī (in *al-Jāmi‘ aṣ-Ṣaḥīḥ*, vol.5, p.669); Aḥmad ibn Ḥanbal (in *al-Musnad*, vol.2, pp.161,164,206; vol.3, pp.5,22,28,91; vol.4, pp.197,199; vol.5, pp.215,306,307; vol.6, pp.289, 300,311,315), and all the narrators of Islamic traditions and historians transmitted through twenty-five Companions that the Holy Prophet said about ‘Ammār:

Alas! a rebellious group which swerves from the truth will murder ‘Ammār. ‘Ammār will be calling them towards Paradise and they will be calling him towards Hell. His killer and those who strip him of arms and clothing will be in Hell.

Ibn Ḥajar ‘al-‘Asqalānī (in *Tahdhīb at-tahdhīb*, vol.7, p.409; *al-Iṣābah*, vol.2, p.512) and as-Suyūṭī (in *al-Khaṣā’is al-kubrā*, vol.2, p.140) say; “The narration of this (above-mentioned) tradition is *mutawātir* (i.e. narrated successively by so many people that no doubt can be entertained about its authenticity).”

Ibn ‘Abd al-Barr (in *al-Istī‘āb*, vol.3, p.1140) says:

The narration followed uninterrupted succession from the Holy Prophet, that he said: “A rebellious group will murder ‘Ammār,” and this is a prophecy of the Prophet’s secret knowledge and the sign of his prophethood. This tradition is among the most authentic and the most rightly ascribed traditions.

After the death of the Holy Prophet, ‘Ammār was one of the closest adherents and best supporters of Amīr al-mu‘minin during the reign of the first three Caliphs. During the caliphate of ‘Uthmān when the Muslim protested (to ‘Uthmān) against his policy on the distribution of the Public Treasury (*Baytu’l-māl*) ‘Uthmān said in a public assembly that, ‘the money which was in the treasury was sacred and belonged to Allāh, and that he (as being the successor of the Prophet) had the right to dispose of them as he thought fit.’ He (‘Uthmān) threatened and cursed all who presumed to censure or murmur at what he said. Upon this, ‘Ammār ibn Yāsir boldly declared his dis-

Certainly, I found 'Ammār (on such level) that three companions of the Holy Prophet could not be named unless he was the fourth, and four of them could not be mentioned unless he was the fifth.

There was none among the Holy Prophet's companions who doubted that not only was Paradise once or twice compulsorily bestowed upon 'Ammār, but that he gained his claim to it (a number of times). May Paradise give enjoyment to 'Ammār.

Certainly, it was said (by the Holy Prophet) "Surely, 'Ammār is with the truth and the truth is with 'Ammār. He turns wherever the truth turns. His killer will be in hell."

Then Amīr al-mu'minin stepped forward and offered funeral prayers for him, and then with his own hands, he buried him with his clothes.

'Ammār's death caused a good deal of commotion in the ranks of Mu'āwiyah too, because there were a large number of prominent people fighting from his side under the impression created in their minds that he was fighting Amīr al-mu'minin for a right cause. These people were aware of the saying of the Holy Prophet that 'Ammār would be killed by a group who would be on the wrong side. When they observed that 'Ammār had been killed by Mu'āwiyah's army, they became convinced that they were on the wrong side and that Amīr al-mu'minin was definitely on the right. This agitation thus caused among the leaders as well as the rank and file of Mu'āwiyah's army, was quelled by him with the argument that it was Amīr al-mu'minin who brought 'Ammār to the battlefield and therefore it was he who was responsible for his death. When Mu'āwiyah's argument was mentioned before Amīr al-mu'minin he said it was as though the Prophet was responsible for killing Ḥamzah as he brought him to the battle of Uḥud. (aṭ-Tabari, *at-Tārikh*, vol.1, pp.3316-3322; vol.3, pp.2314-2319; Ibn Sa'd, *aṭ-Ṭabaqāt*, vol.3, Part 1, pp.176-189; Ibn al-Athir, *al-Kāmil*, vol.3, pp.308-312; Ibn Kathir, *at-Tārikh*, vol.7, pp.267-272; al-Minqari, *Ṣiffīn*, pp.320-345; Ibn 'Abd al-Barr, *al-Istī'āb*, vol.3, pp.1135-1140; vol.4, p.1725; Ibn al-Athir, *Usd al-ghābah*, vol.4, pp.43-47; vol.5, p.267; Ibn Abi'l-Ḥadid, *Sharḥ Nahj al-balāghah*, vol.5, pp.252-258; vol.8, pp.10-28; vol.10, pp.102-107; al-Ḥākim, *al-Mustadrak*, vol.3, pp.384-394; Ibn 'Abd Rabbih, *al-'Iqd al-farid*, vol.4, pp.340-343; al-Mas'ūdi, *Murūj adh-dhahab*,

*Today I meet my beloved one, Muḥammad and his party.'*

"Then he said: 'By Allāh, if they put us to flight (and pursue us) to the date-palms of Ḥajar (a town in Bahrain, Persian Gulf [i.e., if they pursue us along all the Arabian desert] nevertheless) we know surely that we are right and they are wrong.'

"Then he (Ammār) continued (addressing the enemies):

*We struck you to (believe in) its (Holy Qur'ān) revelation;  
And today we strike you to (believe in) its interpretation;  
Such strike as to remove heads from their resting places;  
And to make the friend forget his sincere friend;  
Until the truth returns to its (right) path.'*"

The narrator says: "I did not see the Holy Prophet's companions killed at any time as many as they were killed on this day."

Then 'Ammār spurred his horse, entered the battlefield and began fighting. He persistently chased the enemy, made attack after attack, and raised challenging slogans till at last a group of mean-spirited Syrians surrounded him on all sides, and a man named Abū al-Ghādiyāh al-Juhārī (al-Fazārī) inflicted such a wound upon him that he could not bear it, and returned to his camp. He asked for water. A tumbler of milk was brought to him. When 'Ammār looked at the tumbler he said: "The Messenger of Allāh had said the right thing." People asked him what he meant by these words. He said, "The Messenger of Allāh informed me that the last sustenance for me in this world would be milk." Then he took that tumbler of milk in his hands, drank the milk and surrendered his life to Allāh, the Almighty. When Amīr al-mu'minīn came to know of his death, he came to 'Ammār's side, put his ('Ammār's) head on his own lap, and recited the following elegy to mourn his death:

Surely any Muslim who is not distressed at the murder of the son of Yāsir, and is not be afflicted by this grievous misfortune does not have true faith.

May Allāh show His mercy to 'Ammār the day he embraced Islam, may Allāh show His mercy to 'Ammār the day he was killed, and may Allāh show His mercy to 'Ammār the day he is raised to life.

fabricated companions], vol.2, pp.175–189).

After having denied this story Ibn Abi'l-Ḥadid adds (in *Sharḥ Nahj al-balāghah*, vol.10, pp.109–110) that:

Furthermore, what is the need for those who want to defend Amir al-mu'minin to make a boast of abundance with Khuzaymah, Abu'l-Haytham, 'Ammār and others. If people treat this man (Amir al-mu'minin) with justice and look at him with healthy eyes they will certainly realize that should he be alone (on one side) and the people all together (on the other side) fighting him, he will be in the truth and all the rest will be in the wrong. (*aṭ-Ṭabaqāt*, vol.3, part 1, pp.185, 188; *al-Mustadrak*, vol.3, pp.385,397; *Usd al-ghābah*, vol.2, p.114; vol.4, p.47; *al-Istī'āb*, vol.2, p.448; *aṭ-Ṭabari*, vol.3, pp.2316,2319, 2401; *al-Kāmil*, vol.3, p.325; *Ṣiffin*, pp.363,398; *Ansāb al-ashrāf*, pp.313–314).

7. Among the people who were present in the battle of Jamal on the side of Amir al-mu'minin there were one hundred and thirty Badries (those who participated in the battle of Badr with the Holy Prophet) and seven hundred of those who were present in the 'pledge of ar-Riḍwān' (*Bay'atu'r-Riḍwān*) which took place under a tree. (adh-Dhahabī, *Tārikh al-Islām*, vol.2, p.171; Khalifah ibn Khayyāt, *at-Tārikh*, vol.1, p.164). Those who were killed in the battle of Jamal from the side of Amir al-mu'minin numbered some five hundred (some said that the number of martyrs were more that). But on the side of the people of Jamal twenty thousand were killed. (*al-'Iqd al-farid*, vol.4, p.326).

Among those who were present in the battle of Ṣiffin on the side of Amir al-mu'minin, there were eighty Badries and eight hundred of those who gave the Holy Prophet the 'pledge of ar-Riḍwān'. (*al-Mustadrak*, vol.3, p.104; *al-Istī'āb*, vol.3, p.1138; *al-Iṣābah*, vol.2, p.389; *at-Tārikh*, al-Ya'qūbī, vol.2, p.188).

On the side of Mu'āwiyah forty-five thousand were killed, and on the side of Amir al-mu'minin twenty-five thousand. Among these martyrs (of Amir al-mu'minin) there were twenty-five or twenty-six Badries and sixty-three or three hundred and three of the people of the 'pledge of ar-Riḍwān'. (*Ṣiffin*, p.558; *al-Istī'āb*, vol.2, p.389; *Ansāb al-ashrāf*, p.322;



vol.2, pp.381–382; al-Haytamī, *Majma‘ az-zawā‘id*, vol.7, pp.238–244; vol.9, pp.291–298; al-Balādhuri, *Ansāb al-ashrāf* (Biography of Amīr al-mu‘minin), pp.310–319.

5. Abu’l-Haytham (Mālik) ibn at-Tayyihān al-Anṣārī was one of the twelve chiefs (naqīb [of *anṣār*]) who attended the fair and met at al-‘Aqabah – in the first ‘Aqabah and among those who attended in the second ‘Aqabah – where he gave the Holy Prophet the ‘pledge of Islam’. He was present in the battle of Badr and all other battles as well as places of assembly by the Muslims during the lifetime of the Holy Prophet. He was also among the sincere supporters of Amīr al-mu‘minin and he attended the battle of Jamal as well as Ṣiffin where he was martyred. (*al-Isti‘āb*, vol.4, p.1773; *Ṣiffin*, p.365; *Usd al-ghābah*, vol.4, p.274; vol.5, p.318; *al-Iṣābah*, vol.3, p.341; vol.4, pp.312–313; Ibn Abi’l-Ḥadīd, vol.10, pp.107–108; *Ansāb al-ashrāf*, p.319).

6. Khuzaymah ibn Thābit al-Anṣārī. He is known as Dhu’sh-Shahādayn because the Holy Prophet considered his evidence equivalent to the evidence of two witnesses. He was present in the battle of Badr, and other battles as well as in the places of assembly of the Muslims during the lifetime of the Holy Prophet. He is counted among the earliest of those who showed their adherence to Amīr al-mu‘minin and he was also present in the battle of Jamal and Ṣiffin. ‘Abd ar-Raḥmān ibn Abi Laylā narrated that he saw a man in the battle of Ṣiffin fighting the enemy valiantly and when he protested against his action, the man said:

I am Khuzaymah ibn Thābit al-Anṣārī, I have heard the Holy Prophet saying “Fight, fight, by the side of ‘Ali.” (*al-Khaṭīb al-Baghḍādī, Muwaḍḍih awḥām al-jam‘ wa’t-tafriq*, vol.1, p.277).

Khuzaymah was martyred in the battle of Ṣiffin soon after the martyrdom of ‘Ammār ibn Yāsir.

Sayf ibn ‘Umar al-Usayyidi (the well know liar) has fabricated another Khuzaymah, and claimed that the one who was martyred in the battle of Ṣiffin was this one and not the one with the surname of ‘Dhu’sh-Shahādayn’. at-Ṭabarī has quoted this fabricated story from Sayf either intentionally or otherwise, and through him this story has affected some other historians who quoted from at-Ṭabarī or relied on him. (For further reference, see al-‘Askari, *Khamsūn wa miah ṣaḥābi mukhtalaq* [one hundred and fifty



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Ibn Abi'l-Ḥadīd, vol.10, p.104; Abu'l-Fida', vol.1, p.175; Ibn al-Wardī, *at-Tārīkh*, vol.1, p.240; Ibn Kathīr, vol.7, p.275; *Tārīkh al-khamīs*, vol.2, p.277).

Besides the distinguished and eminent companions of Amīr al-mu'minīn like 'Ammār, Dhu'sh-Shahādatayn and Ibn al-Tayyihān, who lay martyred in Ṣiffīn were:—

i. Ḥāshim ibn 'Utbah ibn Abi Waqqāṣ al-Mirqāl was killed on the same day when 'Ammār was martyred. He was the bearer of the standard of Amīr al-mu'minīn's army on that day.

ii. 'Abdullāh ibn Budayl ibn al-Warqā' al-Khuzā'i was sometimes the right wing Commander of Amīr al-mu'minīn's army and sometimes the infantry Commander.

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\* \* \* \* \*

### Arrangement

as-Sayyid AbdulAmir Ashshara’a



## الفهرسُ المفصِّلِي

خطب أمير المؤمنين عليه السلام

مقدمة السيد الشريف الرضي ٥٠

رقم ١ - من خطبة له عليه السلام يذكر فيها ابتداء خلق السماء والأرض وخلق آدم وفيها ذكر الحج ٢١.

رقم ٢ - ومن خطبة له عليه السلام بعد انصرافه من صفين ، وفيها حال الناس قبل البعثة وصفة آل النبي ثم صفة قوم آخرين ٤٣ .

رقم ٣ - ومن خطبة له عليه السلام : وهي المعروفة « بالشَّقِشَقِيَّة » ، وتشتمل على الشكوى من أمر الخلافة ثم ترجيح صبره عنها ثم مبايعة الناس له ٥١ .

رقم ٤ - ومن خطبة له عليه السلام ، وهي من أفصح كلامه عليه السلام ، وفيها يعظ الناس ويهديهم من ضلالهم ، ويقال : إنه خطبها بعد قتل طلحة والزبير ٣ .

رقم ٥ - ومن خطبة له عليه السلام لما قبض رسول الله صلى الله عليه وآله وسلم وخاطبه العباس وأبو سفيان بن حرب في أن يبايعا له بالخلافة ( وذلك بعد أن تمت البيعة لأبي بكر في السقيفة . وفيها ينهى عن الفتنة ويبين عن خلقه وعلمه ) ٧٥ .

رقم ٦ - ومن كلام له عليه السلام لما أُشير عليه بالألّا يتبع طلحة والزبير ولا يرصد لهما القتال ، وفيه يبين عن صفته بأنه عليه السلام لا يخدع ٨١ .

رقم ٧ - ومن خطبة له عليه السلام . يذم فيها أتباع الشيطان ٨٣ .

رقم ٨ - ومن كلام له عليه السلام يعني به الزبير في حال اقتضت ذلك ويدعوه للدخول في البيعة ثانية ٨٥ .

رقم ٩ - ومن كلام له عليه السلام

صفته وصفة خصومه، ويقال:

لأنها في أصحاب الجمل ٨٧ .

رقم ١٠ - ومن خطبة له عليه السلام ،  
يريد الشيطان أو يكني به عن  
قوم ٨٧ .

رقم ١١ - ومن كلام له عليه السلام ،  
لابنه محمد بن الحنفية لما أعطاه  
الراية يوم الجمل ٨٩ .

رقم ١٢ - ومن كلام له عليه السلام لما  
أظفره الله بأصحاب الجمل ،  
وقد قال له بعض أصحابه :  
وددت أن أخني فلاناً كان  
شاهدنا ليرى ما نصرك الله به  
على أعدائك ٩٥ .

رقم ١٣ - ومن كلام له عليه السلام في  
ذم أهل البصرة بعد وقعة  
الجمل ٩٧ .

رقم ١٤ - ومن كلام له عليه السلام ، في  
مثل ذلك ١٠٧ .

رقم ١٥ - ومن كلام له عليه السلام فيما  
ردّه على المسلمين من قطائع  
عثمان رضي الله عنه ١٠٧ .

رقم ١٦ - ومن كلام له عليه السلام ، لما  
بوين في المدينة وفيها يخبر  
الناس بعلمه بما توّول إليه  
أحوالهم ، وفيها يقسمهم إلى  
أقسام ١٠٩ .

رقم ١٧ - ومن كلام له عليه السلام ، في  
صفة من يتصدى للحكم بين  
الأمة وليس لذلك بأهل . وفيها:  
أبغض الخلائق إلى الله صفان  
١١٥ .

رقم ١٨ - ومن كلام له عليه السلام ، في  
ذم اختلاف العلماء في الفتيا ،  
وفيه يذم أهل الرأي ويكل  
أمر الحكم في أمور الدين  
للقرآن ١١٩ .

رقم ١٩ - ومن كلام له عليه السلام ، قاله  
للأشعث بن قيس وهو على  
منبر الكوفة يخطب ، فمضى  
في بعض كلامه شيء اعترضه  
الأشعث فيه ، فقال : يا أمير  
المؤمنين ، هذه عليك لالك ،  
فخففص عليه التسلام لآليه بصره  
ثم قال : ١٢٧ .

رقم ٢٠ - ومن كلام له عليه السلام ، وفيه  
ينفر من الغفلة وينبه إلى القرار  
لله ١٣٣ .

رقم ٢١ - ومن خطبة له عليه السلام ، وهي  
كلمة جامعة للعظة والحكمة  
١٣٥ .

رقم ٢٢ - ومن خطبة له عليه السلام حين  
بلغه خبر الناكثين ببيعته ، وفيها



أولها « الحمد لله غير مقنوط  
من رحمته » وفيه أحد عشر  
تبييناً ١٥٧.

رقم ٢٩ - ومن خطبة له عليه السلام ،  
بعد غارة الضحاك بن قيس  
صاحب معاوية على الحاج بعد  
قصة الحكمين، وفيها يستنهض  
أصحابه لما حدث في الأطراف . ١٦١

رقم ٣٠ - ومن كلام له عليه السلام ،  
في معنى قتل عثمان، وهو حكم  
له على عثمان وعليه وعلى الناس  
بما فعلوا وبراءة له من دمه ١٦٣  
رقم ٣١ - ومن كلام له عليه السلام ،  
لما أنفذ عبدالله بن عباس إلى  
الزبير يستفيئه إلى طاعته قبل  
حرب الجمل ١٧٣ .

رقم ٣٢ - ومن خطبة له عليه السلام ،  
وفيها يصف زمانه بالجور ،  
ويقسم الناس فيه خمسة أصناف  
ثم يزهّد في الدنيا ١٧٣ .

رقم ٣٣ - ومن خطبة له عليه السلام ،  
عند خروجه لقتال أهل البصرة  
وفيها حكمة مبعث الرسل ،  
ثم يذكر فضله ويذم الخارجين  
١٧٩ .

رقم ٣٤ - ومن خطبة له عليه السلام

يذم عملهم ويتهددهم بالحرب  
١٣٥ .

رقم ٢٣ - ومن خطبة له عليه السلام ،  
وتشتمل على تهذيب الفقراء  
بالزهد وتأديب الأغنياء بالشفقة  
١٤١ .

رقم ٢٤ - ومن خطبة له عليه السلام ،  
وهي كلمة جامعة له، فيها  
تسويغ قتال المخالف، والدعوة  
إلى طاعة الله ، والترقي فيها  
لضمان الفوز ١٤٥ .

رقم ٢٥ - ومن خطبة له عليه السلام ،  
فيها ذكر الكوفة ١٤٥ .

رقم ٢٦ - ومن خطبة له عليه السلام ،  
وفيها يصف العرب قبل البعثة  
ثم يصف حاله قبل البيعة له ١٤٩  
رقم ٢٧ - ومن خطبة له عليه السلام ،  
وقد قالها يستنهض بها الناس  
حين ورد خبر غزو الأنبار  
بجيش معاوية فلم ينهضوا .  
وفيها يذكر فضل الجهاد ،  
ويستنهض الناس ، ويذكر  
علمه بالحرب ، ويلقي عليهم  
التبعة لعدم طاعته ١٥١ .

رقم ٢٨ - ومن خطبة له عليه السلام ،  
وهو فصل من الخطبة التي

« لا حكم إلا لله » ٢٠٥ .

رقم ٤١ - ومن خطبة له عليه السلام ،  
وفيهما ينهى عن الغدر ويحذر  
منه ٢٠٧ .

رقم ٤٢ - ومن كلام له عليه السلام ،  
وفيه يحذر من اتباع الهوى  
وطول الأمل في الدنيا ٢٠٧ .

رقم ٤٣ - ومن كلام له عليه السلام ،  
وقد أشار عليه أصحابه  
بالاستعداد لحرب أهل الشام  
بعد إرساله جرير بن عبد الله  
البحلي إلى معاوية ولم ينزل  
معاوية على بيعته ٢٠٩ .

رقم ٤٤ - ومن كلام له عليه السلام ،  
لما هرب مصقلة بن هبيرة  
الشيبياني إلى معاوية ، وكان قد  
ابتاع سبني بني ناجية من  
عامل أمير المؤمنين عليه  
السلام وأعتقهم ، فلما طالبه  
بالمال خاس به وهرب إلى  
الشام ٢١١ .

رقم ٤٥ - ومن خطبة له عليه السلام ،  
وهو بعض خطبة طويلة خطبها  
يوم الفطر ، وفيها يحمد الله  
ويذم الدنيا ٢١٥ .

رقم ٤٦ - ومن كلام له عليه السلام ،  
عند عزمه على المسير إلى الشام ،

في استنفار الناس إلى أهل  
الشام بعد فراغه من أمر  
الخوارج ، وفيها يتأفف بالناس  
وينصح لهم بطريق السداد ،  
١٨٣ .

رقم ٣٥ - ومن خطبة له عليه السلام ،  
بعد التحكيم وما بلغه من أمر  
الحكمين ، وفيها حمد الله على  
بلائه ، ثم بيان سبب البلوى  
١٨٩ .

رقم ٣٦ - ومن خطبة له عليه السلام ،  
في تخويف أهل النهروان ١٩٥  
رقم ٣٧ - ومن كلام له عليه السلام ،  
يجري مجرى الخطبة ، وفيه  
يذكر فضائله - عليه السلام -  
قاله بعد وقعة النهروان ١٩٩ .

رقم ٣٨ - ومن كلام له عليه السلام ،  
وفيها علة تسمية الشبهة شبهة  
ثم بيان حال الناس فيها ١٩٩ .

رقم ٣٩ - ومن خطبة له عليه السلام ،  
خطبها عند علمه بغزوة النعمان  
ابن بشير صاحب معاوية لعين  
التمر ، وفيها يبدي عذره ،  
ويستنهض الناس لنصرته ٢٠١ .

رقم ٤٠ - ومن كلام له عليه السلام ،  
في الخوارج لما سمع قولهم :

حين طال منهم له من قتال  
أهل الشام ٢٢٩.

رقم ٥٥ - ومن كلام له عليه السلام ،  
وقد استبطأ أصحابه إذنه لهم  
في القتال بصفين ٢٣١.

رقم ٥٦ - ومن كلام له عليه السلام ،  
يصف أصحاب رسول الله  
وذلك يوم صفين حين أمر  
الناس بالصلح ٢٣١.

رقم ٥٧ - ومن كلام له عليه السلام ،  
في صفة رجل مذموم ، ثم في  
فضله هو عليه السلام ٢٣٣.

رقم ٥٨ - ومن كلام له عليه السلام ،  
كلم به الخوارج حين اعتزلوا  
الحكومة وتنادوا : أن لا حكم  
إلا لله ٢٣٧.

رقم ٥٩ - وقال عليه السلام لما عزم على  
حرب الخوارج ، وقيل له :  
إن القوم عبروا جسر النهروان  
٢٣٧.

رقم ٦٠ - وقال عليه السلام لما قتل  
الخوارج ، فقيل له : يا أمير  
المؤمنين ، هلك القوم بأجمعهم  
٢٤١.

رقم ٦١ - وقال عليه السلام : لا تقاتلوا  
الخوارج ٢٤٥

رقم ٦٢ - ومن كلام له عليه السلام ،

وهو دعاء دعا به ربه عند  
وضع رجله في الركاب ٢١٥.

رقم ٤٧ - ومن كلام له عليه السلام ،  
في ذكر الكوفة ٢١٧.

رقم ٤٨ - ومن خطبة له عليه السلام ،  
عند المسير إلى الشام. قيل : إنه  
خطب بها وهو بالنخيلة خارجاً  
من الكوفة إلى صفين ٢٢١.

رقم ٤٩ - ومن كلام له عليه السلام ،  
وفيه جملة من صفات الربوبية  
والعلم الإلهي ٢٢٣.

رقم ٥٠ - ومن كلام له عليه السلام ،  
وفيه بيان لما يخرب العالم به من  
الفتن ، وبيان هذه الفتن ٢٢٣.

رقم ٥١ - ومن خطبة له عليه السلام ،  
لما غلب أصحاب معاوية أصحابه  
عليه السلام على شريعة الفرات  
بصفين ومنعهم الماء ٢٢٥.

رقم ٥٢ - ومن خطبة له عليه السلام ،  
وهي في التهديد في الدنيا ،  
وثواب الله للزاهد ، ونعم الله  
على الخالق ٢٢٧.

رقم ٥٣ - ومن خطبة له عليه السلام ،  
في ذكرى يوم النحر وصفة  
الأضحية ٢٢٧.

رقم ٥٤ - ومن خطبة له عليه السلام ،  
وفيها يصف أصحابه بصفين

رقم ٧٠ - وقال عليه السلام - في سحره  
اليوم الذي ضرب فيه ٢٦٣ .

رقم ٧١ - ومن خطبة له عليه السلام ،  
في ذم أهل العراق ، وفيها  
يوبخهم على ترك القتال والنصر  
يكاد يتم ، ثم تكذيبهم له ٢٦٣ .

رقم ٧٢ - ومن خطبة له عليه السلام ،  
علم فيها الناس الصلاة على  
النبي صلى الله عليه وآله ، وفيها  
بيان صفات الله سبحانه وصفة  
النبي والدعاء له ٢٦٧ .

رقم ٧٣ - ومن كلام له عليه السلام ،  
قاله لمروان بن الحكم بالبصرة  
٢٦٩ .

رقم ٧٤ - ومن خطبة له عليه السلام ،  
لما عزموا على بيعه عثمان ٢٧٣ .

رقم ٧٥ - ومن كلام له عليه السلام ،  
لما بلغه اتهام بني أمية له  
بالمشاركة في دم عثمان ٢٧٣ .

رقم ٧٦ - ومن خطبة له عليه السلام ،  
في الحث على العمل الصالح  
٢٧٣ .

رقم ٧٧ - ومن كلام له عليه السلام ،  
وذلك حين منعه سعيد بن العاص  
حقه ٢٧٥ .

رقم ٧٨ - ومن دعاء له عليه السلام ،  
اللهم اغفر لي ما أنت أعلم به

لما خَوِّفَ من الغيلة ٢٤٥ .

رقم ٦٣ - ومن خطبة له عليه السلام ،  
يحذر من فتنة الدنيا ٢٤٥ .

رقم ٦٤ - ومن خطبة له عليه السلام ،  
في المبادرة إلى صالح الأعمال  
٢٤٩ .

رقم ٦٥ - ومن خطبة له عليه السلام ،  
وفيها مباحث لطيفة من العلم  
الإلهي ٢٥١ .

رقم ٦٦ - ومن كلام له عليه السلام ،  
في تعليم الحرب والمقاتلة ،  
والمشهور أنه قاله لأصحابه ليلة  
الحرير أو أول اللقاء بصفين ٢٥٣ .

رقم ٦٧ - ومن كلام له عليه السلام ،  
قالوا : لما انتهت إلى أمير  
المؤمنين عليه السلام أنباء  
السقيفة بعد وفاة رسول الله  
صلى الله عليه وآله وسلم ،  
قال عليه السلام : ما قالت  
الأنصار ؟ قالوا : قالت : منا  
أمير ومنكم أمير ؛ قال عليه  
السلام : ٢٥٣ .

رقم ٦٨ - ومن كلام له عليه السلام ،  
لما قلد محمد بن أبي بكر مصر  
فملكه عليه وقتل ٢٥٩ .

رقم ٦٩ - ومن كلام له عليه السلام ،  
في توبيخ بعض أصحابه ٢٥٩ .

مني ٢٧٧ .

رقم ٧٩ - ومن كلام له عليه السلام ،

قاله لبعض أصحابه لما عزم

على المسير إلى الخوارج ، وقد

قال له : إن سرت يا أمير

المؤمنين ، في هذا الوقت ،

خشيت ألا تظفر بمرادك ، من

طريق علم النجوم ٢٧٧ .

رقم ٨٠ - ومن خطبة له عليه السلام ،

بعد فراغه من حرب الجمل ،

في معرفة النساء ببيان نقصهن ٢٨١ .

رقم ٨١ - ومن كلام له عليه السلام ،

في الزهد ٢٨٣ .

رقم ٨٢ - ومن كلام له عليه السلام :

في ذم صفة الدنيا ٢٨٥ .

رقم ٨٣ - ومن خطبة له عليه السلام ،

وهي الخطبة العجيبة ، وتسمى

« الغراء » وفيها نعوت الله

جل شأنه ، ثم الوصية بتقواه ،

ثم التنفير من الدنيا ، ثم ما

يلحق من دخول القيامة ، ثم

تنبيه الخلق إلى ما هم فيه من

الإعراض ، ثم فضله عليه

السلام في التذكير ٢٨٩ .

رقم ٨٤ - ومن خطبة له عليه السلام ،

في ذكر عمرو بن العاص

٣٠٧ .

رقم ٨٥ - ومن خطبة له عليه السلام ،

وفيها صفات ثمان من صفات

الجلال ٣٠٩ .

رقم ٨٦ - ومن خطبة له عليه السلام ،

وفيها بيان صفات الحق جل

جلاله ، ثم عظة الناس بالتقوى

والمشورة ٣١١ .

رقم ٨٧ - ومن خطبة له عليه السلام

وهي في بيان صفات المتقين

وصفات الفساق ، والتنبيه إلى

مكان العثرة الطيبة ، والظن

الخاطيء لبعض الناس ٣١٥ .

رقم ٨٨ - ومن خطبة له عليه السلام ،

وفيها بيان للأسباب التي تهلك

الناس ٣٢٣ .

رقم ٨٩ - ومن خطبة له عليه السلام ،

في الرسول الأعظم صلى الله

عليه وآله وبلاغ الإمام عنه

٣٢٣ .

رقم ٩٠ - ومن خطبة له عليه السلام ،

وتشتمل على قدم الخالق وعظم

مخلوقاته ، ويختمها بالوعظ

٣٢٥ .

رقم ٩١ - ومن خطبة له عليه السلام ،

تعرف بخطبة الأشباح ، وهي

من جلائل خطبه عليه السلام .

روى مسعدة بن صدقة عن



٣٧٣.

رقم ٩٦ - ومن خطبة له عليه السلام ،  
في الله وفي الرسول الأكرم

٣٧٥.

رقم ٩٧ - ومن خطبة له عليه السلام ،  
في أصحابه وأصحاب رسول

الله ٣٧٥.

رقم ٩٨ - ومن كلام له عليه السلام ،  
يشير فيه إلى ظلم بني أمية

٣٨٣.

رقم ٩٩ - ومن خطبة له عليه السلام ،  
في الترهيد في الدنيا ٣٨٣.

رقم ١٠٠ - ومن خطبة له عليه السلام ،  
في رسول الله وأهل بيته ٣٨٧.

رقم ١٠١ - ومن خطبة له عليه السلام ،  
وهي إحدى الخطب المشتملة

على الملاحم ٣٨٩.

رقم ١٠٢ - ومن خطبة له عليه السلام ،  
تجري هذا المجرى، وفيها

ذكر يوم القيامة وأحوال الناس

المقبلة ٣٩١.

رقم ١٠٣ - ومن خطبة له عليه السلام ،  
في الترهيد في الدنيا ٣٩٣.

رقم ١٠٤ - ومن خطبة له عليه السلام ،  
في البعثة النبوية ٣٩٧.

رقم ١٠٥ - ومن خطبة له عليه السلام ،  
في بعض صفات الرسول الكريم،

الصادق جعفر بن محمد عليهما

السلام أنه قال : خطب أمير

المؤمنين عليه السلام بهذه

الخطبة على منبر الكوفة ، وذلك

أن رجلاً أتاه فقال له : يا

أمير المؤمنين صف لنا ربنا

مثلما نراه عياناً لترداد له حباً

وبه معرفة ، فغضب ونادى :

الصلاة جامعة ، فاجتمع الناس

حتى غص المسجد بأهله ،

فصعد المنبر وهو مغضب متغير

اللون ، فحمد الله وأثنى عليه

وصلى على النبي صلى الله عليه

وآله، ثم قال : ٣٢٩.

رقم ٩٢ - ومن كلام له عليه السلام :

لما أراده الناس على البيعة بعد

قتل عثمان ٣٦١.

رقم ٩٣ - ومن خطبة له عليه السلام ،

وفيها يتبّه أمير المؤمنين على

فضله وعلمه، ويبين فتنة بني

أمية ٣٦٥.

رقم ٩٤ - ومن خطبة له عليه السلام ،

وفيها يصف الله تعالى، ثم بين

فضل الرسول الكريم وأهل

بيته، ثم يعظ الناس ٣٧١.

رقم ٩٥ - ومن خطبة له عليه السلام ،

يقرر فضيلة الرسول الكريم

رقم ١١٥ - ومن خطبة له عليه السلام ،  
في الاستسقاء ٤٣٩ .

رقم ١١٦ - ومن خطبة له عليه السلام ،  
وفيها ينصح أصحابه ٤٤٥ .

رقم ١١٧ - ومن كلام له عليه السلام ،  
يوبخ البخلاء بالمال والنفس ٤٤٧ .

رقم ١١٨ - ومن كلام له عليه السلام ،  
في الصالحين من أصحابه ٤٤٧ .

رقم ١١٩ - ومن كلام له عليه السلام ،  
وقد جمع الناس وحضهم على  
الجهاد فسكتوا ملياً ٤٤٩ .

رقم ١٢٠ - ومن كلام له عليه السلام ،  
يذكر فضله ويعظ الناس ٤٥٠ .

رقم ١٢١ - ومن خطبة له عليه السلام ،  
بعد ليلة الحرير وقد قام إليه  
رجل من أصحابه فقال : نهيئنا  
عن الحكومة ثم أمرتنا بها ،  
فلم ندر أي الأمرين أرشد ؟  
فصفق عليه السلام لإحدى يديه  
على الأخرى ثم قال ٤٥٣ .

رقم ١٢٢ - ومن كلام له عليه السلام ،  
قاله للخوارج ، وقد خرج إلى  
معسكرهم وهم مقيمون على  
إنكار الحكومة . فقال عليه  
السلام ٤٥٧ .

وتهديد بني أمية وعظة الناس  
٣٩٩ .

رقم ١٠٦ - ومن خطبة له عليه السلام ،  
وفيها يبين فضل الإسلام ،  
ويذكر الرسول الكريم ثم يلوم  
أصحابه ٤٠٣ .

رقم ١٠٧ - ومن كلام له عليه السلام ،  
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